CHAṬṬHASAṄGĪTI PITAKAṀ

SUTTANTAPIṬAKE KHUDDAKANIKĀYE

MILINDAPAÑHA



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Dhamma Dāna

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MILINDAPAÑHA

(The Questions of King Milinda)

သာသနာရေးဝန်ကြီးဌာန၊ ပြည်ထောင်စုဝန်ကြီး
သူရဦးမြင့်မောင်
မှ
လှုဒါန်းပါသည်။

To the Reader

This text faithfully records the authentic teachings of the Buddha as preserved in the Pāḷi or Theravāda tradition.

It is a gift from the hearts of millions whom having realized the truth in the words of the Buddha (Buddha Vacana) now shares it with you.

You are advised to handle this book with great care; read it for the message it contains; share and make it known; so that these wonderful teachings may continue to touch the lives of many others.

Sādhu! Sādhu! Sādhu!

Sitagū Dhamma Selection (122)

CHAṬṬHASAṄGĪTI PITAKAM

SUTTANTAPIṬAKE KHUDDAKANIKĀYE

MILINDAPANHA

Volume I



MARAMMARAṬṬHE BUDDHASĀSANANASAMITIYĀ

MUDDAṆAYANTĀLAYE MUDDĀPITĀ

B.E. 2550 M.E. 1368 C.E. 2006

Sabbādanaṁ dhammadānaṁ jināti
The Gift of *Dhamma* excels all gifts

MILINDAPAÑHA Vol. I & II – *(The Questions of King Milinda)*
(English Translation)

This publication is dedicated to the UN Day of Wesak, 2006 and also to the 60 years coronation of His Majesty the King of Thailand, Bhumibol Adulyadej.

The contents of this book may be reproduced either in part or in whole for free distribution with prior consent of the *S.I.B.A. Board, Sagaing, Myanmar.*

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as *Dhammadāna*

The picture on the next page shows a photograph of statuary in Bamberg Cathedral. Although the two figures are identified as Jones and Hosea, their resemblance to a Buddhist monk and a prince is so striking that they seem a perfect representation of Nagasena and Milinda in dialogue.
(Photo by Walter Hege, Deutscher Kunstverlag, Munich, Berlin.)

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The Questions of King Milinda



Today the encounter between Buddhism and Western civilization has been hailed as a cultural event of far-reaching significance, promising to exercise a major impact on both partners to the meeting. However, the first encounter between Buddhism and the West took place long ago, in Northwest India during the age of Alexander the Great, and it issued in one of the most sublime works of Buddhist literature, *The Questions of King Milinda*. This work, preserved in the Pāḷi language, is an imaginative record of a series of discussions between the Bactrian Greek King Milinda, who reigned in the Punjab, and the Buddhist sage Bhante Nāgasena. Their spirited dialogue – dramatic and witty, eloquent and inspired – explores the diverse problems joy Buddhist thought and practice from the perspective of a probing Greek intellectual who is both perplexed and fascinated by the strangely rational religion discovered on the Indian subcontinent.

Extracted from:
An Abridgement of the
MILINDAPAÑHA
(N.K.G. Mendis, 1993)

DEDICATION

The Sitagu International Buddhist Academy Publication of

"The Questions of King Milinda (Vol. I and II)"

is dedicated to the UN Day of Vesak, 2006 and also to

the 60 years coronation of

His Majesty the King of Thailand,

Bhumibol Adulyadej.

SIBA takes this opportunity as a great honour.

May The Sublime Dhamma prevail in its Pristine Purity.

May His Majesty The King of Thailand live long happily

and may he be the Light of Thailand forever.

Sitagu International Buddhist Academy.

ACKNOWLEDGEMENT

THE SELANGOR BUDDHIST VIPASSANĀ MEDITATION SOCIETY (SBVMS) OF MALAYSIA, would like to put on record their sincere gratitude in being entrusted, with the rare opportunity of reprinting the Pāḷi Tipitaka of the Sixth Buddhist council, in its English translation to

THE MOST VENERABLE SĪTAGŪ SAYĀDAW,

and the following Organizations:

GOVERNMENT OF THE UNION OF MYANMAR,
MINISTRY OF RELIGIOUS AFFAIRS,
Department for Promotion and Propagation of the Sāsana, 1991, (The Piṭaka Translation Editorial Committee)

SĪTAGŪ INTERNATIONAL BUDDHIST ACADEMY,
The Sītagū Association of Myanmar (1980),
Founded by the Venerable Sītagū Sayādaw Ñāṇissara

THE BURMA PIṬAKA ASSOCIATION RANGOON, BURMA (1980).

A Special Note of Appreciation goes to the members of the Sītagū International Buddhist Academy, Sagaing, for the tremendous effort in translating the text into English.

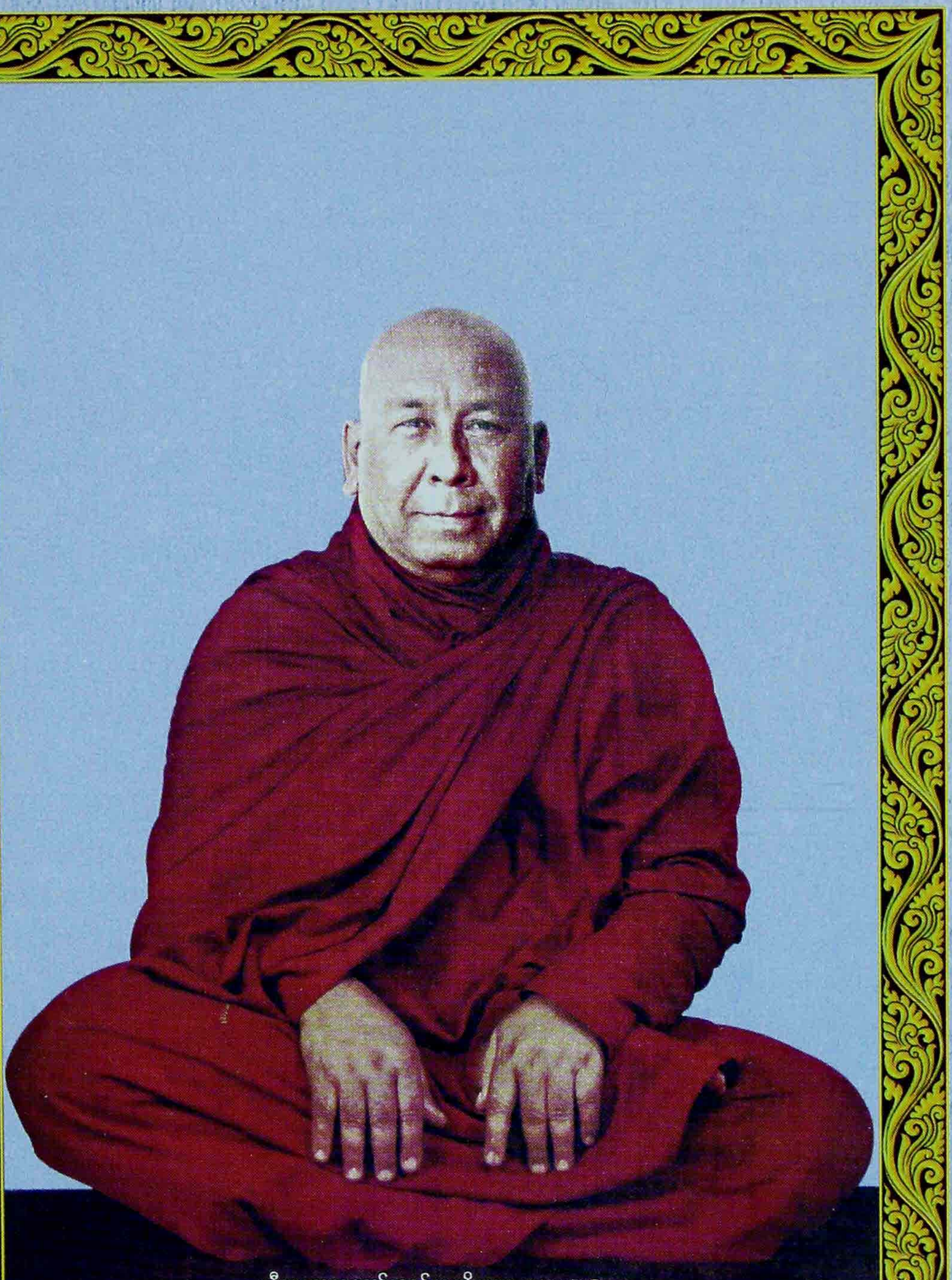
Last but not least; we wish to thank the donors, proof-readers, layout artists and others who have in their special ways contributed to the success of this most meritorious deed.

May all beings share in the merits thus acquired and may the Sāsana last long. ***Sādhu! Sādhu! Sādhu!***

Sītagū International Buddhist Academy



BUDDHA ERA 2547 MYANMAR ERA 1365 WORLD ERA 2003



သီတဂူဆရာတော်အရှင်ဉာဏိဿရ (D.Litt) (Ph.D)

အဂ္ဂမဟာပဏ္ဍိတ အဂ္ဂမဟာသဒ္ဓမ္မဇောတိကဇ မဟာမေဓာဘိဓာန ဗဟုဇနဟိတရေ အဂ္ဂမဟာဂန္ထဝါစကပဏ္ဍိတ

သီတဂူကမ္ဘာမုဒ္ဒတက္ကသိုလ် စစ်ကိုင်းတောင်

Biography of Ashin Ñāṇissara

The Venerable Sītagū Sayadaw was born on February 23, 1937, in the town of Thegon, Bago Division, in Central Myanmar. At the age of seven he went to the local monastery to study. There he learned his basic education and Buddhist Scriptures. At the age of fifteen he was ordained as a Sāmanera (novice) and he later received his higher ordination as a Buddhist monk at the age of twenty in Thegon.

He passed his primary, middle and higher examinations respectively in Pāḷi Buddhist scriptures in the years 1956, 1957 and 1958. He earned a Master Degree in Buddhist Doctrine at Khin-ma-gan Pāḷī University in Mandalay. He then completed a diploma course in foreign language (English) at the Saṁgha University in Yangon for the propagation of Buddhism.

In 1965, he founded BBM Collage in the town of Lay Myet Hna in the delta region of lower Myanmar, and worked as the Headmaster and Chief Administration of that institution until 1968. In the same year, he moved his residence to Sagaing Hills, in upper Myanmar and began to teach Buddhist Scriptures to the monks, nuns and novices. He also continued his study of English, as well as his training in Buddhist homiletics under the guidance of Venerable Ashin paṇḍita (Aggamahāpandita) Anisakhan Sayadaw for the purpose of preaching to lay Myanmar Buddhists. Between the years 1972-75, he lived in seclusion and practiced meditation at the forest monastery of Thabaik Aing Taw-ya in Mon State, lower Myanmar and returned to Sagaing Hills. From 1976, he gives Dhamma Lectures for the Ma-Lun Zae Rice Offering Association, Mandalay for the Holy Recluses from the Sagaing, Min-Gun and Min-Wun Hills range and other occasional Dhamma-Lectures throughout the Union of Myanmar. He also endeavors continuously to acquire more and more charitable rice abundantly from the branches of the association at many towns and villages throughout Myanmar for this MaLun Zae Rice Offering Association.

In 1979, he established his own monastery, Sītagū Vihāra in Sagaing Hills, and resumed teaching the Buddhist doctrine and scripture to the monks, nuns and novices of the surrounding region. In the year 1980 at the Sītagū Monastery, Sagaing Hills, on Full Moon day of Kason (Vesākha), he founded the Sītagū Missionary Association, a private non-profit, non-ecomomic, non-politic making organization, whose several humanitarian projects are supported entirely by private donation throughout Myanmar as well as the world.

The Sītagū Water Donation Project

In 1981, he began collecting donations for the construction of a water supply system. Sagaing is located in the dry zone of Myanmar, and for centuries, residents have had to rely on collected rain water to satisfy their daily needs. The Sītagū Water Donation Project was begun in 1982 to alleviate water shortages experienced by the monasteries and nunneries in this area. Over the past twenty years, 14 water reservoirs have been built which are supplied with water from the Ayeyarwady River by means of 12 waterpumps of thirty horsepower each. The pumps are housed in three waterpump stations, and the entire network is connected by over 250,000 feet, or more than 47 miles, of water pipe. This water supply system covers an area of eight square miles, and supplies over 500,000 gallons of water per day to more than 9,000 monks, novices and nuns living in over 870 monasteries and nunneries.

Sītagū Āyudāna Hospital

In 1985, he began the construction of the Sītagū Ayudana Hospital, and opened in 1989. The hospital now has one hundred beds. On average, the hospital treats sixty in-patients and now two hundred and fifty outpatients per day, since its inception has provided health care to over 100,000 individuals. Medical specialists from Mandalay also kindly donate their services on a weekly basis in the areas of general medicine, surgery, urology,

dentistry, orthopaedy and in the treatment of diabetes and heart disease. The Sītagū special eye care programme was started in 1993 to fight eye diseases. Every year the foundation organizes 2-6 special eye care clinics. On these special occasions the specialists from the U.K, the U.S.A, Belgium, Singapore, Japan and Malaysia are invited to perform cataract surgery, in which over 2000 of patients are given eye sight.



Sītagū Āyudāna
Hospital

Sītagū International Buddhist Academy

He started the third project, Sītagū International Buddhist Academy in 1994. It is almost ready to share the precious teaching of the Buddha with fellow beings. The three main faculties and departments are as follows: -

(a) The Faculty of Dhamma
   1. The Department of Suttantadhamma
   2. The Department of Pāḷī & Sakkata (Sanskrit)
   3. The Department of Research and Compilation

(b) The Faculty of Vinaya
   1. The Department of Vinayapiṭaka
   2. The Department of Vinayavinicchaya
   3. The Department of Abhidhamma

(c) The Faculty of Missionary
   1. The Department of Foreign Language Study
   2. The Department of Comparative Study of Religions
   3. The Department of Buddhist History and Culture

Following degree courses in Buddhism will be conducted in Sītagū International Buddhist Academy.

(A) B.A. in Buddhism
(B) M.A. in Buddhism
(C) Ph.D. in Buddhism (Research)

Sītagū Buddha Vihāra

In 1994, the Venerable Ashin Ñāṇissara founded the Theravāda Dhamma Association in Austin, Texas, in the United States. The association is organized into an Oversight Committee and an Executive Committee consisting of five monks and fifteen lay persons. The association purchased fifteen acres of land outside the city of Austin, and named the monastery it established there the Sītagū Buddha Vihāra.

Dhammadūta Tour and Missionary

In 1981, he set out on his first foreign missionary journey to six countries in South and Southeast Asia. Since, then he has travelled to many missionary journey to more than 40 countries around the world. During his visit to the United States he has given lectures at many Universities, including Vanderbilt University, Rick University, Indiana State University, Tennessee State University, Michigan University, Illinois University and Christian-Academy of Nashville. He is an Honorary Professor and also one of the members of Patron Sayadaws of International Theravāda Buddhist Missionary University, Ministry of Religious Affairs, Union of Myanmar since it was founded in 1998 and then he undertakes lectures on theoretical aspects of Vipassanā Insight Meditation.

On 5th June 2000, he was requested to be present as well as to submit a paper at The Millennium World Peace Summit of Religious and Spiritual Leaders. Opening at the United Nations, August 26, 2000. He attended the meeting and submitted an article 'Let us search for Common Platform to walk together' at the World Peace Summit in the United Nations General Assembly Hall on 29 August, 2000.

The Venerable Sītagū Sayadaw A shin Ñāṇissara besides being a teacher of Buddhism, covering both Meditation and Buddhist Scripture, is also administering and organizing various charitable projects implemented throughout Myanmar, and propagating Buddha's Teaching in its pristine purity in the contemporary world. Until now, 54 books in Myanmar and 10 books in English have already been written and published not only for the Buddhist but also for those who are interested in the art of living in this very changeable world. All of his books lead to cultural, intellectual, spiritual and moral advancement of mankind. All proceeds from these books were donated to the Water Donating Project, Āyudāna Hospital, Buddhist Academy and several others NGO. Social welfare, charitable Associations.

He was conferred the titles MahāDhammakathika Bahujana-hitadhara, in 1993, Agga Mahā Saddhammajotikadhaja in 1995, Agga Mahāpaṇḍita in 1997 and Doctor of Literature (D.Litt) in 2003 All the titles were presented by the Government of the Union of Myanmar.

He is now residing at Sītagū International Buddhist Academy, Sagaing Hills, Sagaing, Myanmar.



Sagaing Hills; The Abode of Holy Ascetics

ACKNOWLEDGEMENT

These voluminous books would not have been possible without the help of many people. According to the Chaṭṭha Saṅgīti version, the name of Tipitaka books are fifty in title, but the number of books are only forty. Our assistants and working committee are trying to transliterate the whole set of Tipiṭaka books into Roman Character. We deeply appreciate and enjoy in doing this noble work for Buddha Sāsana. We hope that these transliteration of Tipiṭaka books would be helpful well-enough for the Buddhist Scholars. Therefore,

Firstly, we would like to express our gratitude to all of our students, our assistants, and our working committee and members of editorial Board.

Secondly, we wish to thank our general manager U Soe Win who works hard timelessly in our Buddhist Academy.

Thirdly, we want to thank all of our staff who are working day and night to type these transliteration in computer.

Lastly, we would like to express our deep gratefulness and high appreciation to the donors, supporters, and well-wishers from our country and abroad.

We extend our well-wish and warm-lovingkindness to all our mental, physical, material supporters.

May the Sublime Dhamma Prevail in its Pristine Purity.



Ashin Ñāṇissara
Mahādhammakathika bahujanahitadhara
Aggamahāsaddhammajotikadhaja, Aggamahāpaṇḍita
Chancellor
Sītagū International Buddhist Academy
Sagaing, Myanmar

Introduction

In 623 B.C, Siddhattha Gotama was born. He achieved the supreme status of the Buddha at the age of 35. He left the luxious life as a prince in such of the truth and attained Nibbāna in 543 B.C, at the age of 80. During His lifetime of 45 years, the Fully Enlighentened One, the Buddha, He incessantly went on tour teaching Sutta, Abhidhamma and Vinaya to all men and gods. During the 45 years of his lifetime, the Lord Buddha visited the northeastern part of India known as the Middle Region (Majjhimadesa).

Sutta forms the guiding light for daily practice. Abhidhamma contains Buddhist philosophy and psychology. Vinaya includes the principles, laws and disciplines for monastic life.

Long after the Lord Buddha left our world, the Dhamma, – Sutta, Abhidhamma – and Vinaya still exist as a guidence for mankind. As long as we have them, we can be assured that we still have our Lord Buddha with us. The Lord Buddha taught what was right and wrong for the benefit of all mankind.

To prevent our sorrow and misery and to attain peace and tranquillity, he taught the practice of Dhamma i.e. Sutta. Vinaya was taught for discipline and the tranquil co-existence of fellow human beings and to promote the level of penetrative wisdom into the ultimate reality he taught us Abhidhamma.

The above three major teachings are collectively known as "The Three Piṭakas". Thus, the Piṭakas have become our teacher, our mentor and the Lord Buddha himself. In fact, they are likened to the invisible presence of our Lord Buddha. Therefore, those who hold the Lord Buddha in high esteem need to be well versed with the three Piṭakas.

Three months after the Parinibbāna (demise) of the Buddha, the First Council was held in Rājagaha. The convention was attended by 500 supreme monks who had attained Paṭisambhidā. Ashin Mahā

Kassapa was the leader. He expounded on three major points as follows:

(1) Those teachings (Dhamma and Vinaya) that the Lord Buddha had not taught should not be offered by monks.

(2) Those teachings (Dhamma and Vinaya) that the Lord Buddha had taught should not be deleted, added nor edited by monks.

(3) Those teachings (Dhamma and Vinaya) that the Lord Buddha had taught should be followed by monks.

Thus, the knowledge, belief and practice that strictly followed the Dhamma and Vinaya of the Lord Buddha became known as Theravāda, which means school or teaching of the elders.

The Second Council was held in 100 B.E. in Vesālī and was attended by seven hundred monks. The leaders were Sabbakāmi Thera and Yasa Thera.

The Third Council took place in 236 B.E. in Paṭaliputta and was attended by one thousand monks. The leader was Tissa Thera.

The first, second and third conventions were held in India and were attended by Indian monks only, who were all Arahats.

The Fourth convention was held in Sri-Lanka in 540 B.E. and was attended by five hundred monks. Dhammarakkhita was the leader. The difference between the previous conventions and this convention was that the monks had put the Tipiṭaka in writing on palm leaves.

In 2400 B.E. the Fifth ceremony was held in Mandalay in Myanmar, was attended by 2400 monks, and led by Jāgara Thera. The outstanding fact was that there was no Saṅgāyanā for 2000 years between the Fourth and Fifth Councils. During the Fifth

convention the three Piṭakas were written on marble slabs. It filled 729 marble slabs, each measuring six feet into four feet.

The Fourth Convention was conducted by Sri-Lankan monks only, and the Fifth one was conducted by Myanmar monks only. The peculiar feature of the Sixth Convention was it was unamously participated by learned monks from five Theravāra countries and even from some Mahāyāna countries.

Most of the present day literature that attempts to explain the Buddha's teachings are merely the interpretation of various authors and therefore they are secondary sources to the profound teaching. It is a great loss for those who have not really tasted the genuine the essence of "Authentic Teaching".

Therefore, the Sītagū International Buddhist Academy has made its effort to romanise and translate the Authentic Three Piṭakas of the Sixth Convention and disseminated them worldwide for the benefit of those who really want to know the essence of the Dhamma.

Sabbadānaṁ dhammadānaṁ jināti.
May the knowledge, belief and practice of the truth shine forth in every corner of our world.

Dr.Ashin Ñāṇissara (D.Litt; Ph.D)
Mahādhammakathika bahujanahitadhara
Aggamahāsaddhammajotikadhaja
Aggamahāpaṇḍita
Chancellor of
Sītagū International Buddhist Academy
Sagaing, Myanmar

Preface

Sitagu Missionary Association (S.M.A) was established and supervised by Sitagu Sayadaw, Dr. Ashin Ñāṇissara, (Mahādhammakathika-babujanahitadhara, Aggamahāpaṇḍita, Aggamahāsaddhammajotikadhaja, Ph.D, and D.Litt) in 2523 S.E, 1342 M.E, and 1980 C.E. The Association is constituted with the following committees:

(A) Committee of Admonishing Masters,

(B) Supreme Executive Committee,

(C) Executive Committee and

(D) Working Committee.

The Supreme Executive Committee implements the following four main projects:

(1) Water-Supply Project to all monasteries and nunneries, over 1000 in number situated on the Sagaing Hills and over ten thousand monks and nuns dwelling in those residences,

(2) Medical Care Project for all novices, and monks and nuns including lay-persons without discriminating between any religious faiths all over the country by having established the Āyudana Hospital which holds a hundred beds and the Department of Special Eye Care Programme,

(3) Project of distributing the Buddha's Teaching to all domestic and international students by having founded Sitagu International Buddhist Academy (S.I.B.A) and

(4) Project of propagating and promoting the Buddha-sasana by setting up Missionary Centers throughout the world and sending learned monks there for missionary and student-monks for their further study

and publishing, printing and issuing books and circulations on the Teachings of the Buddha.

(A) The Committee of Admonishing Masters

This committee is formed consisting of the following highly respected Sayadaw:

(1) Baddanta Kumāra, Aggamahāpaṇḍita, Abhidhaja-mahāraṭṭhaguru (Chairman of State Saṁgha Mahānāyaka Council)
(2) Baddanta Agghiya, Shwekyin Nikāya Saṁgharāja, Aggamahāpaṇḍita, Abhidhaja-mahāraṭṭhaguru
(3) Baddanta Sajjanābhivaṁsa Aggamahāpaṇḍita, Abhidhajamahāraṭṭhaguru
(4) Baddanta Ācinṇa Aggamahāpaṇḍita
(5) Baddanta Nārada Aggamahāpaṇḍita
(6) Baddanta Saṁvara Aggamahāpaṇḍita
(7) Baddanta Janinda Aggamahāpaṇḍita
(8) Baddanta Kavisāra Aggamahāpaṇḍita

(B) The Supreme Executive Committee and Academic Senate is formed as follows;

(1) Ashin Ñāṇissara Chairman and Chancellor, Aggamahāpaṇḍita, Ph.D, D.Litt,
(2) Ashin Nandamālābhivaṁsa Secretary and Rector, Agggamahāpaṇḍita, Ph.D,
(3) Ashin Paṇḍitavarābhivaṁsa Professor and Registrar, Aggamahāgathavācakapaṇḍita, Ph.D,
(4) Ashin Mahosadhapaṇḍita Professor and Administrator, Aggamahāganthavācakapaṇḍita.

(C) Executive Committee of Sitagu International Buddhist Academy is constituted with the following members;

(1) Ashin Kovida	Dhammācariya, President, Assistant Administrator,
(2) Ashin Kesara	Dhammācariya, Vice President,
(3) Ashin Sundara	Dhammācariya, Secretary,
(4) Ashin Seṭṭhila	Dhammācariya, Joint Secretary,
(5) Ashin Osadhasāra	Dhammācariya, M.A., Ph.D., Vice President and Prorector,
(6) Ashin Puṇṇobhāsa	Dhammācariya, B.sc, M.A.,Ph.D., Joint Secretary and Assistant of Chancellor,
(7) Ashin Candāsirī	Dhammācariya, M.A., Assistant of Registrar and member,
(8) Ashin Sīhañāṇālaṅkāra	Dhammācariya,M.A., Assistant of Chancellor and member,
(9) Ashin Kevala	Dhammācariya, B.A. M.A., member,
(10) Ashin Aggadhamma	Dhammācariya, M.A., member,
(11) Ashin Ariyadhamma	Dhammācariya, B.Sc., M.A., Ph.D, member,
(12) Ashin Indaka	Dhammācariya, M.A., Ph.D.,member,
(13) Ashin Paññājota	Dhammācariya, M.A., Ph.D., member,
(14) Ashin Kittibala	Dhammācariya, M.A., member,
(15) Ashin Sajjana	Dhammācariya, M.A., member,
(16) Ashin Veḷuriyañāṇa	Dhammācariya, M.A., Ph.D, member,
(17) Ashin Kumāra	Dhammācariya, M.A., member,
(18) Ashin Paññāsīha	Dhammācariya, M.A., member,
(19) Ashin Sāsana	Dhammācariya, member,
(20) Ashin Indācāra	Dhammācariya, member,

(21) Ashin Paññobhāsa Dhammācariya, member,

(D) The Chairman of Supreme Executive Committee (Sitagu Sayadaw) forms the Working Committee consisting of Lay-disciples in the Upper and lower parts of Myanmar. The members in respective committee are twenty-four in maximum. These two working committees have to implement in accordance with whatever the Super Executive Committee has supervised and guided, especially they have to carry out and be responsible for the projects of water-supply, hospital, construction of S.I.B.A and preservation of general finance.

The Academic Senate forms Committee of Research and Compilation embracing following members;

(1) Ashin Devindābhivaṁsa Dhammācariya, Dip,Chairman of Pāḷi and Burmese Section,

(2) Ashin Sāgara Dhammācariya, Chairman of English Section,

(3) Ashin Kavidaja Dhammācariya, member,

(4) Ashin Issariya Dhammācariya, member,

(5) Ashin Ṇāyakālaṅkāra Dhammācariya, member,

(6) Ashin Dhammācāra member,

(7) Ashin Sucarita Dhammācariya, member,

(8) Ashin Medhānanda Dhammācariya, member,

(9) Ashin Paññāseṭṭhālaṅkāra Dhammācariya, member,

(10) Ashin Sutācārālaṅkāra Dhammācariya, member,

(11) Ashin Māmakālaṅkāra Dhammācariya, member,

(12) Ashin Jotissarālaṅkāra Dhammācariya, member,

(13) Ashin Tejaniyālaṅkāra Dhammācariya, member,

(14) Ashin Khemācārālaṅkāra Dhammācariya, member,

(15) Ashin Nandācārālaṅkāra Dhammācariya, member,

(16) Ashin Paṇḍitadhajālaṅkāra Dhammācariya, member,

(17) Ashin Jaṭilālaṅkāra Dhammācariya, member,

(18) Ashin Osadhālaṅkāra Dhammācariya, member,

The Academic Senate forms Dhammakathika Committee including the following members;

(1) Ashin Devindābhivaṁsa Chairman, Dhammācariya,
(2) Ashin Paññānanda Secretary, Dhammācariya,
(3) Ashin Indācariya Joint Secretary, Dhammācariya,
(4) Ashin Kusala member, Dhammācariya,
(5) Ashin Paññāseṭṭhālaṅkāra member, Dhammācariya,
(6) Ashin Indācāra member, Dhammācariya,
(7) Ashin Tejinda member, Dhammācariya,
(8) Ashin Māginda member, Dhammācariya,

The Committee of Research and Compilation of S.I.B.A carries out the following tasks in accordance with supervision of the Academic Senate;

(1) pressing and publishing books on the Ti-Piṭaka by reforming versions from Burmese Pāḷi into English translation and transliteration,

(2) compiling and issuing text books and circulations for the academic study,

(3) compiling and issuing the Dhamma-talks by Chancellor (Sitagu Sayadaw) by forming books in both Burmese and English versions and

(4) printing and circulating magazines, calendars and post-cards for the Academy anniversary.

Furthermore, the committee published and issued treatises on the Ti-piṭaka translated from the Department for the

Promotion and Propagation of the Sāsanā and the Department of Religious Affairs, the Ministry of Religious Affairs according to their request by editing them. The books on Ti-piṭaka in translation and transliteration are printed and published by having obtained the support from SELANGOR BUDDHIST VIPASSANA MEDITATION SOCIETY, Kuala Lumpur, Malaysia.

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(1) Mulapaṇṇāsa Pāḷi text (separate translation and transliteration).

(2) Mijjhimapaṇṇāsa Pāḷi text (transliteration only),

(3) Uparipaṇṇāsa Pāḷi text (transliteration only),

(4) Dhammapadaṭṭhakathā (translation and transliteration),

(5) Suttanipāta Pāḷi text (translation and transliteration),

(6) Vimāna Pāḷi text (translation and transliteration),

(7) Petavatthu Pāḷi text (translation and transliteration),

(8) Sagāthāvaggasaṁyutta Pāḷi text (translation and transliteration),

(9) Sīlakkhandhavagga Pāḷi text (transliteration only),

(10) Mahāvagga Pāḷi text (transliteration only),

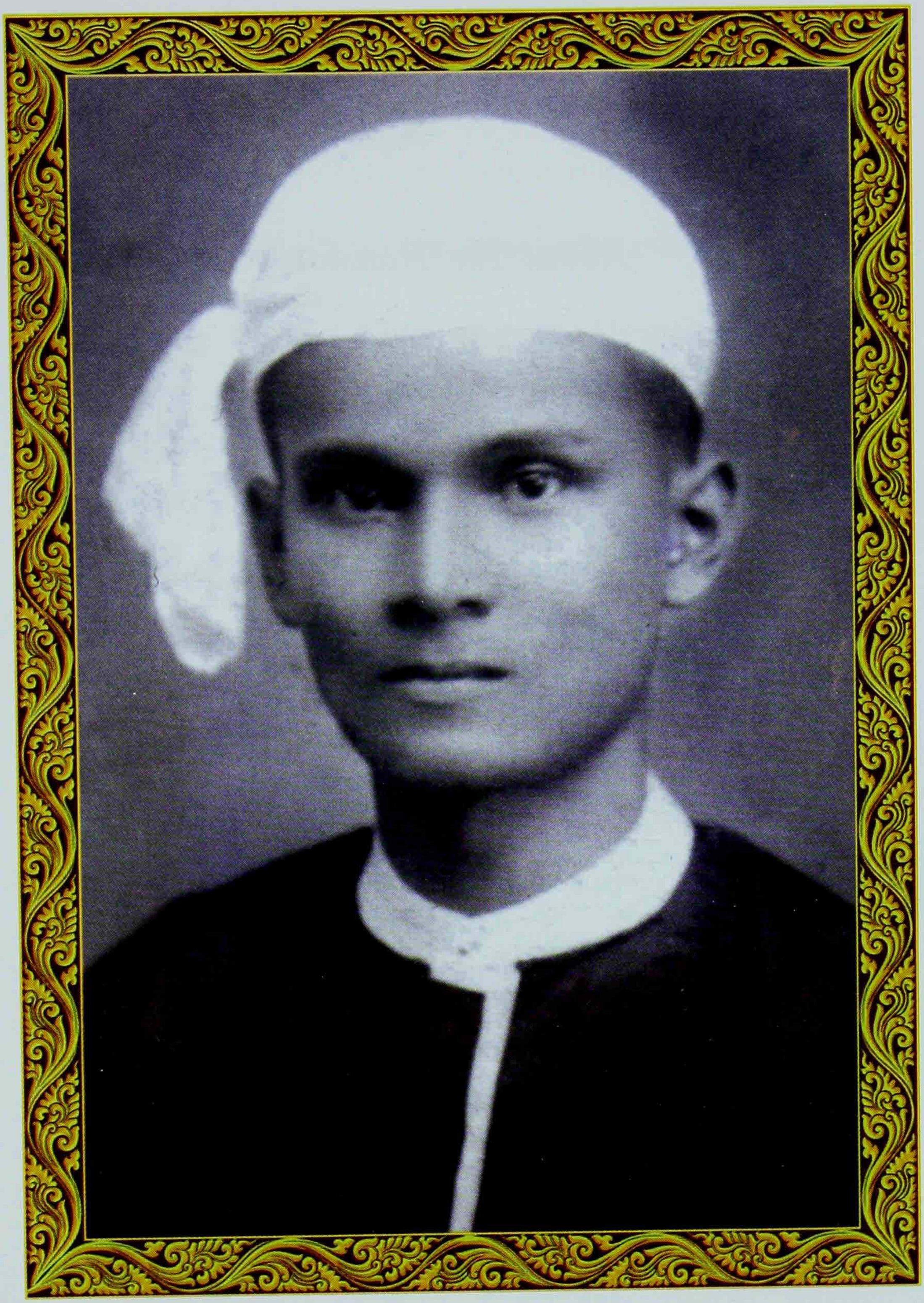
(11) Pāthikavagga Pāḷi text (transliteration only),

(12) Aṅguttara Nikāya Pāḷi text (transliteration only, three vols),

(13) The whole Vinayapiṭaka Pāḷi text (transliteration only, five books).

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Dr.Ashin Ñāṇissara (D.Litt; Ph.D)
Mahādhammakathika bahujanahitadhara
Aggamahāsaddhammajotikadhaja
Aggamahāpaṇḍita
Chancellor of
Sītagū International Buddhist Academy
Sagaing, Myanmar



The Translator

U Pu

Asst.: Secretary Missionary of Labour

About The Translator

Name: U Pu

Date of Birth: 6 October 1905

Place of Birth: Gyopinkauk, Pyi District, Myanmar

Occupation: Assistant Secretary, Ministry of Labour

Since 1948, U Pu had contributed some articles on Buddhism in Newspapers published in English. He was also an author of the magazine, 'The Light of Dhamma'. In 1981, he became a member of the Organization, 'The Promotion and Propagation of Buddha Sasana' where he worked for translating Pāḷi texts into English. 'The Questions of King Milinda (Milindapañha)' was completed in 1983. Soon after that, he suffered from stroke and passed away in 1985.

Namo tassa bhagavato arahato sammāsambuddhassa.

Veneration to the Exalted One, the Homage-Worthy, the Perfectly Self-Enlightened.

The Buddha is an *Arahat* and he is worthy of the highest veneration. All beings including *devas* and *brahmās* venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self-enlightened through the realization of the Four *Ariya* Truths, and who is endowed with the six great qualities of glory, namely, *Issarya* (supremacy), *Dhamma* (knowledge of the path to *Nibbāna*), *Yassa* (fame and following), *Sirī* (noble appearance), *Kāma* (power of accomplishment) and *Payatta* (diligent mindfulness).

Contant
(mātikā)

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THE QUESTIONS OF KING MILINDA

(Milindapañha)

BELONGING TO THE SMALLER COLLECTION (Khuddakanikāya) OF THE BUDDHIST.CANONICAL SCRIPTURES

Volume I

VENERATION TO HIM, THE MOST EXALTED, THE PURIFIED, THE SUPREMELY ENLIGHTENED BUDDHA

(Namo Tassa Bhagavato Arahato Sammāsambuddhassa)

1. Just as the mighty river Ganges flows down into the great ocean, even so Milinda the king, (reigning) in the city of Sāgala in the country (of the Yonakas), the pre-eminent of all countries, repaired to venerable Nāgasena, the Elder.

Thus approaching he posed a vast number of subtle, deep, and profound questions on subjects, both of lasting and ephemeral interest, to venerable Nāgasena, the Elder who was (i) the bearer of the torch (of reason and wisdom); (ii) the dispeller of darkness (symbolizing doubts and dilemmas prevailing in the minds of others); and (iii) the propounder of wonderful theories.

Both the questions posed by Milinda the king and the answers there to given by venerable Nāgasena, the Elder, are of deep import and profound significance. They touch the chores of the heart of the wise; are comforting to the ears of the learned; and are of very rare occurrence. They also tend to make your flesh creep and, your hairs stand-on-end.

The words expressed in the venerable Nāgasena's answers

also fall within the scope of the two Treasuries (piṭaka) of the Buddhist scriptures, namely; (i) The Higher Teaching (abhidhammā), and (ii) the code of discipline (vinaya) and are also enmeshed in the fabric of the Doctrinal Teaching (sutta jalasamattitā). They are also (amazingly) awe-inspiring by their being illustrated with similes, metaphors and various other devices.

Come therefore, come! Hearken ye with all thy powers of receptivity concentrated with a cheerful disposition on the questions that are subtle, deep and profound, and the answers there to that blow up into pieces all doubts and dilemmas, as have been recorded in this book, entitled, "Questions of King Milinda".

2. If the origin of events recorded in this book were to be traced, it may be stated thus: There is, in the country of Yonakas, a prominent city called Sāgala which is a (great trading centre) place where goods of trade and commerce of the people of Sāgala are distributed or disposed of. This city is graced with rivers, streams, and hills that traverse it, and many delightful quarters spread over its Landscape. It is also replied with parks, gardens, groves, lakes, reservoirs, and ponds. It is also full of delights associated with rivers, with mountains, and with a wooded country. It is a city planned and built by persons gifted with knowledge and experience. No enemy can destroy or ravage this city, all of them having been overpowered and put out of the way. It is provided with various turreted watch-towers, and battlemented city-gates which are sophisticated and massive. The gates have exceedingly strong barriers which turn on equally strong pivots. In the centre of the city there is a palace protected by a deep moat, and white crenellated walls enclosing it. Well-aligned and laid-out are the main highways, streets, path-ways, city-blocks, squares and street-junctions. It has also a royal market-place teaming with a vast and varied kind of valuable goods which are being exposed for sale in imposing and elegant arrays. This city is also graceful at all times with various Halls of Bounty (alms-halls) and is also adorned with hundreds of thousands

of magnificent buildings and regal-mansions which are as supreme and transcending as the summit of the Himalaya Mountains. The streets there are thronged with the army in its fourfold array of troops mounted on elephants, on horses or on war-chariots and foot-soldiers in the infantry.

It is a place frequented by a vast concourse of handsome men and beautiful damsels and is also crowded with people of all sorts. It is the dwelling place of people of all classes, namely: ruling class, clergical (or Brahminical) class, merchant and agriculturist class, and poor class.

It is also associated with various sects of ascetic, mendicant; and recluses who are being well-defined and set apart. It is a place of residence, for long durations, of artisans in various arts and crafts and vocational calling. It is teeming with market-places selling various kinds of (superfine) textiles manufactured in Kasi and Kotumbara countries. There are also market-places of florists and perfumery, delightfully numerous and attractively displayed.

The atmosphere there is charge with aromatic smell and fragrant odours. Gems and jewels also are there in abundance to arouse your covetousness. Shops are there displaying goods that face various points of the compass. It is the usual haunt of well-groomed merchants with shrewed business acumen and is also full of magnificent mansions and palaces that shine with glitter and brilliance. Abundant are the property jewelry, wearing apparel, and food-grains that are kept in storage. Full to overflowing are the granaries. Sumptuous are the meals and cordials that are spread (before citizens) delightfully munificent are the articles of food and drink that are consumed either by mastication, devouring, licking or drinking. (In sufficiency) it is comparable to the island continent of Uttara-kuru. The quality of food-grains conforms to the standard in full. (In this respect) it is comparable to Alakamanda, the city of the gods.

At this point, the dialogue portion of this narrative may be deferred and mention may be made of the past volitional deeds of King Milinda and the venerable Nāgasena that are the causal factors of the fruit (Kamma-result) they are now reaping. For this purpose the chronicler should do well to record these events under the six following headings;

(1) Past solemn affirmation (not prayer) of one's aspirations;

(2) The Milinda problems;

(3) Questions as to distinguishing characteristics:

(4) Questions that are twisted like the horns of a goat;

(5) Questions that are based on normal inference; and

(6) Questions that challenge the cited metaphors.

Of these six, the chapter "(2) The Milinda problems" is divided into (i) Question as to distinctive characteristics and (ii) Question aiming at the dispelling of doubts and dilemmas. The chapter "(4) Questions that are twisted like the horns of a goat" is also divided into (i) The Great Chapter, and (ii) Questions posed to the individual under (spiritual) training.

(Past solemn Affirmation of one's aspiration of the above six).

The chapter on past solemn Affirmations contains a record of the kammical Actions of the past performed by that King Milinda and the venerable Nāgasena, which are the causal factors of the fruit (Kamma-result) which they are now to reap.

1. A TALK ON EXTERNAL (INTRODUCTORY) MATTERS

(bāhirakathā)

KAMMICAL ACTIONS OF THE PAST

(pubbhayogādi)

3. Thus have I heard from other sources: It happened in the days long gone by during the time of Kassapa Buddha's Doctrine and Discipline (Sāsana). A large number of monks were then dwelling in a monastery close to the river Ganges. There the monks who were conscious of their moral duties and spiritual obligations rose early in the morning and, taking the long-handled brooms, would sweep out the monastery grounds and gather the litter and refuse in heaps, contemplating all the while on the virtues of the Buddha on one occasion an Elder-monk said to a novice "Come, novice, take these sweepings away and get rid of them. The young novice, pretending not to hear, went away, and on being called a second time, and a third, he (still) pretended not to hear and kept on going away. Angered by the thought, "Obstinate, indeed, is this novice, the Elder-monk beat him with a broomstick. This time, not daring to refuse, the novice obeyed the monk's bidding while crying at the same time. In doing so, he made the first affirmation of aspiration; May I, by reason of doing this meritorious act of throwing out the sweepings, be as highly powerful and influential as the midday sun, in every state of my rebirth (upon this long round of successive rebirths) till my final attainment of Nibbāna (the Deathless realm)."

When he had accomplished the task of throwing out the sweepings he went to the fore-shore of the Ganges River. There again, on seeing the mighty billows of the Ganges raging and roaring in a seething turmoil, he made his second solemn affirmation of his aspiration thus: "May I be possessed of ready-wit to say the right thing instantaneously under any circumstance that may arise and be

possessed of an inexhaustible store of wit and knowledge just like these mighty billows, in ever state of my rebirth (upon this long round of successive rebirths) till my final attainment of Nibbāna (the Deathless realm)."

The elder monk who set the novice to task, replaced the broom on the broom-rack and also went to the river fore shore of the Ganges. There he overheard the novice making affirmations of his aspirations and reasoned thus: "This novice, whom I set to task, goes to the extent of solemnly affirming such an aspiration. Why should not my aspirations be fulfilled were I to make solemn affirmations thereof?" with these thoughts he affirmed thus: "May I be possessed of an inexhaustible store of ready-wit and knowledge just like these mighty billows, in every state of my rebirth till my final attainment of Nibbāna (the Deathless Realm). May I endowed also with the capability of answering all questions whenever posed by this novice and solve all problems whenever presented by him."

Then these two persons wandered from one rebirth to another in the abodes of gods and men, and thus while away the immense stretch of time intervening between Kassapa Buddha and Gotama Buddha. Thereafter, our Gotama Buddha uttered these words of prophesy firmly predicting their destinies just as he did in the case of the venerable Moggaliputta Tissa Thera: "Five hundred years after I have passed away will these two reappear and the subtle and profound Doctrine, Discipline and the Transcendental law preached and promulgated by me will be discussed, thrashed out and seeming contradictions and discrepancies therein, reconciled, unraveled and disentangled by them by means of questions posed and answers furnished with the aid of synonyms, similes and metaphors adduced, and by other means that are equilibratory and judicious."

ABOUT MILINDA THE KING

4. Of these two persons, the novice became the king of the city of Sāgala in the island continent of India (jambudipā) by the name

of Milinda. He was wise, clever and possessed of penetrating intellect, and was capable of administering and executing the work in concert with the techniques of the past, future or present. In doing his work he exercised great care and discrimination. What is remarkable about king Milinda is that he was learned in many arts and sciences.

NINETEEN ARTS AND SCIENCES

(sippa)

In what branch of arts and sciences was that king Milinda learned? He was learned in:

(1) Suti veda. *(Comprising the three kinds of vedas, namely; Iru-veda, Yaju-veda and Sāma-veda, to which the fourth i.e. Āthabbana-veda has been subsequently added.)[1]

(2) Samiti or Compendium of Worldly Advices. *(Containing such moral codes and sage advices as are compiled by Manu and other sages of the human race as far as they could remember from the teachings of Brahma, often represented as the Creator of the Universe.)

(3) Sankhyā Philosophy. *(A philosophy that analyses the twenty five kinds of ultimate realities called "Tatva". It is perhaps the oldest philosophy founded by the hermit Kapila. The oldest books associated with the Sankhya Philosophy are "Sankhaya Pavacana Sutta" and "Tatvasamāsa". Although these books were claimed as being compiled by hermit Kapila, evidence in support thereof is lacking. According to historical records the hermit Kapila did not actually compile those books but handed down the teaching orally to his pupil Asuriya who, in turn, handed down the teaching orally to Pañcasikha. In this way the two

aforesaid books have made their appearance in the world. The standard book associated with Sankhya Philosophy is entitled "Sankhyakarika" compiled by Iswara Krishna).

(4) Yoga Philosophy. *(Which prescribes various methods of development of mental tranquility of 'Samatha Kammaṭṭhāna"with a view to yoking the individual souls or "Jiva-atta" to the Universal Soul of the creative deity or Issara or Philosophical Self 'Paramatha-atta'. The founder of this philosophy is the hermit Patañjali.

The oldest book on Yoga Philosophy is the "Yoga Sutta" of the hermit Patañjali. There are also other books on this subject i.e. the one entitled "Bhāsā" which is "An Introduction to Yoga Philosophy", compiled by Guru Vyāsa; another introductory book, compiled by Viññāna Bhikkhu and the books, entitled "Yoga Vuttikā" and "Yoga Sarasangaha" by the same author i.e. Viññāna Bhikkhu.)

(5) Nīti Philosophy. * (A guide to prudent behaviour comprising "Raja-nīti" Statecraft, Loka-nīti good manners pertaining to each of the four classes of mankind, namely; the ruling class, the clergy, the merchant agriculturist class and the working class and such books as "Dhamma-nīti", which gives spiritual guidance in the training and practice of the Doctrine.

(6) Visesika or The Book of Transcendental Teaching or Abhidhammā. * (It explains the ultimate realities such as 'Earth"or solidity (Pathavī), 'Water"or liquidity (Āpo), 'Fire"or heat (Tejo), and 'Wind"or Motion (Vāyo), Space (Ākāsa), Time (Kāla), Direction (Disā), Mind of Self (Atta-mana) which are eternal and quite distinct from all other phenomena. Through an analytical knowledge of these elements, an insight into the Truths (Sacca-ñāna) can be attained.

This school of thought or Visesika Abhidhammā was founded by a sage-hermit known by such names as Kanāda, Kanabhuja, on Kanabhakkha. His original name was Kassapa but due to his wonderful ability to explain ultimate realities or Parmatha-dhamma by subdividing and fragmentating phenomena down into minutest atoms he became well-known by the above names of Kanāda, Kanabhuja, Kanabhakkha, every one of which bears the implication: "One who eats up the much-vaunted atom".)

(7) Ganita or Mathematics Comprising Arithmetic, Algebra and Geometry. * (The term Ganika may be found used elsewhere. But "Ganita" is the only term used in several Sanskrit and Prakrit scripts.)

(8) Gandhabba veda, or Literature on music, or Literature on musical instruments. * (The Dictionary compiled by Sir Monar Williams has given this term various interpretations. Amongst them are such renderings as "gods' minstrel", or "gods' musician". But the term "Gandhabba vijjā" has been defined as "The Art of Playing Musical Instruments".

In the new Dictionary of Support for interpretation (Nissaya) compiled by Abhayārāma Sayādaw, the term "Gandhabbha-beda" has been defined as "Sangita", while in "The Support for interpretation (Nissaya)" of "The Questions of King Milinda" compiled by Ashin Ādiccavumsa, the term "Gandhabba" has been defined as "Sangitamulakyan" in the phrase, "niccam gitam tathāvādyam (vajjam) tayam sangita muccate", occurring in Sangitaratvākara, this term the term "Sangita" has been interpreted in such a way as to include all three, namely; dancing, singing and playing music. Sir Monar William defines "Sangita" as including not

only singing and playing music, but also mass singing, playing of music and dancing in concert.

(9) Tikiccha veda or Practice of Medicine. * (It has been defined in such a way as to include such medical science books as Saraka, Sussuta and Bhavappakāsa.)

(10) Dhanu veda or Art of Archery. * (It may be found defined else where as Catubbeda. If so defined, it plainly refers to the four vedas-item (i) and is therefore already included therein. In all sanskrit books it is invariably mentioned as Dhanuveda.)

(11) Purāna or Ancient Book. * (It is a complete record of the world's ancient history in its various aspects and is said to be recorded in eighteen volumes.)

(12) Iti hāsa or Books saying "It happened thus". * (They contain description of great epics and historical romances such as Mahabharata and other ancient saying and aphorisms.

(13) Jotisa or Astrology. * (Such books as Sūriya sidhanta which deal with predicting of events by watching the movement of heavenly bodies, belong to the type of books of this branch of science.

(14) Māyā or Skill in Artificing. * (It is usually taken to mean magic or craftiness. As, however, in the present context, the good qualities of a king is being alluded to, it would perhaps be apt to define it as stratagem (Upāya-paññā) such as that adopted by a king. There are four kinds of stratagem, namely; Bheda-upāya, Sāma-upāya, Dāna-upāya and Dandha-upāya.)

(15) Hetu takkabeda or Hetu-vijjā. * (In Sir Monar William's Dictionary this term is defined as 'The art of reasoning"and 'The art of weighing and analyzing

the pro et con of the matter in question. The term, "Ketu" sometimes takes the place of "Hetu". It "Ketu" is the term from which the names of such planets as Keta, Antalikkha and Bhoma are derived. If it is claimed to be a book dealing with the art of predicting event by watching the movement of heavenly bodies as in item (13) above it would be a case of redundance (punarutti). It is also claimed to be a book dealing with adorning and ornamenting (alankāra); which is a word derived from the term "Ketubha", but then the words "Muddhaja" and "Ketubha" only were the derivatives of the term "alankāra" and the terms "Muddhaja" and "Ketubha" both produce the meaning of "Clouds" which suggests improbability.

Therefore, the term "Hetu" alone is the apt expression in this context. The Chinese monk-pilgrim Hiuen-Tsiang's travel book contains a record that Hetu-vijjā or the Art of reasoning or Takka beda forms one of the subjects of study he was pursuing in the university of Nālanda (in the 7th century).

(16) Mantana. * (The Art of Charms, Incantations and Sacrificial Formulas.)

(17) Yuddha. * (The Art of Warfare.)

(18) Chadasā. * (The Vedic Art of Reciting Incantations and Composing Hymns and Poetry.)

(19) Buddha vacana or "The Words of the Buddha", thus making nineteen arts and sciences on the whole.

He was capable of making the learned persons tremble by his talks, while on his part he was hart to be subdued by others. He was pre-eminent among the founders of schools of thought. In point of intelligence, in quick-wittedness, in valour and in wisdom no one

was found equal to King Milinda throughout the whole island continent of India (Jambudīpā). He was rich also and possessed of great wealth and resources. He had hosts of armies and troopers mounted on elephants and other means of transport.

A SEARCH FOR THE LEARNED (TALENT HUNT)

Now one day King Milinda being desirous of passing in review his great host of army in its fourfold array of infantry and troops mounted on elephants, horses, etc., proceeded forth out of the city of Sāgala and watched the military parade. At the end of the ceremony the king who was fond of holding conversations and being eager to discuss with those who were prone to expand Loka (the realm of death and woe) and who were capable of disturbing the mental composure of the learned persons with their crafty disputations, put up a bold front in all his majesty and then, looking up at the sun, said to his ministers; 'There is, O ministers, still time to spare'.

How shall we while it away? Let us now go back to the city.

Possibly there is a recluse (samana) or brahmin (brahmana) who has a following of monks of the sect he must have founded and of which he must be the leader and who must have claimed himself to be a supremely enlightened Buddha who is worthy of the highest veneration. Whoever may be capable of holding discussion with me may be capable of clearing away my doubts and dilemmas; and to such learned person should we approach and pose our problems and thus clear away our doubts and dilemmas. (Thus said the king by way of exchange of views.)

Thereupon the five hundred Yonaka noblemen who were ministers, said to Milinda the King: "There are the six masters[2], O your Majesty, – Purāṇa Kassapa, Makkhali Gosāla, Nighaṇṭha Nāṭaputta, Sañcaya Belaṭṭhaputta, Ajita Kesakambala, and Pakudha Kaccāyana - who are leaders of sects. They are, each of them, replete with followers, replete with a sect, are leaders of each sect,

are prominent, famous and are founders of new schools of thought. They are universally acclaimed as virtuous men. Turn your footsteps, O your Majesty, to these men! Pose your problems to them and have your doubts and dilemmas thus cleared away."

POSING OF QUESTIONS TO PURĀṆA KASSAPA

So King Milinda, attended by the five hundred Yonaka noblemen, mounted the splendid royal carriage drawn by noble and docile horses and went out to the dwelling place of Purāna Kassapa. Having made his approach he exchanged joyful greetings with Purāna Kassapa. Having thus exchange the joyful greetings with words which were memorable for a life-time, the king took his seat at a suitable spot. And thus sitting, he said to Purāna Kassapa: "What, O Venerable Kassapa, is it that protects (Pāletite) the world (Loka)?"

"The Earth, O King, is what protects the world!" replied Purāna Kassapa.

"But, Venerable Kassapa, if it be the Earth that protects the world, how comes it that the beings that go to the Great Avīci hell go beyond the sphere of the Earth and fall into it?" counter-questioned King Milinda in reply. Thereupon Purāna Kassapa could neither spit out nor swallow up (his sputum), and there he sat facing downwards with his head bent and keeping silent in a dejected mood.

POSING OF QUESTIONS TO MAKKHALI GOSĀLA

Thereafter Milinda the king said to Makkhali Gosāla: "Are there, Venerable Gosāla, who wholesome actions (Kusala) and unwholesome actions (Akusala)? Are there (correspondingly) good and evil fruits or Kamma-result (Vipāka) thereof?"

"There are, O King, no wholesome and unwholesome actions nor good and evil fruits nor Kamma-result (Vipāka) thereof. The members of the ruling class in this world, when they move to the other world, will again become members of the ruling class only.

Those who are Brahmins, or of the merchant and agriculturist class, or of the poor class such as menial workers will again become Brahmins, or members of the merchant and agriculturist class, or of the poor class such as menial workers. What then is the use of wholesome actions and unwholesome actions?" Thus replied Makkhali Gosāla.

"If, O Venerable Gosāla, the members of the ruling class, the Brahmins, the members of the merchant and agriculturist class, or of the poor class such as menial workers in this world will, in the next world, again become members of the ruling class, the Brahmins, the members of the merchant and agriculturist class, or of the poor class such as menial workers in the next world, and if there is no necessity for performing wholesome and unwholesome actions, O Venerable Gosāla, then those who here in this world, have a hand cut off, must in the next world, become persons with a hand cut off, and in like manner those who have had a foot cut off, must become persons with a foot cut off, those who have had both hand and foot cut off must become persons with both hand and foot cut off, those who have had an ear cut off, must become persons with an ear cut off, those who have had a nose cut off, must become persons with a nose cut off, those who have had both ear and nose cut off must become persons with both ear and nose cut off." And at this saying Gosāla spoke no more and kept silent.

Thereupon these thoughts occur to Milinda the King: "O fraternity! Vain and empty is (this) island continent of India (Jambudīpā)! O fraternity! Verily like chaff is the island continent of India. There is now no one, either recluse (samana) or Brahmin (brahmana) capable of disputing with me, or capable of clearing away my doubts and dilemmas!"

He then said to the ministers: "Faultlessly bright and pleasurable is the night. Which of the recluses and Brahmins should we now approach to ask questions to? Which of the recluses and Brahmins would be capable of disputing with me or clearing away

my doubts and dilemmas?" (So ask he) Thereupon the ministers fell silent and stood aghast staring up at the face of the king Milinda.

Now at that time the city of Sāgala had for twelve years been devoid of learned men whether recluse, Brahmin or layman. But wherever the King heard that learned recluses, Brahmins or laymen dwelt thither he would go and put his questions to them. But they all alike being unable to satisfy the king by their solution of his problems, departed hither and thither from the city of Sāgala. Those learned men who did not leave for some other place were at all events reduced to silence. And the monks of the (Buddhist) Order went, for the most part, to the Himalaya mountains.

MAKING ENTREATIES TO GOD MAHASENA

At the time when the city of Sāgala was devoid of learned men, an innumerable company of Arahants were dwelling on the plateau of Rakkhita of the Himalayas. And Venerable Assagutta, by means of his divine power of hearing, heard the grumbling words of king Milinda. He therefore convened a meeting of monks on the summit of Yugandhra mountain and asked the monks: "Is there, O brethren, any one among you who is capable of disputing with king Milinda and clearing away his doubts and dilemmas?"

Thereupon all of those innumerable monks remained silent. They remained silent though the question was repeated for the second and the third time. Then the Venerable Assagutta said to the monks: "There is, O brethren, a celestial mansion called Ketumatī, lying east of the Vejayantā Palace of the King of gods in the Tāvatimsa heavens wherein dwells the god Mahāsena. He is capable of disputing with Milinda the King and clearing away his doubts and dilemmas."

Thereafter, the group of innumerable Arahant made themselves vanish from the summit of the Yugandhara mountain and made their appearance in the Tāvatimsa heavens. Seeing the Arahants from a long distance, Sakka, the King of gods, approached to where the Venerable Assagutta was and, after making obeisance

to the latter, stood on one side. Having thus stood on one side, Sakka, the King of gods, said to the Venerable Assagutta: "Great, O Venerable One, is the number of monks of the Noble Order that have now come. I am a devout attendant and at the service of the Noble Order. What are your requirements? What can I do for you?"

In reply the Venerable Assagutta said to Sakka, the King of gods: "There is, O King, in the city of Sāgala in the island continent of India (Jambūdīpa), a king named Milinda, who is prone to talk in such a way as to make the hearts and minds of the learned men shudder and tremulous. He is hard to be overcome by others (in talk). He is hard to be subdued and is the acknowledged superior of all the founder of various schools of thought. He is prone to pay visits to the monks of the Noble Order and harass them by holding talks and putting question on matters of faith and belief."

Thereupon, Sakka, the King of gods, said: "That same King Milinda, O Venerable One, deceased from this abode of gods (Tāvatimsa) and was reborn in the human world. And there, O Venerable One, dwells now in the celestial mansion called Ketumatī, a god by the name of Mahāsena. This god Mahāsena is capable of disputing with king Milinda and clearing away the latter's doubts and dilemmas. So let us beseech that god to suffer himself to be reborn into the world of men."

Then Sakka, the King of the gods, preceded by the Noble Order of monks, entered the Ketumatī mansion and, after fondly embracing the god Mahāsena, said: "O friend Mahāsena, the Noble Order of monks makes this request of you – to be reborn into the world of men." In reply, the god Mahāsena said: "I have, O King of gods, no desire for the world of men which is beset with multifarious rebirth producing activities (kamma bahūllena). The world of men is keenly edged (with greed etc.) (tibbo manussa loko). It is my desire, O King of gods, to attain the final emancipation (parinibbāna) after progressively going the round of favourable rebirth in this

realm of gods." When for the second and the third time, Sakka, the King of gods, made the request, the god Mahāsena said: "I have, O King of gods, no desire for the world of men which is beset with multifarious rebirth-producing activities. The world of men is keenly edged (with greed, etc.). It is my desire, O King of gods, to attain the final round of favourable rebirths in this realm of gods."

When the request was refused for the third time, the Venerable Assagutta addressed Mahāsena the God, and said: "After making a survey in this world of gods and of men we could find none other than you, O god Mahāsena, who would be able to uplift the sublime Doctrine and Discipline (sāsana) by exterminating the heretical views of Milinda, the king. The whole Noble Order of monks earnestly entreats you, O worthy god, have the godness to suffer yourself to be reborn into the world of men and uplift the sublime Doctrine and Discipline (sāsana) of the Exalted Buddha." Thereupon Mahāsena, the god, became overjoyed and exalted with the feeling: "Verily I am the one who is capable of uplifting the sublime Doctrine and Discipline (sāsana) of the Exalted Buddha, by exterminating the heretical view of Milinda, the king', and gave the assurance saying: "Very well than, O Venerable Ones, I will suffer myself to be reborn into the world of men".

IMPOSING OF PENITANCE ON VENERABLE ROHANA

Then those monks, having accomplished the task they had taken in hand in the world of gods, made themselves vanish from the Tāvatimsa heaven and made their appearance on the Rakkhita plateau of the Himalaya mountains.

There the Venerable Assagutta asked the Noble Order of monks: "Is there, O brethren, any monk from amongst Order, who is absent, from this congregation?" Thereupon a certain monk responded saying: "Yes, there is, O Venerable One. The Venerable Rohana had, a weak previously, gone to the Himalaya mountains, entered on and is abiding in the attainment of Extinction (nirodha

samāpatti). Please be disposed to send a messenger to that monk." And at that very movement the Venerable Rohana had emerged from that Attainment and feeling: "The Noble Order is expecting me", made himself vanish from the Himalaya mountains and made his appearance in the presence of the innumerable Arahants who were dwelling on the Rakkhita plateau.

And the Venerable Assagutta asked him: "How is that, O brother Rohana, do you not see the bounden duty of a member of the Noble Order of monks at a time when the sublime Doctrine and Discipline (sāsana) of the Exalted Buddha is breaking up?" "I have, O Venerable One, over-sighted the duty through in advertence", replied Venerable Rohana.

"In such a case, O brother Rohana, will you perform the act of penitence?" "What, O Venerable One, should I do (as an expression of penitence)?"

"There is, O brother Rohana, a Brahmin village, called Gajangala at the foot of the Himalaya mountains where dwells a Brahmin named Sonuttara. To that Brahmin a son called Nāgasena will be born. Such being the case, O brother Rohana, you must go to the house of that Brahmin (and stand at the door) for donation of alms-food for seven years and ten months, at the end of which you must draw away the boy from a worldly life, and cause him to become a novice (sāmanera). When he shall have become a novice, then shalt thou become free of your obligation to perform the act of penitence." The Venerable Rohana then give the undertaking saying: "Very good, O Venerable One."

THE BIRTH OF THE CHILD NĀGASENA

Now Mahāsena the god deceased from the world of gods and took conception in the womb of Brahmin Sonuttara's wife. And at the moment of his conception three strange, wonderful things took place: arms and weapons became all aglow with brightness; food-crops gave up a maximum yield, and rains came down

torrentially (in the time of draught).

Although the Venerable Rohana kept on standing at the door of that Brahmin's house soliciting alms-food for seven years and ten months from the day of Nāgasena's conception, he never once on any day received so much as a ladle-ful of cooked rice nor a spoon-full of rice-gruel, nor a supplication with joined hands nor any act of homage. All that he received were abuses and scoldings. No one had ever said: "Pray, accept our obeisance (in lieu of material offerings)". But when all that period of seven years and ten months had gone by, he one day happened to have addressed to him the words: "Pray, accept our obeisance (in lieu of material offerings)". And on that very day the Brahmin Sonuttara came across the Venerable Rohana on his way home from his work and accosted the latter saying: "Well monk, have you been to our place?" "Yes Brahmin, I have," "But did you get anything there?" "Yes, Brahmin, I did." The Brahmin was displeased at this, and went on home and asked them: "Did you give anything to that monk?" "We gave him nothing," was the reply. Thereupon the Brahmin the next day, stationed himself right in the door way, thinking to himself: "Today I will level a charge against that monk with saying the untruth." On that second day the Venerable Rohana (as is usual) came up to the door of the Brahmin's house.

The Brahmin, as soon as he saw the elder, said: "Yesterday you said you got something at my house, having all the while got nothing." "Is it becoming of a monk to say the untruth?" In reply, the Venerable Rohana said: "O Brahmin, for seven years and ten months I had not got from your house not even such words: "Pray, accept our obeisance (in lieu of material offerings)." But yesterday I did get the words: "Pray accept our obeisance (in lieu of material offerings)." By so getting and by reason of that single expression of courteous words I had said those words implying that I had got something."

The Brahmin then thought to himself: "If these monks, at the

mere experience of a little courtesy, acknowledge publicly, and with thanks, that they have received an offering, what will they not do (by way of public acknowledgement) if they were to receive such other offerings as food, either hard or soft?" And much struck by these thoughts, he had a spoonful of rice together with curry to match, offered (to the Elder) from the food reserved for him; further more he extended an invitation saying: 'Everyday hereafter please accept our offer of food in a similar quantity."

That Brahmin, having watched the elder as he visited his place from that day onwards and noticed the calm and serene bearing of his looks, became favourably disposed towards the latter more than ever and invited him to take there regularly his (fore-noon) meal. And the Elder, by silence, gave his consent. And daily from that time onward, when he had finished his meal and was about to depart, he gave his brief exhortation quoting some short passages or other from the words of the Buddha. Now the Brahmin's wife, after her ten months of pregnancy, gave birth to a son; and they called his name Nāgasena. He grew up in due course till he became seven years old.

NĀGASENA'S PURSUIT OF LEARNING

11. The young Nāgasena's father, the Brahmin, said to the child: "Dear son Nāgasena, study the learning traditional in the Brahmin community." "What, father, is the learning traditional in the Brahmin community?" asked Nāgasena. "The three vedas, O dear son Nāgasena, are called learning that should be pursued (sikkhā). All other forms of learning are called handicrafts (sippa)." "Yes, I should like to learn them, father," assured Nāgasena.

Then Sonuttara the Brahmin gave to a Brahmin teacher a thousand pieces as his teaching fee, and had a divan spread for him aside in an inner chamber of the building with pinnacled roofs, and said to him: "Do thou, Brahmin, teach this boy Nāgasena, the Vedas by reciting them." To his son Nāgasena also he said: "In such a

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case, dear son, begin learning the three vedas." So the teacher taught the boy the vedic hymns" by reciting them and making the latter repeat those recitations. And young Nāgasena, after a single repetition learnt all the three Vedas by heart, could intone them correctly, had understood their meaning, could fix the right place of each particular verse and had grasped the mysteries they contained. By a single stroke of repeating the recitations he gained insight into the Vedas with a knowledge of their lexicography (nighandhu), prosody (ketubha), grammar (akkharappabheda), their bearing on the science of epics, tales, fables (iti-hāsa). He became well-conversant with philology (pada) and predictory sciences (vyākarana) and thoroughly conversant with the philosophy of ethical speculations (lokā-yata) and the science or reading the thirty-two bodily marks of a real superman (mahapurisalakkhana).

Then the young Nāgasena said to his father: "O father is there anything more to be learned beyond these three Vedas, etc., in this Brahminical community? or is this all?" In reply his father said: "Dear son Nāgasena, there is nothing more to be learned beyond the three Vedas in this Brahminical community. Only these three Vedas are to be learned."

Next, the young Nāgasena went to his Brahminical teacher and put to him searching questions and analyzed the answers received by him. Then he came down from the building with pinnacled roofs and, being impelled by an urge of innumerable past rebirths, repaired to a place of solitude where, all alone, he set himself to examine in retrospect the knowledge he had acquired at the beginning, in the middle and at the end. But he could find not the slightest value or pith in the knowledge he had acquired at the beginning, in the middle and at the end. In despair, he exclaimed: "Hearken ye, O fraternity! these Vedas are all empty! These Vedas are mere chaff! They are void of essence; empty are they of pith!"

MEETING BETWEEN ELDER ROHANA AND YOUND NĀGASENA

12. At that moment the Venerable Rohana, who was dwelling at the monastery or Vattaniya, knew with his mind the thoughts passing in the mind or Nāgasena. He therefore re-robed himself (according to regulations) and taking the alms-bowl and robe[3] made himself vanish from the monastery or Vattaniya and made his appearance at a (conspicuous) place fronting the Brahmin village or Gajingala. And young Nāgasena, as he stood at the doorway of his house saw the Venerable Rohana coming from a distance, and thereby felt inspired, elated and overjoyed. Thinking: "This monk probably knows where the essence (truth) lines", approached the Venerable Rohana and addressed him thus: "How are you called, O Venerable One, who is thus shaven-headed and wearing yellow robes?" They call me a recluse (pabbajjita), dear child." "And why do they call thee a recluse?"

"They call me a recluse because I banish evil (unwholesome) actions and impurities (mala)."

"Why, O Venerable One, dost thou not wear hair as others do?"

"A recluse, dear child, shaves off his hair and beard on the recognition of these sixteen Cares-and-Wants (palibodha)[4];

(1) Cares-and-Wants involved in ornamenting the hair;

(2) Cares-and-Wants involved in grooming the hair;

(3) Cares-and-Wants involved in smearing the hair with oil;

(4) Cares-and-Wants involved in shampooing the hair;

(5) Cares-and-Wants involved in adorning it with flowers and garlands;

(6) Cares-and-Wants involved in smearing it with scents and unguents;

(7) Cares-and-Wants involved in immersing the hair in

the solutions of red creeper (ventilagomadraspatna) and soap-nut seeds (acacia concinna), etc;

(8) Cares-and-Wants involved in searching for cluster fig-fruit (ficus glomerata);

(9) Cares-and-Wants involved in searching for goose berry fruit (emblica officinalis) or emblic myrobalan (phyllnthus emblica)[5];

(10) Cares-and-Wants involved in dyeing the hair black;

(11) Cares-and-Wants involved in fashioning out hair-knots or hair-coils;

(12) Cares-and-Wants involved in combing the hair;

(13) Cares-and-Wants involved in employing barbers to dress the hair;

(14) Cares-and-Wants involved in undoing the hair-knot or hair-coil;

(15) Cares-and-Wants involved in delousing the hair;

(16) When their hairs fall off or rot away they feel distressed (canti kilamanti) cry and lament (paridevanti), and beat their breasts and rave (uratalimkandanti);

(17) When their hairs fall off or rot away they fall into a deep reverie of grief (samohamapajjanti);

"Ensnared and obstructed, dear child, by these sixteen Cares-and-Wants, men wrought destruction on all arts and crafts that are subtle and fine." (Thus said the venerable Rohana.)

"And why, O Venerable One, are they garments not like those of other men?"

"Fine clothes, dear child, are dependent on the (five strands of) sensual pleasures (kāma-guna). The bearings of the worldly

householders, the possessions and requisites of the worldly householders, are dependent on the (five strands of) sensual pleasures (kāma-guna). The dangers and enmities attendant on fine clothing are absent in regard to the wearer of the yellow robe. That is the reason why my garments are quite unlike the clothes of other men."

"With what kind of knowledge, O Venerable One, are thou conversant?"

"I am conversant, dear child, with the knowledge pertaining to the world. I am conversant also with the knowledge of the words of spell of the highest ideal that transcends the world. (loke uttamaṁ mantaṁ)"

"Couldst thou teach me the words of spell (of the highest ideal), O Venerable One?" (Asked Nāgasena).

"Yes, I could teach you, dear child."

"Teach me then."

"It is not the right time, dear child, to do the teaching; we have come down to the village (just) to collect alms food." (Said Venerable Rohana).

Thereupon young Nāgasena took the alms-bowl the Venerable Rohana was carrying, and led him into the house, and with his own hand supplied him with food, hard and soft, never stopping till the latter protested by saying 'Enough'. When he saw that the Venerable Rohana had finished his meal and with drawn his hand from the bowl, he said to him: "Now, O Venerable One, wilt thou teach me the words of spell?" "Only when thou hast, with the free and untrammeled consent of thy parents, taken on the appearance of an ascetic just like me, then I can teach the words of spell (manta)."

INITIATING OF NĀGASENA AS A NOVICE

So young Nāgasena went to his father and mother, and said:

"O father and mother, this recluse says he knows the words of spell (manta) of the highest ideal that transcends the world, but that he can not teach it to anyone who has not entered the order under his sponsorship. I should like to enter the order and learn those words of spell (manta)" and his parents thinking: "Let our son learn the words of spell, even at the cost of retiring from the words. For, when he had learned it he would come back again," gave their consent saying: "Proceed, dear son, with your learning."

Thereupon, the Venerable Rohana took young Nāgasena to the Vattaniya monastery of Vijamba Vatthu hermitage and having spent a high there took him on to the Rakkhita plateau and there, in the midst if the innumerable company of the Arahats, young Nāgasena was admitted, as a novice, into the Order. And then, when he had been admitted to the Order the Venerable Nāgasena said to the Venerable Rohana: 'I have, O Venerable One, adopted your dress; now teach me those words of spell (manta). Then the Venerable Rohana thought thus to himself: "In what of the (three) treasuries (pitaka) ought I first to instruct him, in the code of Discipline (vinaya), in the teaching or Discourses (suttanta) or in the Higher Teaching (abhibhamma)?" and inasmuch as he saw that Nāgasena was intelligent, and could master the Treasury of Higher Teaching (abhidhamma-pitaka) with ease, he gave him his first lesson in that.

And the Venerable Nāgasena, after hearing it but once, knew by heart the whole of the Higher Teaching (abhidhamma) that is to say-

(1) Dammasangni or "Enumeration of Phenomena" adorned with the matrix of the Triads (tika-mātikā) and the Matrix of the Dyads (duka- mātikā) and also with such states as are kammically wholesome (kusalā dhammā) kammically unwholesome (akusalā dhammā) and kammically neutral (abyakatā dhammā);

(2) Vibhanga or "The Book of Treatises", adorned with

a series of eighteen treatises beginning with the "Treatise on the Five Groups of Existence" (khandha-vibhanga);

(3) Dhātukathā or "Discussion with reference to the Elements", adorned with the fourteen chapters beginning with the chapter which deals with Inclusion and Non-Inclusion (sangaho asangaho);

(4) Puggala Paññatti or "Description of Individuals", which makes discussions on the six kinds of "Descriptions" (paññatti) including "The Description of Groups" (khandha paññatti) and "The Description of Bases" (āyatana paññatti);

(5) KathaVatthu or "Points of Controversy", with its thousand sections, five hundred on as many points of our own views, and five hundred on as many points of our opponent views;

(6) Yamaka or "The Book of pairs", with its ten divisions such as Mula-Yamaka, Khandha-Yamaka, etc.; and

(7) Paṭṭhāna or "The Book of Origination", with its twenty four chapters beginning with the Causal Relationship of Root (hetu paccayo) and Causal Relationship of Object (arammana-paccayo), etc.

And he said: "That will do, O Venerable One, You need not propound it again. That will suffice for my being able to rehearse it."

Then Venerable Nāgasena went to the innumerable company of the Arahats and said: "I should like, O Venerable Ones, to propound the whole of the Treasury of The Higher Teaching (abhidhamma pitaka) without abridgement, arranging it under the three headings of kammically wholesome phenomena (kusalā dhammā) kammically unwholesome phenomena (akusalā dhammā) and kammically neutral

phenomena (abyākatā dhammā)". And they gave him leave saying: "Yes, brother Nāgasena, propound the whole of it."

15. And in seven months the venerable Nāgasena recited the seven books of the Higher Teaching (abhidhamma) in full. And the earth shook with resounding echoes, the gods shouted their applause, the Brahma gods clapped their hands,[7] and there came down from heaven, showers of celestial sandal-wood dust and celestial mandārava flowers.

VENERABLE NAGASENA BEING PUNISHED FOR DOING WRONG TO HIS TEACHER

16. Then the innumerable company of the Ārahats on the Rakkhita plateau then and there admitted the venerable Nāgasena, then twenty years of age, to full membership in the order by ordaining him as a monk, on the morning of the next day after he had thus been admitted to full membership in the order, the venerable Ṇāgasena rearranged (as is usual) the mode of wearing the yellow robe, and taking his bowl and robe, accompanied his teacher on his round for alms to the village.[8] As he went, this thought arose within him: "It was after all, empty-headed (tuccho) and witless (bālo) of my teacher to leave the rest of the Buddha's word aside, and teach me the Higher Teaching (abhidhammā) first."

Then the venerable Rohana become aware in his own mind of what was passing in the mind of venerable Nāgasena, and he said to him: "That is an unworthy reflection that thou art making Nāgasena; it is not worthy of thee so to think."

"O fraternity! How strange and wonderful", thought venerable Nāgasena, "that my teacher should be able to tell in his own mind what I am thinking of! It would do well for me to beg pardon of my teacher." And he said "Forgive me, O Venerable One; I will never make such a reflection again."

I cannot forgive you, Nāgasena, simply on that promise,

was the reply of venerable Rohana. "But there is, Nāgasena, a city called Sāgala. At that city, a king by the name of Milinda is reigning. That king Milinda harasses the monks of the Noble Order by holding talks and putting questions on matters of faith and belief. When you shall have gone to that city of Sāgala and overcome that king in argument and proselytize him in favour of the sublime doctrine and discipline (sāsana) of the Exalted Buddha, I will then have granted you a pardon."

"Let alone a single monarch like Milinda, O Venerable One, but let all the kings of the whole island continent of India come and propound questions to me, and I will solve all those riddles and blow up (all their heretical beliefs, if only you will pardon me.)" exclaimed Nāgasena.

"I cannot pardon you yet", insisted Venerable Rohana. Thereupon he asked: "If such be the ease, O Venerable One, under whose preceptorship must I stay during the coming Lenten period of three months?" "There is, O Nāgasena, a venerable monk named Assagutta who dwells at Vattaniya hermitage. Go, Nāgasena, to him, approach him and, in my name, bow your head to his feet by way of venerating him. And to that Venerable Assagutta say also these words: 'My teacher, O Venerable One, pays his (long-distance) homage by bowing his head to your feet. He sends with me enquiries after your being free from illness and troubles; your being able to rise up with alertness; your still being strong and able to dwell comfortably. My teacher, O Venerable One, has sent me here to pass the coming Lenten period of three months, under your charge. When he asks you: "What is your teacher's name?" say: "O Venerable One, Rohana is the name of my teacher."But when he asks you: "What is my name?" say: "My teacher, O Venerable One, knows your name".

And Venerable Nāgasena gave the assurance saying: "Very good, O Venerable One. He then bowed his head with his hands clasped before the Venerable Rohana in obeisance and after paying

homage (by other modes), took the bowl and robe and then departed. After going from place to place in consecutive order, he came at last to the venerable Assagutta at the vattaniyan hermitage. And on his arrival he made obeisance to the Venerable Assagutta and stood on one side. Having thus stationed himself on one side, the Venerable Nāgasena addressed to the Venerable Assagutta with these words: "My teacher, O Venerable One, pays his (long distance) homage by bowing his head to your feet. He sends with me enquires after your being free from illness and troubles; your being able to rise up with alertness; your still being strong and able to dwell comfortably. My teacher, O Venerable One, has sent me here to pass the coming lenten period of three months under your charge."

"What then, is your name?" asked venerable Assagutta of Venerable Nāgasena. "Nāgasena is my name, O Venerable One", replied he. "What is your teacher's name?" "Rohana, is the name of my teacher, O Venerable One." "What then, is my name?" "My teacher, O Venerable One, knows your name," (he replied).

And to this last reply, Venerable Assagutta said: "Very well then, Nāgasena, put by your bowl and robe. I will, O Venerable One," said Nāgasena, who put those things by in compliance. On the next day, Nāgasena swept up the precincts (parivenam) and reverently provide face-washing water (mukha odaka) and tooth-cleaners. The Elder (Ven-Assagutta) swept again the place that had already been swept up by Nāgasena, threw away the water and tooth-cleansers and fetched others, and said not a word of any kind. So it went on for seven days. On the seventh day, the Elder again asked him the same questions as before. And on Nāgasena again making the same replies, he gave him leave to pass the lenten period there.

Now a certain lay-woman devotee had for thirty years administered to the wants of the Venerable Assagutta. And at the end of that lanten period of three months she approached that Venerable Assagutta and asked him: "Is there, O Venerable One,

any other monk staying with you?" "There is, O Dāyikā, another monk by the name of Nāgasena who is staying with me", replied he. "If so, O Venerable Assagutta, please accept this my humble invitation to you and Venerable Nāgasena together to take your fore-noon meal the next day at my house." And the Elder signified, by silence, his consent.

On the morning of the next day, the Venerable Assgutta rearranged the mode of wearing the robe, and taking the bowl and robe and accompanied by the Venerable Nāgasena, as his attendant, went to the dwelling place of that lay-woman devotee, and there they sat down on the seats prepared for them. And she gave to both of them delicious food, hard and soft waiting upon them with her own hands, never stopping the supply till they protested by saying 'Enough'. When Venerable Assagutta had finished his meal, and the hand was withdrawn from the bowl, he said to Venerable Nāgasena: "Do thou, Nāgasena, give a sermon of blessing and bringing cheer (anumodanā) to this lay-woman devotee." And so saying, he rose from his seat, and went away. And the lady said to Venerable Nāgasena: "I am advanced in years, O Venerable Nāgasena. Let the sermon of blessing and cheer be from the deeper said of the Doctrine." Thereupon the Venerable Nāgasena touched up his sermon of blessing and cheer with a Discourse on the Doctrine that is profound, that tends to bestow freedom from the world (of death and woe), and that tends to eliminate the idea of 'individuals', 'beings', 'men', 'women', etc. And as the lady sat there listening, there arose in her the realization that (death or) dissolution is inherent in all things (phenomena) that have arisen. With this realization there arose in her also the eye of wisdom, or "The Knowledge of Stream Winning" (sota- pattināna), which is clear of the dust of defilements and is devoid of the impurities thereof. And the Venerable Nāgasena also, when he had concluded that sermon of blessing and cheer[9], exercised insight-contemplation (vipassana) by reflecting of impermanency, and there by became established, as he sat there, in the Fruition of Stream Winning (sotāpatti-phala). Then the Venerable

Assagutta, as he was sitting in the place of assembly became aware that both Nāgasena and the lay-woman devotee have become possessed of the Eye of Knowledge of Stream Winning, and he exclaimed: "Well done! Well done, Nāgasena! By a single arrow shot you have been able to smash up and break through two bodies!" And at the same time, thousands of gods and the Brahma gods raised shouts of their approval.

VENERABLE NĀGASENA MOVED TO ANOTHER PLASE TO LEARN THE CANONICAL SCRIPTURES

17. After giving his sermon of blessing and cheer, the Venerable Nāgasena returned to the Venerable Assagutta and after making obeisance to the latter, took his seat on one side. To the Venerable Nāgasena who had thus taken his seat, the Venerable Assagutta said: "Do thou now go, Nāgasena, to Pātaliputta. There, in the monastery of Asokārāma, dwells a monk by the name of Dhamma-rakkhita. Under him you should learn the words of the Exalted Buddha." "How far, O Venerable One, is it from the Vattaniya hermitage here to Pātaliputta?" asked the Venerable Nāgasena.

"A hundred yojanas, Nāgasena."

"Great, O Venerable One, is the distance. It will be difficult to get food on the way. How shall I get there?"

"Only go straight on, Nāgasena, you shall get food on the way rice of a special brand, and curries of various sorts and of meat, both in liberal quantities."

"Very well, O Venerable One!" said Venerable Nāgasena who, after making obeisance and paying homage (in the formal way), took the bowl and robe and then departed for Pātaliputta.

Whilst the Venerable Nāgasena was on his journey to Pātaliputta, a merchant of Pātaliputta was (also) on his way back to Pātaliputta and was traveling in charge of five hundred carts. And when he saw the Venerable Nāgasena in the distance, he approached

him, and after making him obeisance, said:

"Whither art thou going, O Venerable One?"

"To Pātaliputta, O layman-devotee."

"That is very good, O Venerable One. We too are going thither. It will be more convenient for thee to go with us. Please do so."

And the merchant, pleased with Venerable Nāgasena's manners, provided him with food, hard and soft, waiting upon him with his own hands and never stopping the supply till he protested by saying 'Enough'. When the Venerable Nāgasena had finished his meal, and the hand was withdrawn from the bowl, he took a lower seat, and sat down at a respectful distance. So seated, he said to the Venerable Nāgasena: "What, O Venerable One, is your name?"

"I am called Nāgasena, O layman-devotee."

"Dost thou know, O Venerable One, what are the words of the Exalted Buddha?"

"I know, O dāyaka, only to the extent of the Treasury of the Higher Teaching (abhidhamma-pitaka)."

"We are most fortunate, O Venerable One, fortunate, indeed, are we who are blessed (with manhood). I am a student of the Treasury of the Higher Teaching (abhidhamma-pitaka) and so art thou preach to me, O Venerable One, by reciting passages from that Treasury of the Higher Teaching." Thereupon the Venerable Nāgasena gave a sermon to the merchant of Pātaliputta with the Treasury of the Higher Teaching as its theme. And while the sermon was in progress there arose in the merchant of Pātaliputta the realize that (death or) dissolution is inherent in all things (phemnomena) that have arisen. And with this realization there arose in him the Eye of Wisdom, or the Knowledge the Path of Stream Winning (sotapatti-maggañāna) which is devoid of the dust and impurities of defilements.

And the merchant of Pātaliputta sent on his carts in advance, and followed himself after them. And at a place where the road divided, not far from Pātaliputta, he stopped and said to the Venerable Nāgasena: "This road, O Venerable One, leads to Asokārāma hermitage. I have here a precious blanket (Kambalaratna) measuring sixteen cubits by eight. Please, as an act of mercy, accept this offering." And the Venerable Nāgasena accepted it, as an act of mercy, and there by the merchant of Pātaliputta felt pleased, enthused, rejoiced and delighted. He then paid obeisance to venerable Nāgasena and paying homage (in the formal manner), went on his way.

19. The Venerable Nāgasena, later went to the Āsokārāma hermitage and approached the Venerable Dhamma-rakkhita, whom he paid obeisance and told about the errand on which he had come. He next learnt by heart from the mouth of the Venerable Dhamma-rakkhita the whole of the three Treasuries of the Exalted Buddha's words in three months, and after a single recital, so far as the letter (that is, knowing the words as grammatically construed) was concerned. And in three months more he mastered the spirit (the deeper meaning of the sense of the words).

At the end of that time the Venerable Dhamma-rakkhita addressed him and said: "Just, Nāgasena, as a herds man tends the cows, but others consume the milk-product, so thou too carriest in thy memory the whole three Treasuries of the Buddha's words (ti-pitaka), and still art not yet a partaker of the Path and Fruit of Holiness (arahatta magga-phala)[10]."

"Let your admonishment, O Venerable One, stand at that," said the Venerable Nagasena in response. And on that very day, at night he attained the Fruition of Holiness (arahatta-phala) accompanied by the Analytical Knowledge (patisambhidhā) of four kinds [i.e. (i) of the true Meaning (attha); (ii) of the Law (dhamma); (iii) of Language (nirutti); and (iv) of Ready Wit (patibhāna)]. At the moment of Venerable Nāgasena's realizing the Four Noble Truths, all the gods raised shouts of their approval; the earth shook with

resounding echoes, the Brahma gods clapped their hands, and there came down from heaven, showers of celestial sandal-wood dust and celestial Mandārava flowers.

MONKS OF THE NOBLE ORDER ENTERED THE CITY OF SĀGALA

20. Now at that time the innumerable company of the arahats assembled on the Rakkhita plateau of the Himalayas and, by common consent, sent a messenger with the word: "Let Nāgasena come, for we are anxious to see him." On hearing the words of the messenger, the Venerable Nāgasena made himself vanish from the Asokārāma hermitage and made himself appear in the presence of the innumerable company of the Arahats on the Rakkhita plateau of the Himalaya mountains.

Then those innumerable companies of the Arahats said: "Nāgasena, that king Milinda is in the habit of harassing the monks of the Noble Order by putting them questions which tend to produce answers one of which contradicts the other."

"We, Nāgasena, beseech thee. Go, and bring king Milinda to his knees." Nāgasena replied: "Let alone a single monarch like Milinda, O Venerable Ones, but let all the kings of the whole island continent of India come and propound questions to me, and I will solve all those riddles and blow up (all their) heretical beliefs. You may go fearlessly to Sāgala." Then the Monk-Elders moved into the city of Sāgala, flooding it with the bright-yellow hue of their robes and fanning it with up-and-down breezes caused by the gentle flutter of the edges of robes as they come and go briskly by.

PUTTING OF QUESTIONS BY KING MILINDA TO THE VENERABLE ĀYUPĀLA

21. At the time the Venerable Āyupāla was living within the precincts of the Sankhayya hermitage. And king Milinda said to his ministers: "Faultlessly bright and pleasurable is the night. Which of the recluses and Brahmins should we now approach to ask questions

to? Which of the recluses and Brahmins would be capable of disputing with me or clearing away my doubts and dilemmas? "Thereupon the five hundred Yonaka noblemen who were ministers, said to Milinda the king: "There is, O Your Majesty, an Elder named Āyupāla, who is well-versed in the three Treasuries (ti-pitaka) of the Buddhist canon, well-learned, well-accomplished in reciting Pāli scriptures."

"He is living now within the precincts of the Sankhayya hermitage. To him you might go, O King, and put your question to him."

"Very well then my good people get the approval of the venerable one to our coming to see him" said the king.

Then the royal astrologer sent a message to the venerable Āyupāla saying: "O Venerable One, king Milinda desires to call upon the venerable Āyupāla". And the Venerable One said: "Let him come." So Milinda the king, attended by the five hundred Yonaka counselors, mounted his royal chariot and proceeded to the precincts of the Sankhayya hermitage and approached the venerable Āyupāla. Having thus approached he exchanged with the Venerable Āyupāla the joyful words of greeting and compliments. At the conclusion of the exchange of words that were joyful and memorable, he took his seat at a respectful distance. Then having thus seated, king Milinda addressed the Venerable Āyupāla and said: "What, O Venerable Āyupāla, are the fruits of your (renunciation) becoming a monk and what is the supreme goal (summum bonum) of your aspirations?"

"Righteous living and balanced thinking, O King, are the fruits of our (renunciation) becoming monks, and the attainment of the Path (magga) and fruition (phala) (or the Deathless Realm) is our supreme goal of aspiration" thus replied the Venerable Āyupāla.

"Is there, O Venerable Āyupāla, any one who, still belonging to the laity, yet practices righteous living, and balanced thinking?"

"Yes, O King, there are those who, still belong to the laity,

yet practice righteous living and balanced thinking. When, O King, the Exalted Buddha delivered the Discourse of "Setting the Wheel of the Doctrine in Motion" (dhammacakka pavattanasutta) in the Deer Park (migadavunna) of Isipatana at Benares, one hundred and eight thousand million Brahma gods become established in the Knowledge of the (Four Noble) Truths, while the numbers of (ordinary) gods that also become similarly established is beyond counting in terms of figures. They belong to the world of the laity and not of the clergy (monks)."

"Besides, when the Exalted Buddha delivered -

(1) The Discourse on the Great Assemblage (mahāsamaya sutta);

(2) The Discourse on the Great Blessings (mahā-mangala);

(3) The Discourse making the Rounds with a Balanced Mind (samacitta pariyāya sutta);

(4) The Discourse of Exhortation to Rāhula (rahulovada sutta); or (5) The Discourse on the Cause of Downfall (parābhava sutta); the number of gods that become established in the Knowledge of the (Four Noble) Truths is beyond counting in terms of figures. They all belonged to the world of the laity and not of the clergy (monks)." - so replied Venerable Āyupāla.

"Then, O Venerable Āyupāla, if a person who still belongs to the world of the laity can yet practice and become established in the Knowledge of the (Four Noble) Truths, where is the benefit of your renouncing the world and becoming a monk? It must be in consequence of your evil karmic actions done in some former rebirth that you, sons of the Exalted Buddha who was born a Sakyan prince, have now chosen to renounce the world and become monks, and also practice the austerities of means of purification (dhutanga)."

"There are, O Venerable Āyupāla, those monks who have

adopted the ascetic practice of eating their meals at only one sitting (ekasanik"anga) such monks were, perhaps, thieves in some former rebirth who stole other persons"possessions. In consequence, perhaps, of their evil karmic actions of the past, they are now constrained to eat only such food as they can get at one sitting. They are deprived of the freedom to eat from time to time as they want. Such practice does not, perhaps, involve any morality, spiritual training, nor noble practice."

"There are, O Venerable Āyupāla, those monks who have adopted the ascetic practice of living in open air space (abbhokāsik'anga). Such monks were, perhaps, robbers in some former rebirth who destroyed other people's dwellings. In consequence, perhaps, of their evil karmic actions of the past, they are now constrained to live in open air spaces and are deprived of the freedom to avail of the shelter of monasteries under which they may sleep and live. Such practice does not, perhaps, involve morality, spiritual training, nor noble practice."

"There are, O Venerable Āyupāla, those monks who have adopted the ascetic practice of ever-sitting i.e. sleeping in sitting position (and never lying down) (nesajjik'anga). Such monks were, perhaps, highwaymen in some former rebirth who committed depredations and highway robbery. They had then sized other wayfarers, bound them up and left them sitting there. In consequence, perhaps, of their evil karmic actions of the past, they are now constrained to keep up a sitting position and are deprived of the freedom to lie down. Such practice does not, perhaps, involve morality, spiritual training, nor noble practice."

And when he (the king) had thus spoken the Venerable Āyupāla remained silent, speaking not a word. Then the five hundred Yonaka nobles said to the king: "The Elder, O King, is learned, but he makes no response due to lack courage to do so."

But the king, on seeing the Venerable Āyupāla who had

become silent, capped his hands and cried out to the Yonaka counsellors thus: "O Fraternity! Vain and empty is (this) island continent of India (Jambudīpa)! O Fraternity! Verily like chaff is the island continent of India. There is now no one, either recluse (samana) or Brahmin (brahmana) capable of disputing with me, or capable of clearing away my doubts and dilemmas!"

MEETING BETWEEN KING MILINDA AND THE VENERABLE NĀGASENA

22. As he looked, however, at the assembly and saw how fearless and self-possessed the Yonaka appeared, king Milinda thought within himself: "For a certainty, there must be, it seems, some learned monk capable of disputing with me or capable of clearing away my doubts and dilemmas; for those Yonakas would not be thus confident". And he said to them: "Is there my good men, any other learned monk, who is capable of disputing with me or clearing away my doubts and dilemmas?"

Now at that time the Venerable Nāgasena who had a good following of monks:

was an accomplished founder of a school of thought;

was a leader of the sect, was prominent and famous;

was universally acclaimed as a man of virtue;

was wise, quick-witted, resourceful, intelligent and was a good disciplinarian, brave and widely informed expositive;

was a reciter of the three Treasuries of the Buddhist canon (ti-pitaka);

was one who has attained the Fruition of Holiness (arahatta-phala);

was possessed of discerning powers;

knew by heart all Pāli scriptures;

was possessed of Analytical Knowledge (patisambidhā);

was versed in the knowledge of the Doctrine and Discipline (sāsana) of the Exalted Buddha who is possessed of the nine-fold virtues;had reached the summit in the attainment of the Knowledge of the Perfections of Disciple (sāvaka-pāramī ñāna);was proficient in preaching and unerringly knowing the causal factors, the Resultant Factors and both Causal and Resultant Factors on the Word of the Buddha;

was possessed of an inexhaustible resource in wonderful vise and wonderful words of preaching;

was a sayer of good words;

was one that is hard to be oppressed, overpowered, outstripped, stopped or debarred by any other person;

was immovable by others just like the great ocean;

was devoid of tremulousness just like the great mount Meru; the king of mountains;

was one that has dispelled the defilements (kilesa);

was one that has removed the darkness of delusion;

was one that adds brilliance and luster to wisdom and knowledge;

was a sayer of words that are noble and sublime;

was one who is capable of breaking down all leaders of sects that are alien to the Doctrine and Discipline (sāsana);

was one who is capable of overpowering the heretics (titthi);

who are alien to the Doctrine and Discipline (sāsana);

one who is worthy of the esteem and regard of the monks, both male and female, and of the adoration, veneration and homage by layman and laywoman devotees; and by kings

and their counselors;

one who is a recipient of the monks, requisites such as robes, alms-food, dwelling place and medicines in liberal quantities;

one who is visited by a windfall of noble gains; and one who is waited upon by a great body of noble attendants went from place to place through villages, market-towns and royal cities accompanied by a great number of monks as followers, and (stopping at various places and) for the benefit of those who (i) were eager to be prosperous; (ii) were eager to live a good life; (iii) had receptive ears; and (iv) were amenable to reason and good advice,

delivering discourses concerned with the Three Jewel Treasures representing the threefold training or threefold divisions of the eightfold path (morality, concentration and wisdom) or the Doctrine of the Exalted Buddha who is possessed of the nine-fold virtues;

directing and showing the Path representing the Doctrine: bearing aloft the lighted torch symbolizing the Doctrine;

setting up the pillar of sacrifice symbolizing the Doctrine;

revering and worshipping at the alter of sacrifice symbolizing the Doctrine;

raising high the banner symbolizing the Doctrine;

setting up the pennant pillar symbolizing the Doctrine;

blowing the conch-shell (making bugle-call) symbolizing making an out cry of the Doctrine;

beating the big drum symbolizing proclaiming of the Doctrine;

fearlessly roaring a lion's roar;

booming in defiance like thunder;

thundering, but with a sweet voice;

enmeshing (hearers) with the noble-fabric of flashes of lightning symbolizing propagation of knowledge; and satisfying (quenching the thirst of) all people with a great thunder-shower of rain that overflows with the flood-waters of (love and) mercy, till at last he arrived at the city of Sāgala, together with the eighty thousand monk who accompanied him as followers, and dwelt within the precincts of the Sancheyya hermitage of that city."

The ancient Elders had therefore said:

"Learned in vast and varied subjects is Nāgasena, Gifted is he with words so marvelous, Gentle and soft is his demeanour, while fearless And bold is his spirit.

Highly skilled in matters of faith and belief, In other fields also sagacious he is."

Those monks who are reciters of the Three Treasuries of the Canon, And those who had memorized the five Collections, Or those who have, the four Collections, Are waiting upon the Elder Nāgasena Surrounding him his needs to serve.

Of deep knowledge and wisdom he is possessed Coupled also with penetrating intellect, Sagacious is he in the discernment of what is rational and what is not.

In the Noble fruition of Holiness he abides forever, Imperturbable is he in discussing Pitaka matters Possessed of these virtues is Elder Nāgasena Who surrounded by gentle, learned and truth speaking monks, Toured villages and market towns and finally Arrived at Sāgala the royal city.

Having thus arrived at that city Elder Nāgasena Chose to stay within precincts of the hermitage of Sancheyya, And there he conversing with the populace, Like the king lion at the mouth of a mountain cave.

23. And Devamantiya, the counselor said to King Milinda: "Wait a little, your Majesty, wait a little; There is an Elder named Nāgasena who is wise, sagacious, is possessed of penetrating knowledge, is capable of penetrating with vision, is possessed of the wonderful words of the Doctrine, is possessed of the noble powers of penetrating intellect, has reached the summit in the attainment of the Analytical Knowledge (patisambhidā) (i) of true Meaning (attha); (ii) of the Laws of Cosmic Order (damma); (iii) of the Language corresponding to reality (nirutti); and (iv) of Ready Wit (patibhāna). That Elder Nāgasena is staying at present at the Sankheyya hermitage. You should go, O your Majesty, and put your questions to him. He is capable of disputing with you and clearing away your doubts and dilemmas." Then when Milinda the king heard the name Nāgasena, thus suddenly introduced, a spasm of fear and shudder swept through his body. His flesh creped and his hairs stood-on-end. But he asked Devamantiya, the counselor: "Will he able to dispute with me and clear away my doubts and dilemmas?" And Devamantiya replied: "He is capable, O your Majesty, of disputing with the gods, Indra, Yama, Varuṇa, Kuvera, Pajāpati, Suyāma, Santussita and the guardians of the world (lokapāla) and even with the great Brahma himself. How would it be impossible for him to dispute with the mere human being like himself?"

"Do you then, Devamantiya," said the king, "send a messenger to say I am coming". Then Devamantiya saying: "Very well, your Majesty" sent a message to the Venerable Nāgasena saying: "O Venerable One, king Milinda desires to call upon you". And Venerable Nāgasena said: "If it be so, let him come". So, Milinda the king, attended by the five hundred Yonaka counselors, mounted his royal chariot and followed by a large retinue, proceeded to the sankheyya hermitage and to the place where the Venerable Nāgasena dwelt. At that time the Venerable Nāgasena was seated with innumerable company of monks in the Assembly Hall. So King Milinda saw the assembly from afar, and he said to Devamantiya: "Whose

Devamantiya, is this so mighty retinue?" "These are they who follow the Venerable Nāgasena".

Then at the sight of the Venerable Nāgasena's retinue a spasm of fear and shudder again swept through body. His flesh crept and his hairs stood on end. At that moment king Milinda felt like an elephant hemmed in by (a herd of) rhinoceroses, like a dragon surrounded by (a flight of) rocs, like a jackal surrounded by boa-constrictors, like a bear surrounded by (a herd of) buffaloes, like a frog pursued by a snake, like a deer pursued by a leopard, like a snake in the hands of a snake charmer, like a rat in the clutches of a cat, like a devil chimed by an exorcist, like the moon when it is seized by Rahu, like a snake trapped in a narrow-mouthed wicker basket, like a bird shut up in a cage, like a fish caught in the net, like a man who has entered a dense forest haunted by beasts, like the celestial ogre who has done wrong to Vessavana (the king of ogres and goddesses), like a god whose term of life as a god has expired, was seized with fear, tremulousness, fright and delirious with his flesh creeping and hairs standing on end, mentally deranged, grieved, shaky-minded, depression of spirits and inwardly said to himself: "Let no one oppress me", and then took courage and said to Devamantiya: You need not, Devamantiya, point out to me any one saying: "This is the Venerable Nāgasena". I shall pick him out unaided. Devamantiya responded saying: "Very well, your Majesty pick him out yourself."

And as he looked over the whole of the assembly, in front and down the centre and behind, king Milinda detected Nāgasena seated in the middle, and, like a redoubtable lion who knows no fear and was free from all sings of flesh-creeping or hairs standing on end and entirely devoid of shyness and trepidation. And as soon as he saw him, he knew by his looks a bearing: "This, from amongst the whole crowd, is Nāgasena."

Then king Milinda said to his counselor Devamantiya: "That man there, Devamantiya, is Nāgasena." In reply, Devamantiya said:

"Certainly, your Majesty, that is the Venerable Nāgasena." Well has thus, O your Majesty, recognized the Venerable Nāgasena. There upon, king Milinda rejoiced that he had recognized the venerable Nāgasena without any body pointing him out. But nevertheless, at the sight of the Venerable Nāgasena, Milinda the king was (again) sized with fear and a spasm of shudder with flesh-creeping and hairs-standing-on-end swept through (his body) him. The ancient Elders had therefore said: At the sight of Elder Nāgasena who is replete with the fifteen-fold conduct that to Nibbana leads;

Who is also well-disciplined in the faculty of controlled-senses, a training of sublimity, King Milinda uttered: "Many learned men have I met and conversed, and into many a discussion have I also entered

Yet never before have I felt frightened

As my fears have now heightened.

With whatsoever fright that I am feeling unnerved,

That fright unnerving me presages

That the hour has come for my defeat so plain

With the victory of Nāgasena so sure and certain."

HERE ENDS THE TALK ON EXTERNAL (INTRODUCTORY) MATTERS

(bhāhirakathā niṭṭhitā)

(Endnotes)

1 The bracketed portions are foot-notes of the Burmese version or Milinda Pañhā of the Khuddaka Nikaya, 6th. Syn. End.

2 They were the descendants of the six founders of new schools of thought during Gotama Buddha's days.

3 (patta civaram ādāya) literally "taking his bowl and robe." But this is an elliptical idiom mean "putting on his outer robe and taking his bowl. A bhikkhu never goes into a village without wearing all his robes, he never takes them, or any one of the three, with him.

4 The expressions 'Hindrances' or 'Impediments' should be the apt renderings of the Pali word 'nivarana'.

5 Botanical names and Family" edited by Thiripyanchi U Tha Myat, and available at 20-A, Inyamyaing Rd, Rangoon.

6 Admission as a novice is made by initiation while admission as a (full-fledged) monk is made by ordination.

7 Acturally beating the folded arms with the clapped palm of another hand in order to produce a loud snapping sound similar to that produced by the clapping of hands.

8 In starting on his alms collecting round patta-civaram ādāya, that is literally 'taking his bowl and robe'. But this is an elliptical idiom meaning 'putting on his outer robe and taking his bowl.' A bhikku never goes into a village without wearing all his robes, he never takes them, or any one of the three with him.

9 Saying not of thinks but of praise and cheer for a meritorious deed.

10 He has already realized the Path and Fruition of Stream-Winning (sotāpatti magga-phala)

2. THE QUESTION OF KING MILINDA

(Milindapañha)

1. THE GREEAT CHAPTER

(Mahāvagga)

1. THE QUESTION ON CONVENTIONAL TRUTH AS OPPOSED TO ULTIMATE REALITY

(paññatipañha)

1. Now Milinda the king went up to where the Venerable Nāgasena was and exchange with him the words of joyful greeting. After putting as end to this exchange of words of joyful greeting, the king took his seat respectfully apart. The Venerable Nāgasena also on his part made king Milinda comfortable and pleasured by his words of joyful greeting and pleasantries.

And king Milinda began by asking, "How, O Venerable One, are you known, and what is your name?" "I am, O King, known as Nāgasena, and my companions in spiritual training also called me by the name of Nāgasena. As a matter of fact, O King, my parents gave me name such as Nāgasena, Surasena, Virasena and Sihasena. And yet, O King, the name "Nāgasena" is merely a designation, description, a nominalism[1] and a name. The expression, "NÈgasena" cannot (knowledgeably) be identified with the idea of an individual."

There upon, Milinda the king exclaimed: "Hearken ye, O the five hundred Yonaka nobles and the eighty thousand monks who are assembled here! This Nāgasena says: "The expression "Nāgasena" cannot (knowledgeably) be identified with the idea of an individual." "Would it be reasonable to suppose that this Nāgasena's views are (commendable) worthy of acceptance?" And turning to the Elder Nāgasena, he said: "If, O Venerable Nāgasana, an individual or being is not to be identified, pray tell me who is the one that offers to you robes, alms-food, dwelling place, and medical supplies?

Who is the person that avails of the use of such articles? Who is the person that observes the moral (laws) precepts? Who is the person that practices mind-development? Who is the person that realizes (comes face to face with) the Faith, Fruition and emancipation (nibbāna)? Who is the person that kills a being? Who is the person that steals (takes what is not given) another's possessions? Who is the person that practices sexual misconduct? Who is the Person that speaks the untruth? Who is the person that partakes of intoxicating and inebriating drinks? Who is the person that commits the five heinous "Action with immediate Destiny" (pañcānantariya kamma) comprising matricide, etc...? If that be so there is no wholesomeness (kusala) or unwholesomeness (akusala) of deeds: there is neither doer or causer of deeds, wholesome or unwholesome: there is no Kamma-result or fruit of good or evil deeds. If, O Venerable Nāgasana, a person were to kill you, the law of retributive justice with respect to killing (pāṇātipāta kamma) will be inoperative in regard to such a person, then it follows that there are no teachers nor preceptors in the Order of monks and that there is no ordained monk at all. In your expression: "O King, my companions in spiritual training also call me by the name of Nāgasena." Which is the thing that is meant by the term Nāgasena? What then, O Venerable One, do you mean to say the hair is Nāgasena?"

"I do not say, O King, that the hair is Nāgasena."

"Are the hair of the body Nāgasena?"

"No, O King, the hair of the body are not Nāgasena."

"Or is it the toe-nails, the finger-nails, ... , Or is the teeth, the skin, the sinews, the bones, the marrow, the kidneys, the heart, the liver, the diaphragm, the spleen, the lungs, the intestines, the mesentery, the stomach, the excrements, the bile, the phlegm, the pus, the blood, the sweat, the fat, the tears, the skin-grease, the spittle, the nasal mucus, the oil of the joints and the urine ..... , Or is it the brain in the head that is Nāgasena?"

"No, O King, the brain in the head is not Nāgasena."

"What then, O Venerable One, is it the corporeality (rūpa) that is Nāgasena?"

"No, O King, corporeality is not that is Nāgasena."

"Is it the feeling (vedana) that is Nāgasena?"

"No, O King, feeling is not that is Nāgasena."

"Is it the perception (sanna) that is Nagasena?"

"No, O King, perception is not Nāgasena."

"Is it the mental-formations (sankhara) that is Nāgasena?"

"No, O King, mental-formation is not Nāgasena."

"Is it the consciousness (viññāṇa) that is Nāgasena?"

"No, O King, consciousness is not Nāgasena."

"What then, is it all the corporeality, feeling, perception, mental-formation, and consciousness combined that is Nāgasena?"

'No, O King, it is not all these – corporeality, feeling, perception, mental-formations, and consciousness combined – that is Nāgasena."

"What then, O Venerable One, is there anything outside the corporeality, feeling, perception, mental-formations, and consciousness that is Nāgasena?"

"No, O King, there is nothing outside corporeality, feeling, perception, mental-formations, and consciousness, that is Nāgasena."

"Ask as I may, O Venerable One, I can discover no Nāgasena. Is the sound of your expression 'Nāgasana"itself Nāgasena?"

"No, O King, the sound of the expression 'Nāgasana"itself is not Nāgasana."

"Who then is Nāgasena? It is an untruth and a falsehood that you, O Venerable One, has spoken! There is now no Nāgasena."

(Thus said Milinda the king.)

And the Venerable Nāgasena said to Milinda the king: "You, O King, are soft and tender as befits a person of royal descent. Were you to come across a plain of burning sands scorched by midday heat and also treading upon rough gravel and fragments of broken pottery, the soles of your feet would be severely hurt and cut up with abrasions. You would be physically worn out and mentally depressed. In you, would arise body-consciousness associated with pain. How then did you come here? Was it on foot, or in a chariot that you came?" (So asked the Elder.)

"I did not come, O Venerable One, on foot. It was in a carriage that I came."

"If you came, O King, in a carriage, then explained to me what that is. Is it the pole that is the chariot?"

"No, O Venerable One."

"Is it the axle that is the chariot?"

"No, O Venerable One."

"Is it the wheel, that are the chariot?"

"No, O Venerable One."

"Is it the framework that is the chariot?"

"No, O Venerable One."

"Is it the supporting-rod that is the chariot?"

"No, O Venerable One."

"Is it the yoke that is the chariot?"

"No, O Venerable One."

"Is it the ropes that are the chariot?"

"No, O Venerable One."

"Is it the goad that is the chariot?"

"No, O Venerable One."

"What then, O King, is it all these parts - the pole, the axle, the wheels, the frame work, the supporting rod, the yoke, the ropes, and the goad - that are the chariot?"

"No, O Venerable One."

"But, O King, is there anything outside all these parts - the pole, the axle, the wheels, the framework, the supporting rod, the yoke, the ropes, and the goad - that is the chariot?"

"No, O Venerable One."

"Ask as I may, O King, I can discover no chariot. Is the sound of your expression "chariot" itself the chariot?"

"No, O Venerable One, the sound of the expression, "chariot" itself is not the chariot."

"What then, is the chariot, you say you came in? It is an untruth and a falsehood that you, O King, has spoken! There is now no chariot. You are, O King, a supreme ruler of the whole island continent of India (Jambudipa). Of whom then are you afraid that you speak the untruth? Hearken ye, O the five hundred Yonakas and the eighty thousand monks assembled here! This king Milinda says: "I came in a chariot." But when asked in that case "Please explain to me what the chariot is" he is unable to explain fully what a chariot is. Would it therefore be reasonable to suppose that this king Milinda's view are worthy of appreciation?" When he had thus spoken the five hundred Yonakas shouted their applause, and said to the king: "Now let your Majesty get out of that if you can?"

And Milinda the king replied to the Venerable Nāgasena, and said: "I have spoken no untruth, O Venerable One. It is on account of its having all these things - the pole, the axle, the wheels, the framework, the supporting rod, the yoke, the robes, and the goad – that I have used the designation 'chariot', the conventional expression "chariot", the descriptive term "chariot" and the generally

understood name of chariot. "Very good! O King, you have rightly grasped the meaning of the expression "chariot" and just so, O King, it is on account of my having such things as hairs of the head, the hairs of the body, ... and the brain in the head, and just on account of my having such things (groups of existence) as: the corporality (rupa), the feeling (vedana), the perception (sanna), the mental-formations (sankhara), and the consciousness (viññāṇa), that I have been designated as "Nāgasena", that the conventional expression "Nāgasena" has been applied to me, that I am known by the descriptive term "Nāgasena" and that the generally understood name of "Nāgasena" has been given to me. In truth and reality, however, the term "Nāgasena" cannot convey the idea of an individual or being. For it was said by female monk, named Vajira, in the presence of the Exalted Buddha:

"Just as the co-existence in a certain structure of such component parts as the pole, the axle, and the yoke gives rise to the nominalistic term (saddapannatti): 'chariot', even so the co-existence of such component parts as: the corporeality (rupakkhanda) given rise to the designation 'being', the conventional expression 'being', the descriptive term 'being' and the generally understood name of 'being'."

"So wonderful, O Venerable Nāgasena, so strange, O Venerable Nāgasena! Well have you solved the problems that were placed before you, and those were profound and difficult to understand. Were the Buddha himself here, he would have said, 'Well done, well done, Nāgasena! Well have you solved the problems that were profound and difficult to understand."

HERE ENDS THE FIRST QUESTION DEALING WITH CONVENTIONAL TRUTH AS OPPOSED TO ULTIMATE REALITY

(paññatti pañho pathamo)

(Endnotes)

1 THE DICTIONARY OF PHILOSOPHY Edited by DAGOBERT D.RUNES (1956)

Nominalism: (Lat. nominalis, belonging to a name) In scholastic philosophy, the theory that abstract or general terms or universals, represents no objective real existents, but are mere words or names, mere vocal utterances, 'flatus vocis'. Reality is admitted only to actual physical particulars.

2. QUESTION AS TO YEARS OF SENIORITY AS AN ORDAINED MONK

(vassagaṇanapañha)

2. "O Venerable Nāgasena, how many years of Seniority as an ordained monk have you?" so asked the king.

"I have, O King, seven years of Seniority as an ordained monk," so replied the Elder.

"What are these seven years, O Venerable One? Are you those seven years or are the figures of reckoning those seven years?" Now at that moment the figure of the king, decking in all the finery of his royal ornaments, casts its shadow on the ground and was reflected in a large vessel of water. And the Venerable Nāgasena asked him: "Your figure, O King, is now shadowed upon the ground, and reflected in the water. Now, O King, may I asked you: "Are you personally, Milinda the king, or the shadow, Milinda the king?""

"I am, O Venerable Nāgasena, personally, Milinda the king, but this shadow is not Milinda the king. As a matter of fact the shadow comes into existence because of me."

"Just even so, O King, the number of years of Seniority as an ordained monk is seven years, but I am not those seven years. But it is because of me that the number seven has come into existence; and, O King, it is mine in the same sense as the shadow is yours."

"So wonderful, O Veneable Nāgasena! so strange, O Venerable Nāgassena! Well have you solved the problems that were placed before you, and those were profound and difficult to understand."

HERE ENDS THE SECOND QUESTION AS TO YEARS OF SENIORITY AS AN ORDAINED MONK

(vassagaṇanapañho dutiyo)

3. QUESTION AIMED AT INVESTIGATION AND RESEARCH

(vīmaṁsanapañha)

3. Milnda the king said: "Will you, O Venerable Nāgasena, hold discussion wth me again?"

"I will, if your Majesty will discuss (objectively) like a scholar; but I will not if you will discuss (emotionally) as a king," so replied the Elder.

"How is it then, O Venerable Nāgasena, that scholars discuss?" so asked the king.

"When scholars, your Majesty, discuss a matter they tie up each other with interlocutory talk; they make reply by counter-questioning; they make censures and rebukes; they praise or raise the other party in high esteem; they treat the other party with intimacy, or reciprocate the other's intimacy in king; none of the scholars are moved to anger by any one of such actions or reactions. It is in this spirit, O King, that the scholars hold discussions," so replied the Elder.

"And, O Venerable One, how do Kings discuss?" so asked the king.

"When a king, your Majesty, discusses a matter he lets the other party only to concur with his own views. Whosoever brings to naught the views advanced by a king is liable to be punished according the decree: "Inflict punishment on this (disagreeing) person." This is, your Majesty, how kings discuss." so replied the Elder.

"Very well, O Venerable One, it is as a scholar, not as a king, that I will discuss. Let the Venerable One talk unrestrainedly, as you would with a fellow monk, or a novice, or a lay man devotee,

or a watch man (of the monastery)." Thus said the king.

"Very good, your Majesty," said Elder Nāgasena with a gratified feeling.

King Milinda next said: "O Venerable Nāgasena, may I put to you a question?"

"By all means, your Majesty, please do so."

"I have asked it, O Venerable One."

"That is answered already, your Majesty."

"What have you answered, O Venerable One?"

"What have you asked, your majesty?"

HERE ENDS THE THIRD QUESTION WHICH IS AIMED AT INVESTIGATION AND RESEARCH

(vimaṁsanapañho tatiyo)

4. THE QUESTIONS POSED BY ANANTAKĀYA THE KING'S COUNSELLOR

(anantakāyapañha)

On hearing that reply, Milinda the king thought: "This monk is a great scholar. He is quite capable of discussing things with me. In fact, I shall have a number of points on which to question him, and before I can asked them all, the sun will set. It would be better to carry on the discussion at the place tomorrow." And he said to Devamantiya, one of his counselors: "You may let the Venerable One know that the discussion with the king shall be resumed tomorrow at the place." And so saying, he rose from place of sitting, took leave of Elder Nāgasena, and went away in his chariot, muttering as he went, "Nāgasena, Nāgasena!"

Thereafter, Counselor Devamantiya said to the Venerable Nāgasena: "O Venerable One, the king has left the message saying the discussion between the Venerable One and himself (the king) shall be resumed tomorrow at the place." The Elder gladly accepted the message saying "Very good!"

When the night was past and a new day ushered in, the King's Counselors Devamantiya, and Anantakāya, and Mankura and Sabbadinna went to the king and said: "Is the Venerable Nāgasena to come now, O your Majesty?"

"Yes, he is to come."

"With how many of the monks is he to come?"

"With as many as he likes."

Thereupon the Counselor Sabbadinna said; "May he come with ten monks, your Majesty?"

For the second time, the king said: "With as many as he likes."

For the second time Counselor Sabbadinna said: "May he come with ten monks, your Majesty?"

For the third time, the king said: "With as many as he likes."

For the third time, Counselor Sabbadinna said: "May he come with ten monks, your Majesty?"

The king thereupon rejoined: "All this preparation has been made and I say: "Let him come with as many as he likes."" yet Sabbadinna is suggesting alternatives. "Does he suppose we are not capable of offering alms-food to so many monks?" Then Counselor Sabbadinna bore depressed looks.

And Counselors Devamantiya, and Anantakāya, and Mankura went to Venerable Nāgasena and said: "King Milinda desires that you, O Venerable One, are now to come (to the palace) with as many monks as you like." Thereupon the Venerable Nāgasena rerobed himself in the morning and taking[1] the alms-bowl and robe, entered the city of Sāgala, accompanied by eighty thousand monks as his followers.

And Counselor Anantakāya, as he walked beside Venerable Nāgasena, said: "O Venerable Nāgasena, may I ask you a question: "In using the term of expression 'Nagasena', what is meant by such a term? To what does it apply?""

The Elder Nagasena replied: "What do you, on your part, think is meant by the term of expression, 'Nāgasena'?"

"The life-principle, the inner breath that comes in and goes out, that I suppose to be Nāgasena."

"But if that breath having gone out should not return, or having returned should not go out, would that man be alive?"

"No, O Venerable One."

"But those conch-shell blowers, when they blow their conch-shells, does their breath return again to them?"

"No, O Venerable One."

"Or these pipers, when they blow their pipes or flutes, does their breath return again to them?"

"No, O Venerable One."

"Or these trumpeters, when they blow their trumpets, does their breath return again?"

"No, O Venerable One."

"Then, why don't they die?" asked the Venerable Nāgasena.

"I am not capable of arguing with so expert a reasoner as you, O Venerable One. Pray tell me, O Venerable One, the significance of the main point at issue."

"The air[2] (inhalations and exhalations) that you are alluding to is not life (or vitality). They (inhalations and exhalations) are merely the bodily functions of in-and-out-breathing produced by the four causal factors (catusamutthanika rūpa)." The Elder thus explained the matter by citing passages from the "Formations" Chapter of the "Book of Pairs" (sankhāra yamaka) from the Sixth Book or the Higher Teaching (abhidhamma). After this the king's counselor Anantakāya begged the Elder to recognize him as a lay-disciple who devotes himself to the cause of the three Jewel Treasures.

HERE ENDS THE FOURTH QUESTION POSED BY THE KING'S COUNSELLOR ANANTAKĀYA

(anantakāyapañho catutthho)

(Endnotes)

1 In starting on his going round for alms-food the bhikkhu goes patta civaran ādāya; that is literally 'taking his bowl and robe', but this is an elliptical idiom meaning 'putting on his outer robe and taking his bowl.'

2 ('BUDDHIST DICTIONARY"by NYANATILOKA)

SAṄKHĀRA: 1. This term has, according to its context, different shades of meaning which should be carefully distinguished... 2. The three terms,

kāyasankāra, vacīsankhāra, and citta (or mano saṅkhāra) are sometimes used in quite a different sense, namely as (1) bodily function i.e. in-and-out-breathing (2) verbal function i.e. thought-conception and discursive thinking, (3) mental function, i.e., feeling, perception. See nirodhasamāpatti.

5. QUESTION ON (RENUNCIATION) BECOMING A MONK

(pabbajjapañha)

5. And the venerable Nāgasena approached the palace of king Milinda and sat down on the seat prepared for him.

And the king provided Venerable Nāgasena and his following with food, both hard and soft, as much as they required and kept on serving with his own hands till a protest was made (by saying 'Enough'). After presenting each monk with a pair (two pieces) of garments, and Venerable Nāgasena himself with a set of three robes. He than said to the Venerable Nāgasena: "O Venerable Nāgasena, be pleased to keep your seat here, and with you ten of the monks. Let the rest depart."

And when he saw that Venerable Nāgasena had finished his meal and withdrawn his hand from the alms-bowl, the king took a lower seat respectfully apart. King Milinda who had thus taken a lower seat respectfully apart, said to the Venerable Nāgasena: "What, O Venerable Nāgasena, shall we discuss?"

"We all want, O King, blessing and welfare. Let our discussion be about welfare."

And the king said: "What, O Venerable Nāgasena, is the benefit of your (renunciation) becoming a monk? What is the supreme goal of your aspirations (summum bonum)?"

"Our (renunciation) monkhood aims at finding out

(i) the causes and conditions that will bring this woeful Round of Rebirths (samsara vatta dukkha) to an end;

(ii) the causes and conditions of non-arising of woes other than those that have already arisen.

Our supreme goal of aspiration is freedom from craving (tanhā) and wrong views (ditthi) and liberation from the snare of

craving."

"May I proceed further with my questions, O Venerable Nāgasena? Is with the aforesaid aims and objects in view that all monks have (renounced the world) entered monkhood?"

"No, O King, some of them entered monkhood not with the aforesaid aims and objects in view. Some have entered monkhood because they were ill-treated by the king; some have entered monkhood because they were molested by thieves and robbers; some have entered monkhood because they were harassed by debts; and some entered monkhood perhaps to gain a livelihood."

"But did you, O Venerable One, entered monkhood (solely) with the aforesaid aims and objects in view?"

"I, O King, entered monkhood (as a novice) when I was young. I knew not then that (renunciation) monkhood has Nibbāna (the Deathless Realm) as its aim and object. In fact these then were my thoughts: "These monks who were sons of Gotama Buddha who formerly was a Sākyan Prince, were wise people. These wise monks were sure to teach me (what is good)." When they actually taught me, now do I both know and understand that the aim and object of (renunciation) entering monkhood is Nibbāna (the Deathless Realm)."

"Very reasonable, O Venerable Nāgasena!" (Thus said King Milinda).

HERE ENDS THE FIFTH QUESTION DEALS WITH
(RENUNCIATION) BECOMING A MONK
(pabbajjapañho pañcamo)

6. QUESTION AS TO WHETHER OR NOT THERE IS REBIRTH

(patisandhipañha)

6. King Milinda said: "Is there, O Venerable One, any one who after death is not reborn?"

"Some are reborn, and some are not reborn," replied the Elder.

"Who is reborn and who is not reborn?"

"One in whom defilements (kilesa) are present is reborn, and one in whom defilements are absent is not reborn."

"Will you, O Venerable Nāgasena, be reborn?"

"If, O King, Clinging (upādana) is still present in me I will be reborn. If Clinging is absent in me I will not be reborn."

"Very reasonable, O Venerable Nāgasena!" (Thus said King Milinda).

HERE ENDS THE SIXTH QUESTION WHETHER THREE IS REBIRTH OR NOT

(patisandhipañho chattho)

7. QUESTION ON WISE CONSIDERATION

(yonisomanasikārapañha)

7. King Milinda said: "O Venerable Nāgasena, does he who escapes rebirth, so escape by the exercise of wise consideration (yonisomanasikāra)?"

"Escape from rebirth, O King, is due to any one of these causes:

(i) Wise consideration; or

(ii) Wisdom and knowledge (paññā-ñāna); or

(iii) Other kammically wholesome phenomena (Kusala dhamma) such as faith (saddhā)."

"Is not wise consideration (yonisomanasikāra)[1]? O Venerable One, the same thing as wisdom (paññā)?"

"Wise consideration, O King, is not wisdom. Wise consideration is one thing, and wisdom is just another. In fact, the animals such as the goat (Burmese), the goat (Indian), the cow, the buffalo, the camel and the donkey are equipped with mental Advertence (manasikāra)[2]; but these animals are not equipped with wisdom."

"Very reasonable, O Venerable Nāgasena!" (Thus said the king).

HERE ENDS THE SEVENTH QUESTION ON WISE CANSIDERATION

(yonisomanasikarapañho sattamo)

(Endnotes)

1 Yonisomanasikāra: Wise consideration

2 Manasikāra: Mental Advertence

8. QUESTION AS TO THE CHARACTERISTIC MARK OF MENTAL ADVERTANCE

(manasikāralakkhaṇapañha)

8. King Milinda said: "What, O Venerable Nāgasena, is the characteristic mark of Mental Advertence, and what is the characteristic mark of wisdom?"

"Mental Advertence, O King, has the characteristic mark of collecting facts, and wisdom has the characteristic mark of cutting off."

"How does mental Advertence have the characteristic mark of collecting facts, and how does wisdom have the characteristic mark of cutting off? Give me an illustration."

"Do you, O King, remember the barley reapers?"

"Yes certainly, O Venerable One."

"How do they reap the barley, O King?"

"With the left hand, O Venerable One, they grasp the barley into a bunch and grasping the sickle with the right hand, they cut off the whole bunch with that."

"Just as, O King, the barley reaper grasps the barley into a bunch and grasping the sickle with the right hand, cuts off the whole bunch with that, even so, O King, the individual who is (meditating) practicing mind development, holds the mind in a grasp by means of Mental Advertence (manasikāra) and cuts off the whole bunch of Defilements (Kilesa) by means of wisdom."

"In this way, O King, Mental Advertence has the characteristic mark of collecting facts, and wisdom has the characteristic mark of cutting of." (Thus said the Venerable Nāgasena.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king Milinda.)

HERE ENDS THE EIGHTH QUESTION AS TO THE CHARACTERISTIC MARK OF MENTAL ADVERTANCE

(manasikāralakkhaṇapañho aṭṭhamo)

9. QUESTIONS AS TO THE CHARACTERISTIC MARK OF MORALITY

(sīlalakkhaṇapañha)

9. King Milinda said: "O Venerable Nāgasena, you said (a while ago): "(The escape from rebirth is) due, besides Wise Consideration (yonisomanasikara) and Wisdom (paññā), to other kammically wholesome phenomena (kusaladhamma)." What are the kammically wholesome phenomena you are referring to?"

There are the Morality (sīla), Faith (saddhā), Energy (vīriya)[1], Mindfulness (sati), and concentration (samādhi). These, O King, are the kammically wholesome phenomena to which I refer." (Said the Venerable Nāgasena.)

"What, O Venerable One, is the characteristic mark of Morality?" (Asked king Milinda.)

"Morality (sīla), O King, has as its characteristic mark the foundation and basis of all kammically wholesome phenomena. It is the foundation and basis of the Factors Leading to Enlightenment (bodhipakkhiya) and kammically wholesome phenomena (kusaladhamma), comprising:

Spiritual Faculties (indriya),

Mental Power (bala),

Factors of Enlightenment (bajjhanga),

The Path (magga),

Applications of Mindfulness (satipatthana),

Uttermost Striving (sammapadhana),

Roads to Power (iddhi-pada),

Mental Absorption (jhana),

Deliverance (vimokkha),

Concentration (samadhi), and

Attainments (samapatti)."

"O King, the individual who is established in Morality and who is (meditating) practicing Mind Development develops, on the basis of his Morality, the five Spiritual Faculties, comprising:

Faculty of Faith (sadhindriya),

Faculty of Energy (viriyindriya),

Faculty of Mindfulness (satindriya),

Faculty of concentration (samadhindriya),

Faculty of Wisdom (pañññindriya),

and there is no retarding in the progress of the kammically wholesome phenomena (of such individual)."

"Give me, O Venerable One, an illustration."

"Just, O King, as all seeds and vegetation (trees, plants, grass, etc.) which spring from a germinative power (bija-gama bhuta-gama) grow, multiply, and propagate with earth as their basis, just so does the individual who is established in Morality and who is (meditating) practicing Mind Development develops on the basis of his Morality, the five Spiritual Faculties: comprising Faith, Energy, Mindfulness, Concentration, and Wisdom."

"Give me a further illustration, O Venerable One."

"Just, O King, as all the activities requiring bodily exertion are performed with ultimate dependence upon the earth, just so does the individual who is established in Morality and who is (meditating) practicing Mind Development, develops on the basis of his Morality, the five Spiritual Faculties: comprising Faith, Energy, Mindfulness, Concentration, and Wisdom."

"Give me a still better illustration, O Venerable One."

"Just, O King, as the architect of a city, when he wants to build one, first clears the site of the proposed city, and then proceeds to get rid of all the stumps and thorny brakes, and thus makes it level, and only then does he lay out the streets and squares, and cross-roads and market places, and so build the city; just so does the individual who is established in Morality and who is (meditating) practicing Mind Development, develops, on the basis of his Morality, the five Spiritual Faculties: comprising Faith, Energy, Mindfulness, Concentration, and Wisdom."

"Can you give me one more simile?" (Asked the king.)

"Just, O King, as an acrobat, when he wants to exhibit his skill, first digs over the ground and proceeds to get rid of all the stone and fragments of broken pottery, and thus to make it smooth, and only then, on soft earth, shows his acrobatic skill; just even so does the individual who is establishes in Morality and is (meditating) practicing Mind Development, develops on the basis of his Morality, the five Spiritual Faculties: comprising Faith, Energy, Mindfulness, Concentration, and Wisdom. For it has been said, O King, by the Exalted Buddha:

> "One who – is endowed with kamma produced wisdom of a being reborn with the three (noble) root-conditions (i.e. Greedlessness, Hatelessness and undeludedness) (tihetu-patisandhikapaññā)
>
> – is possessed of zeal that militates against defilements (kilesa) with a burning effect;
>
> – is possessed of mature patihāriya Wisdom; and – is habituated to being aware of the danger of the Round of Rebirths (samsara);
>
> – establishes himself in Morality and develops either Concentration (samadhi) or Insight Wisdom (vipassana paññā)

thus enabling to extricate himself from all tangles of Craving (tanha) both internal and external."

(It has also been proclaimed and recorded in Samyutta Nikaya.)

"Just as the earth is the basis of existence of all beings, even so all Morality Groups embodied in the Code of Discipline for Monks (pātimokkha) are the basis of all Kammically wholesome phenomena. This Morality (sīla) is the principle gate way that leads to all Teachings and Exhortations of the Exalted Buddha."

"Very reasonable, O Venerable Nāgasena!" (Thus said the king Miliinda.)

HERE ENDS THE NINTH QUESTION AS TO THE CHAPTERISTIC MARK OF MORALITY

(sīlalakkhaṇapañho navamo)

(Endnotes)

1 Not to be confused with Effort (viyama)

10. QUESTION AS TO THE TENDENCY TO PURIFY BEING THE CHARACTERISTIC MARK OF FAITH

(sampasādanalakkhaṇasaddhāpañha)

10. King Milinda said: "O Venerable Nāgasena, what is the characteristic mark of Faith?"

"Faith has, O King, as its characteristic mark, the tendency to purify and also the characteristic mark of seam-pering into the folds of (doing good) Kammically wholesome phenomena," (So replied the Elder).

"And how is the tendency to purify the mark of Faith?" (So asked the king.)

"Faith, when it arises, O King, dispels the hindrances (nivarana). A mind, devoid of hindrances, is purified and immaculately clean and un-fouled. This is how, O King, Faith has the tendency to purify as its characteristic mark," so replied the Elder.

"Give me, O Venerable One, an illustration." (so asked the king.)

"Just, O King, as a universal monarch (cakkavatti), when on a long march with his army in its fourfold array, might cross over a small stretch of water; and the water, disturbed by the elephants and cavalry, the chariots and foot-soldiers, might become fouled, turbid, and muddy. And when the army in its fourfold array had done the crossing, the universal monarch might give command to his attendants, saying: "Bring some water, my good men. I would fain drink." Now suppose the monarch had a water-clearing gem, and those men saying in response: "Very good your Majesty," immersed the water-clearing gem in that stretch of water; then at once the aquatic plants, big, small or brown would disappear, the mud and mire would sedimentate, and the water would become transparent,

immaculately clean and unsoiled, and they would then bring some of it and offer it to the monarch saying: "Here, O your Majesty, is water for you to drink.""

"In this simile, the water should be taken to mean the mind, those attendants should be taken to mean the meditating disciples, or those who practice Mind Development; the aquatic plants, big, small, should be taken to mean the defilements (kilela) and the water-clearing gem should be taken to mean the Element of Faith. Just as, at the moment of immersing the water-clearing gem in that stretch of water, the aquatic plants, big, small or brown, disappeared and the mud and mire sedimentated (to the bottom) and the water became transparent, immaculately clean and unsoiled, even so, O King, Faith, has the characteristic mark of tending to purify."

"Very reasonable, O Venerable Nāgasena!" (Thus said the king Milinda.)

HERE ENDS THE TENTH QUESTION AS TO THE TENDENCY TO PURIFY BEING THE CHARACTERISTIC MARK OF FAITH

(sampasādanalakkhaṇasaddhāpañho dasamo)

11. QUESTION AS TO SCAMPERING (INTO THE FOLD) BEING THE CHARACTERISTIC MARK OF FAITH

(sampakkhandanalakkhaṇasaddhāpañha)

11. King Milinda said: "O Venerable Nāgasena, how does Faith have the characteristic mark of scampering (into the folds of doing good)?"

"The individual who practices (meditation) Mind Development, seeing the minds of others being liberated from defilements, would himself scamper (with his mind) into the folds of:

the Fruition of Stream-Winning (sotapatti-phala);

the Fruition of Once-Returning (sakadagami-phala);

the Fruition of Never-Returning (anagami-phala);

the Fruition of Holiness (arahatta-phala).

That individual makes strenuous effort:

to attain the Path (magga) and Fruition (phala) that he/she has not yet attained;

to realize the Path (magga) and Fruition (phala) that he/she has not yet realized; and

to come face-to-face with the Path (magga) and Fruition (phala) that he/she has not yet come face-to-face with."

"In this way, O King, Faith has the characteristic mark of scampering into the folds (of doing good or liberation)."

"Give me, O Venerable One, an illustration."

"Be it supposed, O King, that a great cloud pours down rain on a hill-top. The water would flow down according to the slope and fill the clefts, fissures and gullies of the hill-slope. It would fill

the streamlets and then make the river swell so that it would course along overflowing its banks. Be it supposed also, O King, that a great crowd of people were to come, but, knowing neither the shallowness nor depth of the river, were to stand feeling afraid and hesitating on the bank. Be it supposed also, O King, that a knowledgeable man were to come and, recognizing his own strength and power should tie on his loin-cloth firmly enter the stream and cross over to the other side. Then the rest of the people seeing him safe on the other side, would like wise cross."

"In this way the individual who practices (meditation) Mind Development, seeing the minds of others being liberated from defilements, would himself enter on (and abide in):

the Fruition of Stream-Winning (sotapatti-phala);

the Fruition of Once-Returning (sakadagami-phala);

the Fruition of Never-Returning (anagami-phala); and

the Fruition of Holiness (arahatta-phala).

That individual makes strenuous effort:

to attain the Path (magga) and Fruition (phala) that he/she has not yet attained;

to realize the Path (magga) and Fruition (phala) that he/she has not yet realized; and

to come face-to-face with the Path (magga) and Fruition (phala) that he/she has not yet come face-to-face with.

In this way, O King, Faith has the characteristic mark of scampering into the folds (of doing good or liberation)."

"The Exalted Buddha has, O King, proclaimed the following (aphorism) which later became recorded in the Samyutta-Nikaya:

"By Faith he crosses over the ocean of vicious circles (vatta)
to the other shore of safety;

By Diligence and Mindfulness, he crosses over the sea of the Round of Rebirths (samara);

By strenuous effort, he overcomes all sufferings and woes"; and

By Wisdom he purifies himself.""

"Very reasonable, O Venerable Nāgasena!" (Thus said the king Milinda.)

HERE ENDS THE ELEVENTH QUESTION AS TO SCAMPERING (INTO THE FOLD) BEING THE CHARACTERISTIC MARK OF FAITH

(sampakkhandanalakkhaṇasaddhāpañho ekadasamo)

12. QUESTION AS TO THE CHARACTERISTIC MARK OF ENERGY

(vīriyalakkhaṇapañha)

12. King Milinda said: "What, O Venerable Nāgasena, is the characteristic mark of Energy (vinaya)?"

"The rendering or support, O King, is the characteristic mark of Energy. All kammically wholesome phenomena which it supports do not fall away." (So replied the Elder).

"Give me, O Venerable One, an illustration." (So asked the king).

"Just as a man, O King, if a house were falling, would make a prop for it of another post, and the house so supported would not fall; just so, O King, is the rendering of support the characteristic mark of Energy, and all those Kammically wholesome phenomena which it supports do not fall away." (So replied the Elder).

"Give me, O Venerable One, a further illustration." (So asked the king)

"Just as, O King, a large army has broken up a small one, then the king (of the latter) would sound orders to rally and close up ranks, and also take steps to bring up reinforcements to his small army, and that small army, supported by reinforcements, might in its turn break up the large one. Just so, O King, is the rendering of support the characteristic mark of Energy, and all those Kammically wholesome phenomena which it supports do not fall away. For, O King, the Exalted Buddha has declared: "O Monks, the Noble Disciple who is replete with Energy, dispels the Kammically unwholesome phenomena, develops the Kammically wholesome phenomena, abandons the blameworthy deeds and develops the blameless activities and is indeed bearing a self that is devoid of defilements." (Thus explained the Elder by giving illustrations.)

"Very reasonable, O Venerable Nāgasena!"(Thus said the king Milinda).

HERE ENDS THE TWELFTH QUESTION AS TO THE CHARACTERISTIC MARK OF ENGERGY

(vīriyalakkhaṇapañho dvādasamo)

13. QUESTION AS TO THE CHARACTERISTIC MARK OF MINDFULNESS

(satilakkhaṇapañha)

13. King Milinda said: "What, O Venerable Nāgasena, is the characteristic mark of Mindfulness (sati)?"

"Mindfulness, O King, has the characteristic mark of not losing (apilapana) and keeping up (upagganhana)." (So replied the Elder).

"How, O Venerable One, is not losing the characteristic mark of Mindfulness?" (So asked the king).

"When, O King, Mindfulness is established, one reflects on all Kammically wholesome or unwholesome, moral or immoral, low or lofty, dirty or clean phenomena and considers thus:

These are the four Applications of Mindfulness (satipatthana);

These are the four Right Efforts (samma-ppadhana);

These are the four Roads to Power (iddhi-pada)

These are the five Spiritual Faculties (indriya);

These are the five Mental Powers (bala);

These are the seven links of Enlightenment (bojjhanga);

This is the Noble Eightfold Path (ariya-atthangika-magga);

This is the Development of Mental Tranquility (samatha-bhavana);

This is the Development of Clear insight (vipassana-bhavana);

This is the knowledge (vijja); and

This is the Emancipation (vimutti)."

"By thus not losing (sight of) these phenomena, the individual

who practices (meditation) Mind Development

(i) resorts to the phenomena that should be resorted to;

(ii) avoids resorting to the phenomena that should not be resorted to;

(iii) venerates the phenomena that should be venerated; and

(iv) avoids venerating the phenomena that should not be venerated.

In this way, O King, Mindfulness has the characteristic mark of not losing (sight of)."

"Give me, O Venerable One, an illustration." (So asked the king.)

"It is like the treasurer of a universal monarch who reminds his sovereign daily late at night and early in the morning of his glory saying: "So many are thy elephants, O King, so many thy horses, thy chariots, thy foot-soldiers, so much the quantity of thy silver, gold and total wealth, may your Majesty keep remembering all these wealth and possessions.""

"Just so, O King, when Mindfulness is established, one reflects on all Kammically wholesome or unwholesome, moral or immoral, low or lofty, dirty or clean phenomena and considers thus:

"These are the four Applications of Mindfulness (satipatthana);

These are the four Right Efforts (samma-ppadhana);

These are the four Roads to Power (iddhi-pada)

These are the five Spiritual Faculties (indriya);

These are the five Mental Powers (bala);

These are the seven Links of Enlightenment (bojjhanga);

This is the Noble Eightfold Path (ariya-atthangika-magga);

This is the Development of Mental Tranquility (samatha-bhavana);

This is the Development of Clear insight (vipassana-bhavana);

This is the knowledge (vijja)[1]; and

This is the Emanoipation (vimutti).""

By thus not losing (sight of) these phenomena, the individual who practices (meditation) Mind Development –

(i) resorts to the phenomena that should be resorted to;

(ii) avoids resorting to the phenomena that should not be resorted to;

(iii) venerates the phenomena that should be venerated; and

(iv) avoids venerating the phenomena that should not be venerated."

"In this way, O King, Mindfulness has the characteristic mark of not losing (sight of)."

"How, O Venerable One, is 'keeping-up' the characteristic mark of Mindfulness." (So asked the king).

"When, O King, Mindfulness is established it enables one to determine whether the things (phenomena) of doubtful quality are good or bad by discerning thus: "There things are conducive of welfare whereas those things are not; these things are productive of help whereas those things are not." By virtue of this power of discernment, the individual who practices (meditation) Mind Development discards the things (phenomena) which are not conducive of welfare while keeping-up those which are conducive of welfare. He/she discards the things (phenomena) which are not productive of help while keeping-up those which are productive of help. In this way, O King, Mindfulness has the characteristic mark of 'keeping-up'."

"Give me, O Venerable One, a further illustration." (So asked the king.)

"It is, O King, like the eldest son of the universal monarch (cakkabvatti) who can determine which of the attendants are good or bad by discerning thus: "These attendants are conducive of welfare to the monarch whereas those attendants are not; these attendants are productive of help whereas those attendants are not." By discerning thus he gets rid of those who are not conducive of welfare to the monarch and 'keeps-up' (retains) those who are conducive of welfare to the monarch. Just so, O King, when Mindfulness is established, it enables one to determine whether the things (phenomena) of doubtful quality are good or bad by determining thus: "These things are conducive of welfare whereas those things are not, these things are productive of help whereas those things are not." By virtue of this power of discernment, the individual who practices (meditation) Mind Development discards the things (phenomena) which are not conducive of welfare while 'keeping-up' those which are not productive of welfare. He/She discards the things (phenomena) which are not productive of help while 'keeping-up' those which are productive of help."In this way, O King, Mindfulness has the characteristic mark of 'keeping-up'. For, O King, the Exalted Buddha has said: "I declare, O Monks, that Mindfulness is a necessity in all circumstances whatsoever."" (Thus exalted the Elder by giving illustrations.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king Milinda.)

HERE ENDS THE THIRTEENTH QUESTION ON THE CHARACTERISTIC MARK OF MINDFULNESS

(satilakkhaṇapañho terasamo)

(Endnotes)

1 Vijja is one of the dogmatic terms of Buddhist teaching, varying in meaning in different sections of the Canon. It is not always the positive to Avijja. Although certain vijjas pertain to the recognition of the 'Truth"and the destruction of avijja, yet they are only secondary Factors in achieving "vimutti".

14. QUESTION AS TO THE CHARACTERISTIC MARK OF CONCENTRATION

(samādhilakkhaṇapañha)

14. King Milinda said: "What, O Venerable Nāgasena, is the characteristic mark of concentration (samādhi)?"

"Being the foremost leader, O King, is the characteristic mark of Concentration. All Kammically wholesome phenomena have Concentration as their chief; they all incline towards concentration; they all bend towards concentration; and they all bow towards concentration." (So replied the Elder).

"Give me, O Venerable One, an illustration." (So asked the king.)

"Just as, O King, all the rafters of the roof of a house, fitted with a pinnacle (kutagarassa) go up to that pinnacle, incline towards that pinnacle, are jointed on together at that pinnacle, and just as the pinnacle is acknowledge to be superior to all those rafters, even so, O King, all Kammically wholesome phenomena have concentration as their chief; they incline towards concentration; they bend towards concentration; and they bow towards concentration." (So replied the Elder.)

"Give me, O Venerable One, a further illustration." (So asked the king.)

"It is like a king, your Majesty, who goes to the field of battle with his army in its fourfold array. The whole army consisting of elephants, cavalry, war chariots, and foot-soldiers would have that king as its sole leader; it will incline towards that king; and it will bend towards that king; it will bow towards that king; and it will always follow the lead of that king. Eve so, O King, all Kammically wholesome phenomena have concentration as their chief; they all incline towards concentration; they all bend towards

concentration; and they all bow towards concentration. In this way, O King, being the foremost leader is the characteristic mark of concentration. For, O King, the Exalted Buddha has also exhorted thus: "Develop in yourselves, O Monks, concentration. For the monk, in whom concentration is established, knows things as they really are." (Thus explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king Milinda.)

HERE ENDS THE FOURTEENTH QUESTION ON THE CHARACTERISTIC MARK OF CONCENTRATION

(samadhilakkhaṇapañho cuddasamo)

15. QUESTION AS TO THE CHARACTERISTIC MARK OF WISDOM

(paññālakkhaṇapañha)

15. King Milinda said: "What, O Venerable Nāgasena, is the characteristic mark of Wisdom (paññā)?"

"To your former question as to the characteristic mark of Mental Advertence (manasikāralakkhanapañha) I have said that Wisdom has the characteristic mark of cutting off. In another sense, Effulgence (Radiance) is a characteristic mark of Wisdom." (So replied the Elder.)

"How, O Venerable One, is Effulgence (Radiance) the characteristic mark of Wisdom?" (So asked the king.)

"When Wisdom arises, O King, it blows away (destroys) the darkness of Ignorance (avijja); it causes the radiance of enlightenment to arise; it makes the light of knowledge to shine forth; and it makes the (four) Noble Truths plain and manifest. Thus does the individual who is practicing (meditation) Mind Development realizes with true knowledge and clear comprehension the impermanency (anicca), the total woefulness (dukkha), and voidness of any attractive core or essence (anatta) of all things (phenomena)." (So replied the Elder.)

"Give me, O Venerable One, an illustration." (So asked the king.)

"It is like a lamp, O King, which a man might introduce into a house in darkness. When the lamp has been brought in it would dispel the darkness, cause radiance to arise, and light to shine forth, and make the objects there plainly visible. Just so, O King, when Wisdom arises, it blows away (destroys) the darkness of Ignorance (avijja); it causes the radiance of enlightenment to arise; it makes the light of knowledge to shine forth; and it makes the (four) Noble Truths plain and manifest. Thus does the individual who is practicing

(meditation) Mind Development realizes with true knowledge and clear comprehension the impermanency (anicca), the total woefulness (dukkha), and voidness of any attractive core or essence (anatta) of all things (phenomena). In this way, O King, does Wisdom have the characteristic mark of Effulgence (Radiance)." (So replied the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king Miliinda.)

HERE ENDS THE THIRTEENTH QUESTION AS TO THE CHARACTERISTIC MARK OF WISDOM

(paññālakkhaṇapañho pannarasamo)

16. QUESTION AS TO WHETHER VARIOUS FACTORS BRING ABOUT ONE AND THE SAME RESULT

(nānādhammānaṁ ekakiccaabhinipphādanapañha)

16. King Milinda said: "O Venerable Nāgasena, can the aforesaid phenomena which are so different yet bring about one and the same result?"

"Yes, O King, the aforesaid phenomena though they are different can yet bring about one and the same result and kill (annihilate) the defilements." (So replied the Elder.)

"How, O Venerable One, can the aforesaid phenomena, though different, yet bring about one and the same result, and kill (annihilate) the defilements? Could you give me a reply with an illustration?"

"They are, O King, like the various arms of an army-elephant, cavalry, war chariots, and foot-soldiers who all work to one end, to wit, the conquest in battle of the opposing army. In the same way, O King, the aforesaid phenomena are so different, yet can bring about one and the same result of killing (annihilating) the defilements." (So replied the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the King Milinda.)

HERE ENDS THE SIXTEENTH QUESTION AS TO WHETHER VARIOUS FACTORS CAN BRING ABOUT ONE AND THE SAME RESULT

(nānādhammānaṁ ekakiccaabhinipphādanapañho soḷasamo)

THIS IS THE END OF THE FIRST GREAT CHAPTER

(mahāvago pathamo)

IN THIS CHAPTER THERE ARE SIXTEEN QUESTIONS

(imasamiṁ vagge soḷasa pañhā)

2. CHAPTER PERTAINING TO THE LONG JOURNEY

(addhānavagga)

1. QUESTION TO THE CONTUNUITY OF PHENOMENA

(dhammasantatipañha)

1. King Milinda said: "Now, O Venerable Nāgasena, the one who is reborn, is he the same as the one who has died, or is he another?"

"Neither the same nor another." (na ca so na ca añño) (So replied the Elder.)"

"Give me an illustration, O Venerable One."

"Now, what do you think, O King? You were once a baby, a tender thing, and small in size, lying flat on your back. Was that the same as you who are now grown up, O King?" (So asked the Elder.)

"No, O Venerable One, that tender thing, small in size and lying flat in its back was one, and I who is now grown up, am another." (So replied the king.)

"If, O King, that child is one and grown-up person is another, it will follow that you have had neither mother nor father, ho! nor teacher. You cannot have had learning in arts and crafts, nor have morality nor wisdom. Now what do think, O King, is the mother of the embryo in the first stage of human cell nucleus (kalala) different from the mother of the embryo in the second stage of froth (abbuda), or from the mother of the embryo in the third stage of lump (pesi), or from the mother of the embryo in the fourth stage of foetus (ghanasa) or from the mother of the child, or from the mother of the grown-up person, or is one who pursued learning different from the one who acquired knowledge of arts and crafts, or from

the one who committed crimes, or from the one who (in consequence) have had his limbs cut off?" (So asked the Elder.)

"It should not be so, O Venerable One; if the same questions were put to you, how would you answer?" (So asked the king.)

"I should say, O King, that I am the same person, now I am grown up, as I was when I was a tender tiny baby, flat on my back. For all these states are included in one by means of this body." (So replied the Elder.)

"Give me, O Venerable One, a further illustration." (So asked the king.)

"Suppose a man, O King, were to light a lamp, would it burn the night through?" (So asked the Elder.)

"Yes, O Venerable One, it might burn the night through." (So replied the king.)

"Now what do you think, O King, is it the same flame that burns in the first watch of the night and in the middle watch?" (So asked the Elder.)

"No, O Venerable One."

"There is the fame that burns in the middle watch of the night; is the flame burning in the last watch of the night the same as the one burning in the middle watch?" (So asked the Elder.)

"No, O Venerable One."

"What do you think, O King, is there one lamp burning in the first watch of the night, and another in the middle watch and a different one in the last watch of the night?" (So asked the Elder.)

"No, O Venerable One, the light comes from one and the same flame that burns from the first watch of the night." (So replied the king.)

"Just so, O King, is the chain of phenomena linked together.

One phenomenon arises, another vanishes, yet all are linked together, one after the other, without interruption. In this way one reaches the final state of consciousness neither as the same person, nor as another person." (So replied the Elder.)

"Give me, O Venerable One, a further illustration." (So asked the king.)

"It is, O King, like milk which when once taken from the cow, turns, after a lapse of time, first to curds, and then from curds to butter, and then from butter to ghee (clarified butter). Now, would it be right to say that the milk was the same thing as the curds, the curds were the same thing as the butter, or that the butter was the same thing as the ghee?" (So asked the Elder.)

"No, O Venerable One, it would not be right to say like that, but they are produced out of milk in order of sequence." (So replied the king.)

"Just so, O King, is the chain of phenomena linked together. One phenomenon arises, another vanishes, yet all are linked together one after the other, without interruption. In this way one reaches the final stage of consciousness neither as the same person, nor as another person." (So replied the king Milinda.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king Milinda.)

HERE ENDS THE QUESTION ON THE CONTINUITY OF PHENOMENA IN THIS CHAPTER

(dhammasantatipañho pathamo)

2. QUESTION AS TO WHETHER A MAN IS AWARE OF THE FACT THAT HE WILL NOT BE REBORN

(paṭisandahanapañha)

2. King Milinda said: "O Venerable Nāgasena, dose a man who will not be reborn know, 'I will not be reborn?'"

"Yes, O King, a man who will not be reborn knows: 'I will not be reborn'." (So replied the Elder.)

"And how does, he know it, O Venerable One?" (So asked the king.)

"Whatsoever is the causal factor that brings about rebirth, O King, through the absence of such a causal factor in him, such a man knows: "I will not be reborn"." (So replied the Elder.)

"Give me an illustration, O Venerable One." (So asked the king.)

"Suppose a farmer, great king, had ploughed and sown and filled his granary; and then for a period should neither plough nor sow, but live on the stored-up grain, or give it away, or dispose of it in such manner as called for by the circumstances. Would the farmer, O King, know: "My granary will not remain filled"?" (So asked the Elder.)

"Yes, O Venerable One, he should know it."

"But how?"

"Whatsoever is the causal factor that brings about the granary getting filled, through the absence of such causal factor, the farmer would know: 'My granary will not remain filled." (So replied the king.)

"Just so, O King, whatsoever is the causal factor that brings about rebirth, through the absence of such a causal factor in him,

such a man knows: 'I will not be reborn'." (So replied the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE QUESTION AS TO WHETHER A MAN IS AWARE OF THE FACT THAT HE WILL NOT BE REBORN

(paṭisandahanapañho dutiyo)

3. QUESTION ON KNOWLEDGE AND WISDOM

(ñaṇapañññāpñha)

3. King Milinda said: "O Venerable Nāgasena, does the arising of knowledge in one cause the arising also of Wisdom?"

"Yes, O King, the arising of knowledge in one causes the arising also of Wisdom." (So replied the Elder.)

"What, O Venerable One, is knowledge itself Wisdom? (So asked the king.)

"Yes, O King, knowledge itself is Wisdom?" (So replied the Elder.)

"If, O Venerable One, to one that knowledge itself is wisdom, would such a one be still in bewilderment or not?" (So asked the king.)

"There will be bewilderment, O King, in regard to some things, and no bewilderment in regard to others." (So replied the Elder.)

"What, O Venerable One, would he be in bewilderment about?" (So asked the king.)

"He would, O King, still be in bewilderment as to those parts of learning he had not learnt, as to those places he had not been to, and as to those names or terms he had not heard." (So replied the Elder.)

"And wherein, O Venerable One, would he not be in bewilderment?" (So asked the king.)

"He would not, O King, be in bewilderment as regards that which has been accomplished by the exercise of that Wisdom (paññāya katam) and gaining insight into (three characteristics of existence) i.e. impermanence (anicca), woefulness (dukkha), and impersonality or conditionality (anatta) of phenomena." (So replied the Elder.)

"Then what would have become of the delusions (moha) when that wise person exercises Mind Development and gains knowledge of insight?" (So asked the king.)

"When, O King, knowledge has once arisen, that moment delusion has died away." (So replied the Elder.)

"Give me, O Venerable One, an illustration."

"It is like the lamp, O King, which when a man has brought into a darkened house, when the darkness would vanish away, and light would appear. Just so, O King, when knowledge has once arisen, that moment delusion has died away." (So explained the Elder.)

"And what, O Venerable One, on the other hand, has then become of his Wisdom?" (So asked the king.)

"When, O King, Wisdom has once exercised its function of comprehension, that moment it has passed away. But what has been accomplished by the exercise of that Wisdom i.e. gaining insight into impermanence, woefulness, and impersonality or conditionality (of phenomena) does not pass away." (So replied the Elder.)

"You have, O Venerable Nāgasena, just said: "When Wisdom has once exercised its function of comprehension, that moment it has passed away. But what has been accomplished by the exercise of that Wisdom i.e. gaining insight into impermanence, woefulness, and impersonality or conditionality (of phenomena) does not pass away." Give me an illustration of what you have last said." (So asked the king.)

"It is, O King, as when a man wants, during the night, to send a letter, and after having his clerk called, has a lamp lit, and gets the letter written. Then, when that has been done, he extinguishes lamp. But though the lamp has been put out the writing would still be there. Just so, O King, when Wisdom has once exercised its function of comprehension, that moment it has passed away. But

what has been accomplished by the exercise of that Wisdom, i.e. gaining insight into impermanence, woefulness and impersonality or conditionality (of phenomena) does not pass away." (So explained the Elder.)

"Give me, O Venerable One, a further illustration." (So asked the king.)

"In eastern countries the people have a custom of keeping five pots full of water on[1] each house with the object of putting out at once fire that may break out."

"Suppose now the house has caught fire, and they had thrown those five pot-fulls of water over the house, and the fire had gone out. Now what do you think, O King, would those people then think of still going on using the water-pots that had been thrown over the house?" (So asked the Elder.)

"No, O Venerable One, those people will not then think of still going on using those water-pots for the same purpose. They do not want them any more. Of what use can they be any more?" (So replied the king.)

"The five potfulls of water, O King, should be regarded as symbolizing the five Spiritual Faculties, namely:

Faculty of Faith (saddhindriya),

Faculty of Energy (viriyindriya),

Faculty of Mindfulness (satindriya),

Faculty of Concentration (samadhindriya), and

Faculty of Wisdom (pañññindriya)."

"Those people should be regarded as symbolizing the individual who practices (meditation) Mind Development. The fire (that breaks out) should be regarded as symbolizing defilements (kilesa). Just as the fire is extinguished by the five potfulls of water even so the defilements should be extinguished by the five Spiritual

Faculties, and when once extinguished these defilements do not again arise. In this way, O King, when Wisdom has exercised its function of comprehension, that moment it has passed away. But what has been accomplished by the exercise of that Wisdom i.e. gaining insight into impermanence, woefulness, and impersonality or conditionality (of phenomena) does not pass away." (So explained the Elder.)

"Give me, O Venerable One, a further illustration." (So asked the king.)

"It is, O King, like a physician who goes to the sick man with five kinds of drugs made from medicinal roots, and grinding them up, gives him to drink. Through the administration of these drugs the ailments and diseases become destroyed and cured. Now what do you think, O King, would the physician consider: 'I will have to do the grinding up of the medicinal roots to prepare the five kinds of drugs all over again?" (So asked the Elder.)

"No, O Venerable One, the thought of preparing the drugs will arise no more. No more benefit will arise out of these five kinds of drugs. For, of what use are those five kinds of drugs any more?" (So replied the king.)

"The five kinds of drugs made from medicinal roots, O King, should be regarded as symbolizing the five Spiritual Faculties, namely:

Faculty of Faith (saddhindriya),

Faculty of Energy (viriyindriya),

Faculty of Mindfulness (satindriya),

Faculty of Concentration (samadhindriya), and

Faculty of Wisdom (paññindriya)."

"The physician should be regarded as symbolizing the individual who practices (meditation) Mind Development; ailments

and diseases should be regarded as symbolizing the defilements (kilesa). The sick man should be regarded as symbolizing the Ignorant worlding (puthujjana). Just as the ailments and diseases become destroyed and cured through the administration of the five kinds of drugs made from medicinal roots, even so should the defilements (kilesa) be destroyed and annihilated through the exercise of the five Spiritual Faculties (indriya). And when once destroyed these defilement do not again arise. In this way, O King, when Wisdom has exercised its function of comprehension, that moment it has passed away. But what has been accomplished by the exercise of that Wisdom i.e. gaining insight into impermanence, woefulness, and impersonality or conditionality (of phenomena) does not pass away." (So explained the Elder.)

"Give me, O Venerable One, further illustration." (So asked the king.)

"It is, O King, like a warrior whose venue of work is the battle-field. Be it supposed that such warrior entered the field of battle holding five arrow-darts (javelins) to conquer the opposing army. Having arrived at the field of battle, be it supposed that, the warrior cast those five arrow-darts whereby the enemy is broken. Now, what do you think, O King, would it occur to that warrior any suggestion to repeat the performance of casting arrow-darts?" (So asked the Elder.)

"No, O Venerable One, the thought of repeating the performance of casting arrow-darts is not likely to arise. No more benefit will arise out of the repeated use of those arrow-darts."

"For, of what use are those five arrow-darts any more?" (So replied the king.)

"The five arrow-darts, O King, should be regarded as symbolizing the five Spiritual Faculties, namely:

Faculty of Faith (saddhindriya),

Faculty of Energy (viriyindriya),

Faculty of Mindfulness (satindriya),

Faculty of Concentration (samadhindriya), and

Faculty of Wisdom (pañññindriya)."

"The warrior, whose venue of work is the battle-field, should be regarded as symbolizing the individual who practices (meditation) Mind Development. The opposing army should be regarded as symbolizing the defilements (kilesa). Just as the enemy is broken through casting of the five arrow-darts even so should the defilements should be destroyed and annihilated through the exercise of the five Spiritual Faculties, and when once destroyed these defilements do not again arise. In this way, O King, when Wisdom has exercised its function of comprehension, that moment it has passed away. But what has been accomplished by the exercise of that Wisdom i.e. gaining insight into impermanence, woefulness, and impersonality or conditionality (of phenomena), does not pass away." (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king Milinda.)

HERE ENDS THE THIRD QUESTION ON KNOWLEDED AND WISDOM

(ñaṇapañññāpñho tatiyo)

(Endnotes)

1 on roof-tops. Please see Rules made under the Burma village Act 18.... in the Chapter relating to Fire Precautionary Measures.

4. QUESTION WHETHER OR NOT ONE WHO WILL NOT BE REBORN EXPERIENCES ANY DISAGREEABLE FEELING

(paṭisandahanapuggalavediyapañha)

4. King Milinda said: "Does an individual (arahat) who will not be reborn, O Venerable Nāgasena, experience any disagreeable feeling (dukkha vedana)?"

The Elder replied: "Some disagreeable feeling he experience and some, not."

"Which (disagreeable feeling) does he experience and which does he not?"

"He experiences, O King, the bodily disagreeable feeling (kayika dukkha vedana) but not the mentally disagreeable feeling (cetasika dukkha vedana)."

"How does he, O Venerable One, experience the bodily disagreeable feeling, but not the mentally disagreeable feeling?"

"Whatsoever, O King, is the causal factor that brings about the experiencing of the bodily disagreeable feeling, the presence of such a factor conduces to one experiencing the bodily disagreeable feeling. Whatsoever is the causal factor that brings about the experiencing of the mentally disagreeable feeling, the absence of such a factor conduces to one not experiencing the mentally disagreeable feeling. The Exalted Buddha has, O King, declared: 'The one (arahat) that will not be reborn, experiences only the bodily disagreeable feeling, but not the mentally disagreeable feeling." (So explained the Elder.)

"Why does not, O Venerable Nāgasena, an individual (arahat) who experiences the bodily disagreeable feeling chose to die i.e. take the Final Emancipation (parinibana)?" (So asked the king

Milinda.)

"O King, both fawning (anunaya) and repugnance (patigha) are absent in a Holy One (arahat). Being wise, they shake not down the unripe fruit, but await the full time of its maturity. For, O King, it has been said by the venerable Sāriputta, the commander of the Doctrine (dhamma-sena):

"It is not death, it is not life I welcome;

As the hireling his wage, so do I bids my time.

It is not death, it is not life I want;

With Wisdom, Knowledge and Mindfulness do I bide my time."" (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king Milinda.)

HERE ENDS THE FOURTH QUESTION WHETHER OR NOT ONE WHO WILL NOT BE REBORN EXPERINCES ANY DISAGREABLE FEELING

(paṭisandahanapuggalavediyapañho cattuttho)

5. QUESTION ON THE SUBJECT OF FEELIING

(vedanāpañha)

5. King Miliinda said: "Is an agreeable feeling (sukha vedana) a phenomena that is kammically (i) wholesome (kusala), (2) unwholesome (akusala), or (3) neutral (avyākata)?[1]"

The Elder replied: "O King, some feelings are kammically wholesome, some are kammically unwholesome, and some are kammically neutral."

"If, O Venerable One, the agreeable feeling (sukha vedana[2]) were kammically wholesome, it should not be (ethically) classed as painful (dukkha); for if an agreeable feeling were painful it should not be kammically wholesome nor should a kammically wholesome (kusala) phenomena be (ethically) classed as painful (dukha)." (So reasonable the king Milinda.)

"Now, what do you think, O King? Suppose a man were to hold in one hand a red-hot ball of iron and in another a lump of icy snow. How is that, O King, would not both heat and cold burn (dahati) him?"

"Yes, O Venerable One, both of them would burn him."

"What do you think, O King, are they both hot?"
"No, O Venerable One, not both of them are hot."
"But, O King, are they both cold?"
"No, O Venerable One, not both of them are cold."

"The acknowledge yourself, O King, put in the wrong!"

"If the red-hot ball of iron burns, still not both of them (ball of iron and lump of icy-snow) are hot. In such a case the burning effect should not have been caused by the ball of iron. If the lump of icy snow burns, still not both of them (ball of iron and lump of icy-snow) are cold. In such a case the burning effect should not have been caused by the lump of icy snow. The why do both of

them cause the burning? But they are, both of them, neither altogether hot nor altogether cold. On one part the ball of iron is red-hot and, on the other part, the lump of icy snow is cold. And yet both of them caused the burning effect. Still, the burning effect should not have come from both heat and coldness." (So commented the Elder.)

"I am not equal to argument with you, O Venerable One, a good reasoner. I beseech you now; pray tell me the significance of the main point at issue." (So asked the king.)

Thereupon the Elder Nāgasena gave king Milinda a talk on the Higher Teaching (abhidhama) as follows:

"There are, O King, -

(i) six kinds of agreeable feeling (somanassa vedana) associated with household (or worldly-sensual) life (gehanissitani);

(ii) six kinds of agreeable feeling associated with Mental absorption (jhana) or path (magga) or life of renunciation (nikkhamanissitani);

(iii) six kinds of disagreeable feeling (domanassa vedana) associated with household (or worldly-sensual) life;

(iv) six kinds of disagreeable feeling associated with Mental absorption or path or life of renunciation;

(v) six kinds of indifferent feeling (upekkha vedana) associated with household (or worldly-sensual) life; and

(vi) six kinds of indifferent feeling associated with Mental absorption or path or life of renunciation."

"There are thus six sets of six (sakka) (or thirty-six) kinds of feeling altogether. And adding up –

the thirty-six feelings of the past;

the thirty-six feeling of the future; and

the thirty-six feeling of the present,

we arrive at one hundred and eight kinds of feeling."

"Very reasonable, O Venerable Nāgasena!" (Thus said the king Miliinda.)

HERE ENDS TEH FIFTH QUESTION ON THE SUBJECT OF FEELING

(vedanāpañho pañcamo)

(Endnotes)

1 (From the BUDDHIST DICTIONARY BY NYANATILOKA

AVYAKATA: lit "Indeterminate"

– i.e. neither determined as kammically "wholesome" nor as "unwholesome" are the Kammically neutral i.e. amoral, states of consciousness and mental factors. They are either mere Kamma-result (vipaka) as, e.g. all the sense perceptions and the mental factors associated therewith, or they are kammically independent functions (kiriya-citta) i.e. neither kammical nor Kamma-resultant.

2 VEDANA: ——— (5) indifferent feeling (adukkha-m-asukha vedana - upekkha)

6. QUESTION AS TO CONTINUING IDENTITY OF MENTAL AND PHYSICAL PHENOMENA

(nāmarūpaekattanānattapañha)

6. Kiing Milinda said: "What is it, O Venerable Nāgasena, that is reborn?"

"Mental and Physical phenomena are the things, O King, that are reborn?" (So replied the Elder.)

"Are the Mental and Physical phenomena of the present the things that are reborn?" (So asked the king.)

"Mental and Physical phenomena of the present, O King, are not the things that are reborn. In fact, the Mental and Physical phenomena of the present perform meritorious or kammically wholesome deeds (kusala Kamma) or de-meritorious or kammically unwholesome deeds (akusala Kamma). As a result of those wholesome or unwholesome deeds another set of Mental and Physical phenomena is reborn." (So replied the Elder.)

"If, O Venerable One, the Mental and Physical phenomena of the present were not reborn would not such a man be released from the evil kamma-results?" (So asked the king.)

"If such a man were not reborn, he would be released from the evil Kamma-result. In fact, O King, he cannot escape the evil kamma-results because he is still (subject to the laws of) being reborn." (So replied the Elder.)

"Give me, O Venerable One, an illustration." (So asked the king.)

"Suppose, O King, a certain man were to steal a mango from another man, and the owner of the mango were to were to

seize him and bring him before the king and say: 'This man, O your Majesty, has stolen my mango."And the thief were to say: "Your Majesty, I have not stolen this man's mango. The mangoes this man planted are different from the ones I took. I do not deserve to be punished." How then, O King? Would the thief be guilty?" (So asked the Elder.)

"Certainly, O Venerable One, he would be guilty." (So replied the king.)

"But on what ground?"

"Because, O Venerable One, inspite of whatever he may say, he has not excluded the mango originally planted by the owner, and the mango that came out later was sufficient to warrant a conviction of that thief." (So replied the king.)

"Just so, O King, the deeds, kammically wholesome or unwholesome, are performed by the Mental and Physical phenomena of the present. As a result thereof another set of Mental and Physical phenomena is reborn. But that other is not thereby released from the evil Kamma-results." (So explained the Elder.)

"Give me, O Venerable One, a further illustration." (So asked the king.)

"Suppose, O King, a certain man were to steal some rice from another man ..."

"Suppose, O King, a certain man were to steal some sugar-cane from another man ..."

"Suppose, O King, a certain man were to kindle a fire in the cold season and when he had warmed himself, leave the fire still burning, and go away. Suppose that the fire were to cross over to another man's field and set it on fire and the owner of that field were to seize him, and bring him before the king and say: 'Your Majesty! this man set my field on fire."And the man who warmed himself with fire said: 'Your Majesaty! I did not set this man's field

on fire. The fire I left burning was a different one from that which burnt his field. I am not guilty."Now would the man, O King, be guilty?" (So asked the Elder.)

"Certainly, O Venerable One, he is guilty." (So asked the king.)

"But on what ground is he guilty?"(So asked the Elder.)

"Because, O Venerable One, inspite of whatever he may say he has not excluded the original fire with which he warmed himself, and the subsequent fire was sufficient to warrant a conviction of the man who warmed himself with the fire." (So replied the king.)

"Just so, O King, the deeds, kammically wholesome or unwholesome, are performed by the Mental and Physical phenomena of the present. As a result thereof another set of Mental and Physical phenomena is reborn. But that other is not thereby released from the evil Kamma-results." (So explained the Elder.)

"Give me, O Venerable One, a further illustration." (So asked the king.)

"Suppose, O King, a certain man were to take a lamp and go up into the top storey of the building with pinnacled roofs, and there eat his meal. And the lamp blazing up were to set the thatch-roof on fire, and from the thatch-roof catching fire, the house should catch fire, and that house having caught fire the whole village should be burnt. And the villagers should seize the man and ask: 'What, you fellow, did you set our village on fire for?"And he should reply: 'I have not set your village on fire! The flame of the lamp, by the light of which I was eating, was one thing; the fire which burnt your village was another thing."Now if they, thus disputing, should go to law before you, O King, in whose favour would you decide the case?" (So asked the Elder.)

"In the villagers"favour, O Venerable One." (So replied the king.)

"But on what ground would you decide in favour of the villagers?" (So asked the Elder.)

"Because, O Venerable One, inspite of whatever the owner of the lamp may say, the fire that burnt the whole village originated, in fact, from his (lamp) flame." (So replied the king.)

"Just so, O King, the set of Mental and Physical phenomena that has its end in death is, in fact, one thing and the set of Mental and Physical phenomena that is being reborn is, in fact, another. But the succeeding Mental and Physical phenomena owes its arising to the preceding Mental and Physical phenomena. So that other is not released from the evil kamma-results." (So explained the Elder.)

"Give me, O Venerable One, a further illustration." (So asked the king.)

"Suppose, O King, a certain man were to obtain consent to future marriage to a young girl by payment of marriage-endowment (earnest) money, and go away. Suppose the girl were later to arrive at a marriageable ago. Then another man would come to pay a price for her and marry her. And when the first man has come back he should say: "Why, you fellow, have you carried off my wife?"And the other were to reply: "Its not your wife I have carried off! The little girl the mere child, whom you chose in marriage and paid a price for is one; the girl grown up to full age whom I chose in marriage and paid a price for, is another." Now if they, thus disputing, were to go to law about it before you, O King, in whose favour would you decide the case?" (So asked the Elder.)

"I would decide, O Venerable One, in favour of the first man." (So replied the king.)

"But on what ground would you decide in favour of the first man?" (So asked the Elder.)

"Because, O Venerable One, whatever the second man might say, that woman who had grown up and reached the marriageable

age would have been derived from the other girl."

"Just so, O King, the Mental and Physical phenomena which has its end in death is, in fact, one thing and the Mental and Physical phenomena that is being is, in fact, another. But the succeeding Mental and Physical phenomena owes its arising to the preceding Mental and Physical phenomena. So the another is not released from the evil kamma-results."(so explained the Elder.)

"Give me, O Venerable One, a further illustration." (So asked the king.)

"Suppose, O King, a certain man were to buy from a herdsman a pot of milk, and go away leaving it in his charge, saying: 'I will come for it tomorrow;"and the next day it were to become curds. And when the man should come and ask for it saying: "Give me my pot of milk"; then suppose the other were to offer him the curds, and he should say: "It was not curds I bought of you; give me my pot of milk." And the other were to reply: "To you not knowing it, your milk has turned to curds." Now, if they, thus disputing, were to go to law about it before you, O King, in whose favour would you decide the case?" (So asked the Elder.)

"I would decide, O Venerable One, in favour of the herdsman." (So replied the king.)

"But on what ground would you decide in favour of the herdsman?" (So asked the Elder.)

"Because, O Venerable One, whatever the buyer of the pot of milk might say those curds were derived from that milk." (So replied the king.)

"Just so, O King, the set of Mental and Physical phenomena which has its end in death is, in fact, one thing and the set of Mental and Physical phenomena that is being is, in fact, another. But the succeeding Mental and physical phenomena owes its arising from to the preceding Mental and physical phenomena. So that other is not

released from the evil Kamma-results." (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king Milinda.)

HERE ENDS THE SIXTH QUESTIOIN AS TO CONTINUING IDENTITY OF MENTAL AND PHYSICAL PHENOMENA

(nāmarūpaekattanānattapañho chattho)

7. QUESTION AS TO WHETHER OR NOT ELDER NAGASENA WILL BE REBORN

(therapaṭisandahanāpaṭisandahanapañha)

7. King Milinda said: "Will you, O Venerable Nāgasena, be reborn?"

"Nay, great king, what is the use of asking that question again? Have I not already told you before[+] that if (when I die) I die with Clinging (upadana) in my heart I shall be reborn; but if not, I shall not be reborn?" (So replied the Elder.)

"Give me, O Venerable One, an illustration." (So asked the king.)

"Suppose, O King, a man were to render service to the king; and the king, pleased with him, were to repay him with rewards. And then through his being rewarded, that man came into full possession and enjoyment of all the pleasures of the five fold senses. If, inspite of such rewards, that man should publicly declare: 'The king has not repaid me anything."Now, O King, what do you think? Would that man be acting rightly?" (So asked the Elder.)

"No, O Venerable One, he would not be acting rightly." (So replied the king.)

"Just so, O King, what is the use of asking that question again? Have I not already told you before that if (when I die) I die with clinging (upadana) in my heart I shall be reborn; but if not, I shall not be reborn."(so explained the Elder.)

"Very reasonable, O Venerable Nāgasena!"(Thus said the king Milinda.)

HERE ENDS THE SEVENTH QUESTION AS TO WHETHER OR NOT ELDER NAGASENA WILL BE REBORN

(therapaṭisandahanāpaṭisandahanapañho sattamo)

8. QUESTION ON THE SUBJECT OF MENTAL AND PHYSICAL PHENOMENA AND THEIR RELATION TO THE PROCESS OF REBIRTH

(nāmaūupapaṭisandanhanapañha)

8. King Milinda said: "O Venerable Nāgasena, you were talking just now of the Mental and Physical Phenomena. Of these two, what does Mental Phenomena (nāma) mean and what Physical Phenomena (rupa) mean?"

"Whatever of these two, O King, is gross and obvious therein, that is Physical phenomena or corporeality (rupa); and whatever is subtle therein, comprising consciousness (citta) and mental concomitants (cetasika), that is Mental Phenomenon." (So explained the Elder.)

"Why is it, O Venerable Nāgasena, that each one of the Mental Phenomenon or Physical Phenomenon is not reborn exclusively?" (So asked the king.)

"These Mental and Physical Phenomena, O King, (as Mind Body complex) are inter-dependent and co-existent and as such spring up (inseparably) together as one."

"Give me, O Venerable One, an illustration." (So asked the king.)

"If, in a hen, O King, an embryonic nucleus (kalalan) is absent, the egg-formation (andham) will also be absent; for both of them are inter-dependent and co-existent. Their springing up (inseparably) together as one is obvious. Just so, O King, these Mental and Physical Phenomena (nāma-rupa) (as Mind Body complex), being inter-dependent and co-existent, their springing up (inseparably) together as one is also obvious. For a long time have these Mental and Physical Phenomena (as Mind-Body complex)

been hurrying and hastening (through the Round of Rebirths)." (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE EIGHTH QUESTION ON THE SUBJECT OF MIND AND MATTER AND THEIR RELATION TO THE PROCESS OF REBIRTH

(nāmaūupapaṭisandanhanapañho aṭṭhamo)

9. QUESTION ON THE SUBJECT OF TIME

(addhānapañha)

9. King Milinda said: "O Venerable Nāgasena, you were talking just now: 'For a long time."What is meant by this word, "Time"?"

"The past, O King, means time; the future means time; and the present means time." (So replied the Elder.)

"But, O Venerable One, are all these times existent?" (So asked the king.)

"Some of the times, O King, are existent; but others are non-existent." (So replied the Elder.)

"Which times, O Venerable One, are existent; and which are non-existent?" (So asked the king.)

"Whatsoever volitional activities (sankhāra) belong to the past; are excluded from the present; have become extinct; and have undergone change and transformation, time in respect of such activities, O King, is non-existent. But whatsoever phenomena (dharma) are Kamma-results (vipaka); or are causal factors that produce Kamma-results (vipaka-dhamma-dhamma); or are about to produce rebirth in other existence (bhava); for such phenomena there exist three kinds of time (past, future and present). Whatsoever beings at death are about to be reborn in other existences; for such beings such kind of time is also existent. Whatsoever being at death are not to be reborn in any other existence; for such beings such kind of time is non-existent. Whatsoever beings have reached those peaceful liberations from the process of existence (becoming); for such beings such kind of time is non-existence (becoming); for such beings such kind of time is non-existence because they have reached the state of final emancipation (parinibbhana), the (fivefold) groups of existence having become extinguished and extinct." (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE NINTH QUESTION ON THE SUBJECT OF TIME

(addhānapañho navamo)

THIS IS THE END OF THE SHOULD CHAPTER PERTAINIIG TO THE LONG JOURNEY

(addhānavaggo dutiyo)

IN THIS CHAPTER THERE ARE NINE QUESTIONS

(imasamiṁ vagge nava pañha)

3. CHAPTER ON DISCURSIVE THOUGHTS

(vicāravagga)

1. QUESTION AS TO THE ROOT OF TIME

(addhānamūlapañha)

1. King Milinda said: "O Venerable Nāgasena, what is the root of past time, and what of the future and what of the present time?"

"Ignorance of the Four Noble Truths (avijja) is, O King, the root of the past time, of the future and of the present time; and dependent on Ignorance, there arises Volitional (rebirth-producing) Activities (sankhana);

dependent on Volitional activities there arises consciousness (in a new mother"s womb) (viññāna);

dependent on Consciousness there arise Mental and Physical Phenomena (mind-body complex) (nama-rupa);

dependent on Mental and Physical Phenomena there arise Sixfold somatic Sense Bases (salayatana);

dependent on the Sixfold Sense Bases there arises Contact (hpassa);

dependent on Contact there arises Feeling (vedana);

dependent on Feeling there arises Craving (tanha);

dependent on Craving there arises Clinging (upadana);

dependent on Clinging there arises the Process of Becoming (bhava);

dependent on the Process of Becoming there arises Rebirth (jati);

dependent on Rebirth there arise Ageing and Dying (jara-marana);

Sorrow (soka); Lamentation (parideva); pain (djkkha); Grief (domanassa); and Despair (upayasa).

Thus a first beginning of all time is not to be discovered." (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king Milinda.)

HERE ENDS THE FIRTH QUESTION AS TO THE ROOT OF TIME

(addhānamūlapañho pathamo)

2. QUESTION ON THE SUBJECT OF A FIRST BEGINNING

(purimakoṭipañha)

2. King Milinda said: "O Venerable Nāgasena, you have just said; "A first begining (limitation) is not to be discovered." Give me an illustration thereof."

"Suppose, O King, a man were to plant in the ground a tiny seed, and that it were to come up as a shoot, and in due course grow, develop, and mature until it produced a fruit. And then the man, taking a seed from that fruit, were again to plant it in the ground and suppose that it were to come up as a shoot, and in due course grow, develop, and mature until it produced a fruit. Now would there be any end to this series?" (So asked the Elder.)

"No, venerable one." (So replied the king.)

"Just so, O King, a first beginning of the long (cosmic) time is not to be discovered." (So explained the Elder.)

"Give me, O Venerable One, a further illustration." (So asked the king.)

"O King, the hen lays an egg. From the egg comes a hen which, in turn, lays an egg. If this series were to go on would there be any end (anto) to this series?" (So asked the Elder.)

"No, O Venerable One, there can be no end." (So replied the king.)

"Just so, O King, a first beginning (limitation) of this endless time (purima koti) is not to be discovered." (So explained the Elder.)

"Give me, O Venerable One, a further illustration." (So asked the king.)

Then the Elder drew a circle on the ground and asked the king: "Is there any end to this circle?"

"No, O Venerable One, it has no end."

"Just so, O King, a first beginning of this endless time (purima koti) is not to be discovered. The Exalted Buddha has proclaimed a similarly endless circle in the Householders Chapter (gahapati vagga) of the Collection of Connected Discourses on the Twelve links of the Chain of Causation (Midānasamyutta) as follows;

On account of the Sensitive Corporeality of the Eye (cakkhu pasāda rupa) and visible object (ruparammana) Eye-consciousness (cakkhu viññña) arises. Contact (phassa) is the conjunction of the three;

through contact there arises Feeling (vedana);

through feeling there arises Craving (tanha);

through Craving there arises Clinging (upadana);

through clinging there arises kammically wholesome or unwholesome volitional Activities (kusala akusala kamma) and through kammical wholesome or unwholesome volitional Activities there arises the sensitive corporeality of the Eye (cakkhu pasada rupa) all over again."

"Now, O King, is there any end (anto) to this series of Eye-consciousness, proclaimed in the Exalted Buddha's Discourse?" (So asked the Elder.)

"No, O Venerable One." (So replied the king.)

"The Exalted Buddha has also proclaimed:

On account of the Sensitive Corporeality of the Ear (sotapasada rupa) and sound (saddarammana)

on account of the Mind-door (mano-dvara) and Mental-object (dhammarammana) Mind-consciousness (mano-viññāna) arises. Contact (phassa) is the conjunction of the three;

through contact there arises Feeling (vedana);

through feeling there arises Craving (tanha);

through craving there arises Clinging (upadana);

through clinging there arises karnically wholesome or unwholesome volitional Activities (kusala akusala kamma); and through kammical wholesome or unwholesome volitional Activities there arises Mind-consciousness (mano-viññāna) all over again."

"Now, O King, would there be a beginning first to this series of Mind-consciousness (mano-vññāna) as proclaimed in the Exalted Buddha's Discourse?" (So asked the Elder.)

"No, O Venerable One." (So replied the king.)

"Just so, O King, a first beginning of this endless time (purima koti) is not to be discovered."(so explained the Elder.)

"Very reasonable, O Venerable One." (Thus said the king.)

HERE ENDS THE SECOND QUESTION ON THE SUBJECT OF A FIRST BEGINNING

(purimakoṭipañho dutiyo)

3. QUESTION AS TO WHETHER OR NOT A FIRST BEGINNING IS TO BE DISCOVERED

(koṭipaññāyanapahña)

3. King Milinda said: "When you say, O Venerable Nāgasena, that a first beginning (limitation) is not to be discovered, what do you mean by "A first beginning (limitation)"?"

"Of whatsoever time is past. It is the first beginning of that, O King, that I speak of." (So replied the Elder.)

"But, if so, when you say that it is not to be discovered, do you mean to say that of everything? Is a first beginning of everything not to be discovered?" (So asked the king.)

"Some of the first beginning (limitations), O King, are to be discovered, while other first beginning (limitations) are not to be discovered." (So replied the Elder.)

"Then which of the first beginning are to be discovered and which of the first beginning (limitations) are not to be discovered?" (So asked the king.)

"If, O King, Ignorance (avijja) had never arisen at any time in the past down to the present, then a first beginning (limitation) is not to be discovered. If, however, a phenomenon which hitherto was non-existent, were now to arise and, having arisen, dissolves away again. In reference to such phenomenon a first beginning (limitation) is to be discovered." (So explained the Elder.)

"If, O Venerable Nāgasena, a phenomenon which hitherto was non-existent, were now to arise and, having arisen, dissolves away again, is it not a case of cutting-off both at the beginning and at the end, and thus implying a complete annihilation?" (So asked the King.)

"If, O King, a cutting-off both at the beginning and at the

end implies a complete annihilation, can it not be made to (resuscitate) grow again at both ends?"(So counter-questioned the Elder.) "It might be possible, O Venerable One, to (resuscitate) make both cut-off ends grow again. But that is not my question. Could it grow again from the point of cutting off at the first beginning (limitation) or from the point of cutting off at the end?" (So asked the King.) "Yes, O King, it can grow again." (So replied the Elder.) "Give me, O Venerable One, an illustration." (So asked the King.) Then the Elder repeated the simile of the tree (and the seed), and said that the fivefold groups of Existence (khandhā) are also the seeds of this whole mass of Suffering. (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the King.)

HERE ENDS THE THHIRD QUESTION AS TO WHETHERE OR NOT A FIRST BEGINNING IS TO DISCOVERED.

(koṭipaññāyanapahño tatiyo)

4. QUESTION AS TO WHETHER OR NOT THERE ARE ANY SUCH PHENOMENA AS ARE IN THE STATE OF THEIR ARISING

(saṅkhārajāyamānapañha)

4. King Milinda said: "Are there, O Venerable Nāgasena, any such (conditioned things) phenomena[1] as are in the state of their arising?"

"Yes, O King, there are such (conditioned things) phenomena as are in the state of their arising?" (So replied the Elder.)

"Which, O Venerable One, are the (conditioned things) phenomena as are in the state of their arising?" (So asked the king.)

"When the sensitive corporeality of the Eye (cakkhu pasādarupa) is present and the visible object (rupārammana) is also present, there arises Eye-consciousness (cakkhu vinnāna);

When Eye-consciousness is present, there arises Eye contact (cakkhu samphassa);

When Eye contact is present, there arises Feeling (vedanā);

When Feeling is present, there arises Craving (tanhā);

When Craving is present, there arises the Clinging (upādanā);

When Clinging is present, there arises the process of becoming (bhava);

When process of becoming is present, there arises the rebirth (jāna);

When Rebirth is present, there arise Ageing and Dying (jarā marana) coupled with Sorrow (soka), Lamentation (parideva), Pain (dukkha) Grief (domanassa), and Despair (upāyāsa). The arising of this whole mass of suffering is thus plain and evident.

When, O King, the Sensitive corporeality of the Eye (cakkhu pasāda rupa) is absent and the Visible object (rupārammana) is also absent, there does not arise Eye- consciousness (cakkhuviññāna);

When Eye consciousness is absent, there does not arise Eye-contact (cakkhu-samphassa);

When Eye contact is absent, there does not arise feeling (vedanā);

When feeling is absent, there does not arise Craving (tanhā);

When Craving is absent, there does not arise Clinging (upādāna);

When Clinging is absent, there does not arise the process of Becoming (Bhava);

When Process of Bcoming is absent, there does not arise rebirth (jāti);

When Rebirth is absent, there does not arise Ageing and Dying (jarā-marana), coupled with Sorrow (soka), Lamentation (parideva), Pain (Dukkha), Grief (domanassa), and despair (upāyāsa). The total fading away and extinction of this whole mass of suffering is thus plain and evident. (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE FOURTH QUESTION AS TO WHETHER OR NOT THERE ARE ANY SUCH PHENCMENA AS ARE IN THE STATE OF THEIR ARISING

(saṅkhārajāyamānapañho catuttho)

(Footnotes)

1 SANKHĀRA (P. T. S. Dictionary)..... one of the most difficult terms in Buddhist metaphysics, in which the blending of the subjective-objective view of the

world and of happening, peculiar to the East, is so complete, that it is almost impossible for Occidental terminology to get at the root of its meaning in a translation.

SANKHĀRA (BUDDHIST DICTIONARY BY NYANATILOKA): This term has, according to its context, different shades of meaning, which should be carefully distinguished. In western literature, English or German, sankhāra is sometimes mistranslated by subconscious tendencies or similar—

5. QUESTION AS TO WHETHER PHENOMENA ARISE WITHOUT A PROCESS OF BECOMING MAKING IT MANIFEST

(bhavantasaṅkhārajāyamānapañha)

5. King Milinda said: "O Venerable Nāgasena, are there are any phenomena that arise without a process of becoming making it manifest (abhavantā)?"No, O King, there is no phenomenon that arises without its being made manifest by a process of becoming. Phenomena arise, O King, just because there are (corresponding) processes of becoming, making then manifest."

"Give me, O Venerable One, an illustration." (So asked the king.)

"Now, what do you think, O King? Did this palace of yours come into existence without manifesting itself." (So asked the Elder.)

"No, O Venerable One, there is not a single article that forms a component part of this palace that came into existence without manifesting itself. Each has arisen just because there is a process of becoming that makes it manifest. These wood-work, we are now sitting on, had their process of becoming (started) in the forest. These plasters on the palace walls are made of clay produced from the earth. This palace came into being due to the efforts exerted by men and women who were impelled by an urge to set up a palace building." (So replied the King.)

"Even so, O King, there is no phenomenon that arises without its being made manifest by a process of becoming. Phenomena arise just because there are (corresponding) processes of becoming, making then manifest." (So explained the Elder.) "Give me, O Venerable One, a further illustration." (So asked the king.)

"They are, O King, like all kinds of trees and plants (bija-

gama bhuta-gāma) which, when set in the ground, grow, bija-gāma: Within this definition should fall these five –[1] seed, sprout, stem, root, and limb joints - which are with germinative power."

Develop and mature and then yield their fruits and flowers. These plants arise just because there are (corresponding) process of becoming making then manifest. Even so, O King, there is no phenomenon that arises without its being made manifest by a process of becoming. Phenomena arise just because there are processes of becoming, making them manifest. (So explained the Elder.)

"Give me, O Venerable One, a further illustration." (So asked the king.)

"They are, O King, like pots of various kinds which a potter might form when he has dug up the clay out of the earth. The pots do not come into existence without manifesting themselves. They have arisen just because there are processes of becoming making them manifest. Even so, O King, there is no phenomenon that arises without its being made manifest by a process of becoming. Phenomena arise just because there are processes of becoming making them manifest." (So explained the Elder.)

"Give me, O Venerable One, a further illustration." (So asked the king.)

"Suppose, O King, there were no frame of a harp, no membrane of skin to be stretched tightly over the hollow frame, no hollow frame itself, no handle (or neck) of a harp, no fasteners with which to fix up harp-strings, no harp-strings, no plectrum for plucking the harp-strings, and no human effort to produce any harp-music, would there be any harp music?" (So asked the Elder.)

"No, O Venerable One, there would not be any harp music." (So replied the King.)

"But, O King, if there were a frame of a harp, a membrane of skin to be stretched tightly over the hollow frame, a hollow frame itself, a handle (or neck) of a harp, fasteners with which to fix up harp-strings, plectrum

for plucking the harp-strings, and also human effort to produce music from the harp, would not there be any music?" (So asked the Elder.)

"There would be a harp-music, O Venerable One."Even so, O King, there is no phenomenon that arises without its being made manifest by a process of becoming. Phenomena arise just because there are processes of becoming making them manifest." (So explained the Elder.)

"Give me, O Venerable One, a further illustration." (So asked the King.)

"Suppose, O King, there were no fire-stick apparatus, no twirling stick, and no cord for the twirling stick, and no matrix, and no burnt rag for tinder, and no human effort and exertion, could there be fire by attrition?" (So asked the Elder.)

"No, O Venerable One, there could not be any fire by attrition." (So replied the king.)

"But, O King, if there were a fire-stick apparatus, a twirling stick, a cord for the twirling stick, a matrix, a burnt rag for tinder, and also human effort and exertion to produce, them might not fire appear?" (So asked the Elder.)

"Yes, O Venerable One, fire might appear." (So replied the King.)

"Even so, O King, there is no phenomenon that arises without its being made manifest by a process of becoming. Phenomena arise just because there are processes of becoming making them manifest." (So explained the Elder.)

"Give me, O Venerable One, a further illustration." (So asked the King.)

"Suppose, O King, there were no burning glass, and no heat of the sun, and no wick for tinder, could there be fire?"

"There could be no fire, O Venerable One."

"But, O King, if there were a burning glass, the heat of the sun, and a wick for tinder, might not a fire be struck?"

"A fire, O Venerable One, might be struck."

"Even so, O King, there is no phenomenon that arises without its being made manifest by a process of becoming. Phenomena arise just because there are processes of becoming making them manifest." (So explained the Elder.)

"Give me, O Venerable One, a further illustration."

"Suppose, O King, there were no looking-glass, and no light and no face in front of it, would there appear an image?"

"No, O Venerable One, there would appear no image."

"But if, O King, there were a looking-glass, light and a face in front of it, would not there be an image?"

"There would be an image, O Venerable One."

"Even so, O King, there is no phenomenon that arises without its being made manifest by a process of becoming. Phenomena arise just because there are processes of becoming making them manifest." (So explained the Elder.)

"Very reasonable, O Venerable NÈgasena!" (Thus said the King.)

HERE ENDS THE FIFTH QUESTION AS TO WHETHER PHENOMENA ARISE WITHOUT A PROCESS OF BECOMING MAKING IT MANIFEST

(bhavantasaṅkhārajāyamānapañho pañcamo)

(Endnotes)

1 bīja-gāma: Withing this definition should fall these five – seed, srout, stem, root, and limb-jointe – which are with germinative power.

bhuta gāma: Within this definition should fall all trees and plants fully matured with leaves and greenery.

6. THE QUESTION ON SELF, SOUL OR EGO-ENTITY

(vedagūpañha)

6. King Milinda said: "O Venerable Nāgasena, can the thing, known as Vedagū be obtained in the ultimate (paramattha) sense?"

"What, O King, is meant by term, vedagu, alluded to by you?" (So asked the Elder.)

"Inside the body, O Venerable One, there is a thing, called atta or Self, Soul or Ego-entity, and also known as jīva or Life, Vital Principle or Individual, which performs the (six) functions of – seeing Visible objects (rupārammana) through the Eye; hearing sounds or audible objects (sadda rammana) through the Ear; smelling odours or Olfactive objects (gandhā rammana) through the nose; tasting Gustative objects (rasā rammana) through the tongue; feeling Bodily impressions (photthabbārammana) through the body; and cognizing Mental objects (dhamma rammana) through the Mind element. "It is just as we, sitting now in the palace tower, can look out of any window, out of which we wish to look – the east window or the west, or the north or the south." Just so, O Venerable One, the thing within the body, called the Self, Soul or Ego-entity can, if it so wishes, see, hear, or otherwise perceive the Sense objects (or Mind objects) through the doors such as the Eye-door (cakku-dvāra)." (Thus said the King, adding The designation "Vedagu" is applied to it which is variously known as self, soul, Ego-entity, Life, Vital principle or individual.)

The Elder replied: "I will show and explain to you, O King, the five (sense) Doors including the Eye-door (and also the Mind-door). Therefore listen and pay heed to my words."

"If, as you say, the thing inside the body which is called the self, soul, Ego-entity, life, vital Principle, or individual sees Visible objects through the Eye just as we, sitting here in the palace tower, can look out of any window, out of which we wish to look, the east window or the west, or the north or the south, can it not then see

Visible objects not only through the Eye but also through the Ear, the Nose, the Tongue, the Body and the Mind-element?"

"And in like manner can it not hear sounds or audible objects not only through the Ear, but also through the Eye, the Nose, the Tongue, the Body and the Mind-element?"

"And in like manner can it not smell odours or olfactive objects not only through the Nose, but also through the Eye, the Ear, the Tongue, The Body and the Mind-element?"

"And in like manner can it not taste Gustative objects not only through the Tongue, but also through the Eye, the Ear, the Nose, the Body and Mind-element?"

"And in like manner can it not feel the bodily impressions not only through the Body, but also through the Eye, the Ear, the Nose, the Tongue and the Mind-element?"

"And in like manner can it not cognize Mental objects not only through the Mind-element, but also through the Eye, the Ear, the Nose, the Tongue and the Body?"

"It cannot be so, O Venerable One." (So replied the king.)

The Elder thereupon said: "The words spoken by you earlier, O King, as compared to those spoken by you now, and the words spoken by you now, as compared to those spoken by you earlier are irreconcilable and contradictory. Now as we are seated here in the palace tower with the embroidery-netted windows all thrown open, we are facing a vast expanse of open sky and the spacious panoramic view. We are thus able to see all visible objects plainly and distinctly. "

"Can the thing which, as you say, is inside the body and is variously known as the self, soul or Ego-entity, etc., do the same when the Eye-doors (cakkhu dvara) are thrown open and flung out?"

"Can the thing which as you say is inside the body and is variously known as the self, soul, or Ego-entity, etc., do the same (i.e. see all visible objects) when the Ear-doors (sota-dvara) are thrown open and flung out?"

"Can the thing which as you say is inside the body and is variously known as the self, soul, or Ego-entity, etc., do the same (i.e. see all visible objects) when the Nose doors (ghāna-dvāra) are thrown open and flung out?"

"Can the thing which as you say is inside the body and is variously known as the self, soul, or Ego-entity, etc., do the same (i.e. see all visible objects) when the Tongue-doors (Jivā-dvāra) are thrown open and flung out?"

"Can the thing which as you say is inside the body and is variously known as the self, soul, or Ego-entity, etc., do the same (i.e. see all visible objects) when the body-doors (kāya-dvāra) are thrown open and flung out?"

"Can the thing which as you say is inside the body and is variously known as the self, soul, or Ego-entity, etc., then not only hear sounds or Audible objects (gandha rammana) taste Gustative objective (rasārmmana) feel Bodily impressions (photthabbā rammana) when the Ear-doors (sota-dvara) are thrown open and flung out?"

"Can the thing which as you say is inside the body and is variously known as the self, soul, or Ego-entity, etc., perform all those five functions at the same time when each of the following doors (of Sense perception) are thrown open and flung out?

Eye-door (cakkhu-dvāra); Ear-door (sota-dvāra); Nose-door (ghāna-dvāra); Tongue-door (jivhā-dvāra) and; Body-door (kāya-dvāra)?"

"It cannot be so, O Venerable One." (So replied the king.)

The Elder thereupon said: "The words spoken by you earlier, O King, as compared to those spoken by you now, and the words

spoken by you now, as compared to those spoken by you earlier are irreconcilable and contradictory. Now again, O King, if the counselor Dinna here were to go outside and stand in the gateway, would you be aware: "Counselor Dinna has gone outside and stood in the gateway."?" (So asked the Elder.)

"Yes, O Venerable One, I should know it." (So replied the king.)

"And, if, O King, the same counselor Dinna were to come inside and stand before you, would you be aware: "Counselor Dinna has come inside and stood before me."?" (So asked the Elder.)

"Yes, O Venerable One, I should know it." (So replied the king.)

"Would, O King, the thing which, as you say, is inside the body and is variously known as the Self, Soul or Ego-entity, etc., discern in like manner, if anything possessing flavour were laid upon the tongue, its sourness, or its saltness, or its acidity, or its pungency, or its astringency, or its sweetness?" (So asked the Elder.)

"Yes, O Venerable One, it would know it." (So replied the king.)

"But when the flavour had passed into stomach would it still discern its sourness, or its saltness, or its acidity, or its pungency, or its astringency, or its sweetness?" (So asked the Elder.)

"No, O Venerable One, it would not discern." (So replied the king.)

The Elder thereupon said: "The words spoken by you earlier, O King, as compared to those spoken by you now, and the words spoken by you now, as compared to those spoken by you earlier, are irreconcilable and contradictory. Now suppose a man were to have a hundred pots of honey brought and poured into one trough, and then, having had another man's mouth closed over and tied up, were to have him cast into the trough full of honey. Would that

man, O King, know whether the sweet flavour was sweet to the taste or whether it was not?"

"No, O Venerable One." (So replied the king.)

"But why not?"

"Because, O Venerable One, the honey could not get into his mouth." (So replied the king.)

The Elder thereupon said: "The words spoken by you earlier, O King, as compared to those spoken by you now, and the words spoken by you now, as compared to those spoken by you earlier, are irreconcilable and contradictory."

"I am not, capable of arguing with you, an expert reasoner. Pray, tell me, O Venerable One, the meaning and significance of the matter at issue." (So asked the king.)

Then the Elder Nāgasena convinced Milinda the king with the passages drawn from the Higher Teaching (abhidhammā) saying:

"On account of the sensitive corporeality of the Eye (cakkhu-pasāda) and of the Visible object (rupā rammana), there arises Eye-consciousness (cakkhu-viññāna), in this world.

Through contact of the sensitive corporeality of the Eye and of the Visible object, the following eight (mental) phenomena which are co-existent with Eye-consciousness (simultaneously) arise:

Eye-consciousness (cakkhu Viññāna);

Contact (phassa);

Feeling (vedanā);

Perception (saññā);

Volition or impelling urge (cetanā);

One-pointedness of mind (ekaggatā);

Controlling faculty or Principle (jivitindriya);

Mental advertence (manasikāra).

In truth and reality a thing, called life (jiva) or otherwise known as Ego-entity (vedagu) could not and should not be identified in any one of those phenomena."

"On account of the sensitive corporeality of the Ear (sota-pasāda) and of Sounds or Audible objects (saddā-rammana) ,..... On account of the Mind-door (mano-dvāra) and of Mental-object (dhammā rammana), there arises Mind-consciousness (mano-viññāna).

Through contact of the Mind-door (mano-dvāra) with Mental objects (dhammā rammana) the following eight (mental) phenomena which are co-existent with Mind-consciousness arise:

Mind-consciousness (Mano Viññāna);

Contact (phassa);

Feeling (vedanā);

Perception (saññā);

Volition or impelling urge (cetanā);

One-pointedness of mind (ekaggatā);

Controlling faculty or Principle (jivitindriya);

Mental advertence (manasikāra).

"In truth and reality a thing, called life (jiva) or otherwise known as Ego-entity (vedagu) could not and should not be identified with any one of those phenomena." (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE SIXTH QUESTION ON SELF, SOUL OR EGO-ENTITY

(vedagūpañho chattho)

7. QUESTION ON THE ARISING OF EYE-CONSCIOUSNESS ETC.,

(cakkhuviññāṇādipañha)

7. King Milinda said: "O Venerable Nāgasana, does Mind-consciousness (mano-viññāna) arise at the Eye-door (cakkhu-dvāra) where Eye-consciousness (cakkhu-viññāna) arises?"

"Yes, O King, Mind-consciousness can also arise at the Eye-door where Eye-consciousness arises." (So explained the Elder.)

"How is that, O Venerable Nāgasena, does the Eye-consciousness arise first, to be followed by Mind-consciousness arising later or is it that the Mind consciousness arises first and is being followed by the Eye-consciousness arising later?" (So asked the king.)

"O King, Eye-consciousness arises first and is followed by Mind-consciousness arising later." (So replied the Elder.)

"How is that, O Venerable Nāgasena, does the Eye-consciousness issue as it were, a command to Mind-consciousness saying: "Do you arise at whichsoever of the (sense) doors at which have arisen." or does the Mind-consciousness issue a command to the Eye-consciousness, saying, "Do you arise at whichsoever of the Eye-doors and there I too will arise."?" (So asked the king.)

"It is not so, O king, there is no holding of communion among such consciousnesses." (So replied the Elder.)

"How is that, O Venerable Nāgasena, why does the Mind-consciousness also arise at the same door where the Eye-consciousness arises?" (So asked the king,)

"It (Mind-consciousness) also arises because of there being a sloping down, and because of there beings a door, and because of there being a habit, and because of there being a training and practice?"

"How is that, O Venerable One? Give me an illustration of Mind-consciousness arising at the door where Eye-consciousness arises because of there being a sloping door (dvara)." (So asked the king.)

"Now what do you think, O King? When it rains, where will the water go to?"

"It will follow the slope of the ground, O Venerable One." (So replied the king.)

"And if it were to rain at some other time, where would the water go to?" (So asked the Elder.)

"It would go the same way, O Venerable One, as the first rain water had gone." (So asked the Elder.)

"It would go the same way, O Venerable One, as the first rain water had gone." (So replied the king.)

"What then, O King? Does the first rain water issue, as it were, command to the first rain water, saying: "Wherever I go, there also you are to flow." Or does the second rain-water issue command to the first rain water, saying: "Whithersoever you flow thither will I flow."?"

"There is, O Venerable One, no issue of any command. There is no holding of communion among, such rain waters. The flowing is just because of the slope of the ground." (So replied the King.)

"Just so, O king, is it by reason of the natural slope than the Ming-consciousness (mano-viññāṇa) arises at the Eye-door (cakkhudvara) where Eye-consciousness (cakkhu-viññāṇa) arises. The Eye-consciousness does not issue any command to the Mind-consciousness, saying: "Do you arise at whichsoever of the doors at which I have risen," nor does the Ming-consciousness issue any command to the Eye-consciousness, saying: "Do you arise at

whichsovever of the doors and there I too will arise." There is no holding of communion among such consciousness. It (the arising of consciousnesses at the same door) is because of there being a sloping down." (So explained the Elder.)

"How is that, O Venerable One? Give me an illustration of Mind-consciousness arising at the door where Eye-consciousness arises because of there being a door (dvara)." (So asked the king.)

"What do you think, O King, suppose a king had a frontier city which was strongly defended with turrets and battle mended walls, and had only one gate-way. If a man wanted to leave the city, how would he go out?" (So asked the king.)

"By the gate, of course." (So replied the king.)

"And if another man wanted to leave (the city), how would he go out?" (So asked the Elder.)

"That other man, O Venerable One, would leave by the same way as the first." (So replied the king.)

"What then, O King, would the first man tell the second: "Mind, you go out the same way as I do?" Or would the second man tell the first "The way you go out, I shall go out too"?"

"Certainly not, O Venerable One. There would be no communication between them. They would go that way just because of there being a door." (So replied the king.)

"Just so, O King, is it by reason of there beings a door that the Mind-consciousness (mano-viññāna) arises at the door where the Eye-consciousness arises. The Eye-consciousness does not issue any commend to the Mind-consciousness, saying; "Do you arise at whichsover of the doors at which I have arisen," nor does the Mind-consciousness issue any commend to the Eye-consciousness, saying: "Do you arise at whichsover of the doors and there I too will arise"."

"There is no holding of communion among such consciousness. It (the arising of consciousness at the same door) is because of there being door." (so explained the Elder.)

"How is that, O Venerable One? Give me an illustration of Mind-consciousness arising at the door where Eye-consciousness arises because of there being a habit." (So asked the king.)

"Now what do you think, O King? If one cart sent ahead, which way would a second cart go?" (So asked the Elder.)

"O Venerable One, the second cart would go the way the first cart had gone." (So replied the king.)

"What, O King, would the first cart tell the second: "I will go ahead Mind, you go the same way as I do"? or would the second cart tell the first: "The way you go, I shall go too"?"

"Certainly not, O Venerable One. There would be no communication between them. The second would follow the first out of habit." (So replied the king.)

"Just so, O King, is it by reason of there beings a habit that the Mind-consciousness (mano-viññāna) arises at the door where the Eye-consciousness (sakkha-viññāṇa) arises. The Eye-consciousness does not issue any command to the Mind-consciousness, saying: "Do you arise at whichsoever of the doors I have arisen," nor does the Mind-consciousness issue any command to the Eye-consciousness, saying: "Do you arise at whichsoever of the doors, and there too I will arise." There is no holding of communion among such consciousness. It (the arising of consciousness at the same door) is because of there being a habit." (So explained the Elder.)

"How is that, O Venerable One? Give me an illustration of Mind-consciousness arising at the door where Eye-consciousness arisen because of there being a training and practice." (So asked the king.)

"O King, in the art of calculating by using the joints of fingers as signs or marks, in the art of arithmetic pure and simple, in the art of estimating the probable yield of growing crops and in the art of writing, the beginner is slow and clumsy. But after a certain time, with training and practice he becomes an adept. Just so, O king, is it because of there being a training and practice that the Mind-consciousness (mano-viññāna) arises at the door where Eye-consciousness arises. The Eye-consciousness does not issue any command to the Mind-consciousness, saying: "Do you arise at whichsoever of the doors at which I have arisen." nor does the Mind-consciousness issue any command to the Eye-consciousness, saying: "Do you arise at whichsoever of the doors and there I too will arise.""

"There is no holding of communion among such consciousnesses. It (the arising of consciousness at the same door) is because of there being a training and practice." (So explained the Elder.)

King Milinda said: "O Venerable Nāgasena, does Mind-consciousness (mano-viññāna) arise at the door where Ear-consciousness (sota-viññāna) arises? ..... where Nose-consciousness (ghāna-viññāna) arises? ..... where Tongue-consciousness (Jivhā-viññāna) arises?"

King Milinda said: "O Venerable Nāgasena, does Mind-consciousness (mano-viññāna) arise at the door where Body-consciousness (kaya-viññāna) arises?"

"Yes, O King, Mind-consciousness can also arise at the door where Body-consciousness arises." (So replied the Elder.)

"How is that, O Venerable Nāgasena, does the Body-consciousness arise first, to be followed by Mind-consciousness arising later? Or is it that the Mind-consciousness arises first and is being followed by the Body-consciousness arising later?" (So asked the king.)

"O King, Body-consciousness arises first and is followed by Mind-consciousness arising later." (So replied the Elder.)

"How is that, O Venerable Nāgasena, ... there is no holding of communion among such consciousness. It (the arising of consciousness at the same door) is because of there being a training and practice." (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE SEVENTH QUESTION ON THE ARISING OF EYE-CONSCIOUSNESS, ETC.

(cakkhuviññāṇādipañho sattamo)

8. QUESTION ON THE CHARACTERISTIC MARK OF CONTACT

(phassalakkhaṇapañha)

8. King Milinda said: "Does, O Venerable Nāgasena, contact (phassa) or feeling (vedana) arise at the door (dvara) where Mind-consciousness (mano-viññāna) arises?"

"Yes, O King, they do arise. At whatsoever door the Mind-consciousness arises there also arise –

Contact (phassa)

Feeling (vedana)

Perception (saññā)

Volition or Impelling Urge (cetana)

Thought-conception (vitakka)

Discursive Thinking (vicāra).

All (mental) phenomena headed by contact (phassa) arise at that door." (So explained the Elder.)

"What, O Venerable Nāgasena, is the characteristic mark of contact (phassa)?" (So asked the king.)

"Contact, O King, is the characteristic mark of phassa." (So replied the Elder.)

"Give me, O Venerable One, an illustration." (So asked the king.)

"It is as when two goats are butting together, O King. The sensitive corporeality of the Eye (cakkhu- pasāda rupa) should be regarded as one of those two; the Visible object (rupa-rammana) should be regarded as the other; and the Contact (phassa) should be regarded as the conjunction of the two." (So explained the Elder.)

"Give me, O Venerable One, a further illustration." (So asked the king.)

"It is, O King, as when two palms of hands are clapped together. The sensitive corporeality of the Eye should be regarded as one of the two palms; the Visible object should be regarded the other; and the Contact should be regarded as the conjunction of the two." (So explained the Elder.)

"Give me, O Venerable One, a further illustration." (So asked the king.)

"It is, O King, as when two cymbals are clashed together. The sensitive corporeality of the Eye should be regarded as one of the two cymbals; the Visible object should be regarded as the other; and the contact should be regarded as the conjunction of the two." (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE EIGHTH QUESTION ON THE CHARACTERISTIC MARK OF CONTACT

(phassalakkhaṇapañho aṭṭhamo)

9. QUESTION ON THE CHARACTERISTIC MARK OF FEELING

(vedanālakkhaṇapañha)

9. "What, O Venerable Nāgasena, is the characteristic mark of feeling (vedanā)?" (So asked the king.)

"The being experienced and enjoyed, O King, is the characteristic mark of feeling (vedanā)." (So asked the king.)

"Give me, O Venerable One, an illustration." (So asked the king.)

"It is like, O King, the case of the man on whom the ling, pleased with a service he has rendered him, should bestow riches upon him, doing a good return. By those riches that man would be in full enjoyment of the fivefold pleasures of the senses, and would think: Formerly I did the king a service. For that the king, pleased with me, gave me these riches in doing a good return. It is on account of those riches that I now experience such good feeling."

"It is also like the case, O King, of a man who, having, performed kammically wholesome deeds (kusala kamma) were, on the dissolution of the body after death, to be reborn in the world of heavenly beings. In full enjoyment of the bliss and the fivefold pleasures of the senses pertaining to the heavenly world, that man would think: Formerly I must have performed kammically wholesome deeds. It is on account of those kammically wholesome deeds that I now experience such good feelings. Thus is it, O King, that the being experienced and enjoyed is the characteristic mark of feeling (vedanā)." (so explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE NINTH QUESTION ON THE CHARACTERISTIC MARK OF FEELING

(vedanālakkhaṇapañho navamo)

10. QUESTION ON THE CHARACTERICSTIC MARK OF PERCEPTION

(saññālakkhaṇapañha)

10. "What, O Venerable Nāgasena, is the characteristic mark of perception (saññā)?" (So asked the king.)

"Knowing by recognition, O King, is the characteristic mark of perception (saññā)."

"And what does one know by recognition, O Venerable One?"

"One knows, O King, by recognizing the brownness;

recognizing the yellowness;

recognizing the redness;

recognizing the whiteness; and

recognizing the mauveness.

In this way, O King, knowing by recognition is the characteristic mark of perception." (So explained the Elder.)

"Give me, O Venerable One, an illustration." (So asked the king.)

"It is like the king's treasures, O King, who, when he sees, on entering the treasure vault, the objects which are the property of the king, knows by recognizing by their colour of brownness, yellowness, redness, whiteness and mauveness. Just so, O King, perception has as its characteristic mark, the knowing by recognition." (So explained the Elder.)

"Very reasonable, O venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE TENTH QUESTION ON THE CHARACTERISTIC MARK OF PERCEPTION

(saññālakkhaṇapañho dasamo)

11. QUESTION ON THE CHARACTERISTIC MARK OF VOLITION

(cetanālakkhaṇapañha)

11. "What, O Venerable Nāgasena, is the characteristic mark of Volition (cetanā)?" (So asked the king.)

"The impelling urge and purposive action, O King, are the characteristic marks of Volition (cetanā)." (So replied the Elder.)

"Give me, O Venerable One, an illustration." (So asked the king.)

"It is like the case of a man, O King, who should prepare poison and both drink of it himself, and give of it to others to drink. He himself would suffer pain, and so would they. In the same way some individual performed kammically unwholesome actions with intention (or volition) and thereby, on dissolution of the body after death, would be reborn into some unhappy state of suffering, into perdition, and the abyss of hell. Those who emulate such individual in performing kammically unwholesome actions would also be reborn, on dissolution of the body after death, into some unhappy state of suffering, into perdition, and the abyss of hell."

"It is also like the case of a man, O King, who should prepare a mixture of ghee, butter, oil, honey and molasses, and should both drink thereof himself and give of it to others to drink. That man would himself have bliss, and those others also would have bliss. In the same way, O King, in this world, some individual performed kammically wholesome actions with intention (or volition) and thereby, on dissolution of the body after death, would be reborn into heavenly states of blessing and happiness. Thus is it, O King, that the impelling urge and purposive action are the characteristic marks of Volition (cetanā)." (So explained the Elder.)

"Very reasonable, O Vernrable Nāgasen!" (Thus said the king.)

HERE ENDS THE ELEVENTH QUESTION ON THE CHARACTERISTIC MARK OF VOLITION

(cetanālakkhaṇapañho ekādasamo)

12. QUESTION ON THE CHARACTERISTIC MARK OF CONSCIONUSNESS

(viññāṇalakkhaṇapañha)

12. "What, O Venerable Nāgasen, is the characteristic mark of Consciousness (viññāna)?" (So asked the king.)

"Knowing the object, O King, is the characteristic mark of Consciousness (viññāna)." (So replied the Elder.)

"Give me, O Venerable One, an illustration." (So asked the king.)

"It is like the case, O King, of a guardian of a city who when seated at the cross roads, could see a man coming from the East. He could see a man coming from the South. He could see a man coming from the West. He could see a man coming from the North. In the same way, O King, he knows with his Consciousness (viññāna)–

a Visible object (rupārammana) which he sees with the Sensitive-corporeality of the Eye (cakkhu-pasāda);

a Sound or Audible object (saddā-rammana) which he hears with the Sensitive-corporeality of the Ear (sota pasāda);

an Odour or Olfactive object (gandhā-rammaṇa) which he smells with the Sensitive-corporeality of the Nose (Ghāna-pasāda);

a Taste or Gustative object (rasā-rammaṇa) which he tastes with the Sensitive-corporeality of the Tongue (Jivhā-pasāda);

a Bodily impression (phoṭṭhabbā-rammaṇa) which he feels with the Sensitive-corporeality of the Body (Kāya-pasāda); and

a Mental object (dhammā-rammaṇa) which he cognizes with the Mind-element (mano-dhātu)."

"Thus is it, O King, that knowing the object is the characteristic mark of Consciousness (viññāna)." (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE TWELFTH QUESTION ON THE CHARACTERISTIC MARK OF CONSCIOUSNESS

(viññāṇalakkhaṇapañho dvādasamo)

13. QUESTION ON THE CHARACTRISTIC MARK OF THOUGHT CONCEPTION

(vitakkalakkhaṇapañha)

13. "What, O Venerable Nāgasena, is the characteristic mark of Thought- conception (vitakka)?" (So asked the king.)

"Fixing the mind on an object, O King, is the characteristic mark of Thought-conception (vitakka)." (So replied the Elder.)

"Give me, O Venerable One, an illustration." (So asked the king.)

"It is like the case of a carpenter, O King, who fixes in a joint a well-fashioned piece of wood. Thus is it that Fixing the mind on an object is the characteristic mark of Thought-conception (vitakka)." (So explained the Elder.)

"Very reasonable, O venerable Nāgasena!" (Thus said the king)

HERE ENDS THE THIRTEENTH QUESTION ON THE CHARACTERISTIC MARK OF THOUGHT CONCEPTION

(vitakkalakkhaṇapañho terasamo)

14. QUESTION ON THE CHARACTERISTIC MARK OF DISCURSIVE THINKING

(vicāralakkhaṇapañha)

14. "What, O Venenable Nāgasena, is the characteristic mark of Discursive Thinking (vicāra)?" (So asked the king.)

"Repeated investigation, O King, is the characteristic mark of Discursive Thinking (vicāra)." (So replied the Elder.)

"Give me, O Venerable One, an illustration." (So asked the king.)

"It is like the case of a brass gong which, when struck, gives out a reverberating and uninterrupted sound. The initial striking of the brass gong is to be regarded as Thought-conception (vitakka) and the reverberating and uninterrupting sound is to be regarded as Discursive Thinking (vicāra). Thus is it, O King, that repeated investigation is the characteristic mark of Discursive thinking (vicāra)." (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE FOURTEENTH QUESTION ON THE CHARACTERISTIC MARK OF DISCURSIVE THINKING

(vicāralakkhaṇapañha cuddasamo)

THIS IS THE END OF THE THIRD CHAPTER ON DISCURSIVE THINKING

(vicāravaggo tatiyo)

THERE ARE FOURTEEN QUESTIONS IN THIS CHAPTER

(imasamiṁ vagge cuddasa pañhā)

4. CHAPTER ON THE DEATHLESS REALM

(nibbānavagga)

1. QUESTION AS TO WHETHER CONSTITURNT ELEMENTS SUCH AS CONTACT CAN BE ISOLATED FROM COMPOUNDS

(phassādivinibbhujanapañha)

1. King Milinda said: "Is it possible, O Venerable Nāgasena, to isolate constituent elements (such as Contact) from a mixture or compound, lay each of them apart and exhibit them saying:

"This is Contact (phassa);

This is Feeling (vedanā);

This is Perception (saññā);

This is Volition (cetanā); or

This is Consciousness (viññāna)"?"

"It is not possible, O King, to isolate constituent elements such as Contact from a mixture or compound, lay each of them apart and exhibit them saying:

"This is Contact (phassa);

This is Feeling (vedanā);

This is Perception (saññā);

This is Volition (cetanā);

This is Consciousness (viññāna);

This is Thought-conception (vitakka); or

This is Discursive Thinking (vicāra)." (So replied the Elder.)

"Give me, O Venerable One, an illustration." (So asked the king.)

"Suppose, O King, the cook in the royal household were to prepare an admixture curry and a soup curry, and were to put into them curds, and salt, and ginger, and cumin seed, and pepper and other ingredients. And suppose the king were to say to him: "Pick out for me the flavour of the curds, and of the salt, and of the ginger and of the cumin seed, and of the pepper and of all the things you have put into it." Now would it be possible, O King, separating off one from another those flavours that had thus been compounded or mixed together, to pick out each one, so that one could say: "Here is the sourness, and here is the saltness, and here the pungency, and here the acidity, and here the astringency, and here the sweetness"? (So asked the Elder.)

"No, O Venerable One, it would not be possible separating off one from another those flavours that had thus been compounded or mixed together, to pick out each one so that one could say: "Here is the sourness, and here is the saltness, and here the pungency, and here the acidity, and here the astringency, and here the sweetness". But each flavour would nevertheless be distinctly present by its characteristic sign such as that of Contact (phassa)."

"Just so, O King, it is not possible to isolate constituent elements, such as Contact (phassa), from a mixture or compound, lay each of them apart and exhibit them saying:

"This is Contact (phassa);

This is Feeling (vedanā);

This is Perception (saññā);

This is Volition (cetanā);

This is Consciousness (viññāna);

This is Thought-conception (vitakka); or

This is Discursive Thinking (vicāra)".

"But each flavour would nevertheless be distinctly present by its characteristic sign, such as that of Contact (phassa)." (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE FOREMOST QUESTION AS TO WHETHER CONSTITUENT ELEMENTS SUCH AS CONTACT CAN BE ISOLATED FROM COMPOUNDS

(phassādivinibbhujanapañho pathamo)

2. QUESTION POSED BY THE VENERABLE NAGASENA

(nāgasenapañha)

2. The Venerable Nāgasen said: "Is salt, O King, recognizable by Eye-consciousness (cakkhu-viññāna)?"

"Yes, O Venerable One, it is recognizable by Eye-consciousness (cakkhu-viññāna)." (So replied the king.)

"Know it, O King, with comprehension." (Thus said the Elder.)

"Well then, O Venerable One, is it perceptible by Tongue-consciousness (Jivhā-viññāna)?" (So asked the king.)

"Yes, O King, it is perceptible by Tongue-consciousness (Jivhñviññāna)." (So replied by the Elder.)

"Is every kind of salt, O Venerable One, perceptible by Tongue-consciousness (Jivhā-viññāna)." (So asked the king)

"Yes, O King, every kind of salt is perceptible by Tongue-consciousness (Jivhā-viññāna)." (So replied the Elder.)

"If every kind of salt is perceptible, O Venerable One, by Tongue-consciousness why do bullocks carry whole cart-loads of that salt?" (So asked the king.)

"It is impossible, O King, to carry the flavour of salt by itself. But the salty flavour and its weight are conditions that have run together into one, and produced the distinctive thing as an object of various senses or mind. But is it possible, O King, to weigh salt on a scale?" (So asked the Elder.)

"Yes, O Venerable One, it is possible." (So replied the king.)

"May, O King, it is not possible to weigh the flavour of salt on a weighing scale. It is only the bulk or weight of the salt that you can weigh on a weighing scale." (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE SECOND QUESTION POSED BY THE VENERABLE NAGASENA

(nāgasenapañho dutiyo)

3. QUESTION ON THE ARISING OF THE FIVE SENSE BASES AS BRING DUE TO KAMMA.

(pañcāyatanakammanibbattapañha)

3. King Milinda said: "O Venerable Nāgasena, there are the five sense Bases (Eye, Ear, Nose, Tongue and Body). Are they produced by various actions (kamma) or by one action only?"

"They are produced, O King, by various actions (kamma) and not by one action only." (So replied the elder.)

"Give me, O Venerable One, an illustration." (So asked the king.)

"Now, what do you think, O King? If I were to sow in one field various kinds of seed, would the produce of those various seeds be of different kinds?" (So asked the Elder.)

"Yes, O Venerable One, they would." (So replied the king.)

"Just so, O King, the five Sense Bases (Eye, Ear, Nose, Tongue and Body) are produced by various actions and not by one action only." (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE THIRD QUESTION ON THE ARISING OF THE FIVE SENSE BASES AS BRING DUE TO KAMMA

(pañcāyatanakammanibbattapañho tatiyo)

4. QUESTION ON INEQUALITY OF KAMMA-RESULTS

(kammanānākaraṇapañha)

4. King Milinda said: "Why is it, O Venerable Nāgasena, that all men are not alike, but some are short-lived and some long-lived, some sickly and some healthy, some ugly and some beautiful, some without influence and some of great power, some poor and some wealthy, some low born and some high born, some ignorant and some intelligent?"

The Elder Nāgasena replied: "Why is that, O King, all vegetables (plant-life) are not alike, but some are sour, some salt, some pungent and some acid, and some astringent, and some sweet?"

"I think, O Venerable One, their inequality is because they come from different kinds of seeds." (So replied the king.)

"Just so, O King, because of the difference of wholesome (kusala) and unwholesome (akusala) actions (kamma)[1] men are unequal, but some are short-lived and some long-lived, some sickly and some healthy, some ugly and some beautiful, some without influence and some of great power, some poor and some wealthy, some low born and some high born, some ignorant and some intelligent. It has also been declared, O King, by the Exalted Buddha: (in Cūḷakamma-Vibhanga Sutta, Majjima Nikāya) thus: "Beings have, O young man (Subha), kamma as their very own, they are inheritors of kamma, kamma is their matrix, kamma is their kith and kin, and kamma is their refuge. It is kamma that divides them up into low and high and the like divisions."" (Thus explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE FOURTH QUESTION ON THE INEQUALITY OF KAMMA-RESULTS

(kammanānākaraṇapañho catuttho)

(Endnotes)

1 NYANATILOKA'S BUDDHIST DICTIONARY

KAMMA (Pali); KARMA (Skr): "Action", correctly speaking, denotes the wholesome and unwholesome volitions (kusala and akusala cetana) and their concomitant mental factors, causing rebirth and chapping the destiny of beings. These kammical volitions (kammacetana) become manifected as wholesome or unwholesome actions by body (kaya kamma), speech (vaci kamma) and mind (mano kamma). Thus the Buddhist term Kamma by no means signifies the result of actions, and quite certainly not the fate of man, or perhaps even of whole nations.

5. QUESTION ON THE PUTTING FORTH OF ENERGY

(vāyāmakaraṇapañha)

5. King milinda said: "You have said in reply to the Question on Renunciation that having entered monkhood reflecting.""How are we to put an end to this vicious circle of sufferings (vatta dukkha) and prevent further ones from arising," such were the benefits aimed at by you. What then is the benefit of your putting forth of energy in advance of the arising of necessity for doing so? Should not energy be put forth only when a necessity for doing so arises?"

The Elder Nagasena replied: "A task, O King, will not be accomplished if energy is put forth only at the arising of the (actual) necessity for doing so. The task will be accomplished only if energy is put forth in advance of the arising of the (actual) necessity for doing so..."

"Give me, O Venerable One, an illustration." (So asked the king.)

"Now what do you think, O King? Is it when you feel thirsty that you would set to work to have a well or a reservoir dug out, with the intention:""I will have some water (now) to drink"? (So asked the Elder.)

"No, O Venerable One, one should not set to work to have a well or a reservoir dug only when one feels thirsty." (So replied the king.)

"Just so, O King, a task will not be accomplished if energy is put forth only at the arising of (actual) necessity for doing so. The task will be accomplished only if energy is put forth in advance of the arising of the (actual) necessity for doing so." (So explained the Elder.)

"Give me, O Venerable One, a further illustration." (So

asked the king.)

"Now what do you think, O King? Is it when you feel hungry that you set to work to have fields ploughed and seed planted and crops gathered, with the intention: "I will get some rice to eat."?" (So asked the Elder.)

"No, O Venerable One." (So replied the king.)

"Just so, O King, a task will not be accomplished if energy is put forth only at the arising of the (actual) necessity for doing so. The task will be accomplished only if energy is put forth in advance of the arising of the (actual) necessity for doing so." (So explained the Elder.)

"Give me, O Venerable One, a further illustration." (So asked the king.)

"Now what do you think, O King? Suppose it was time for you to give battle (to the enemy). Would you only then set to work to have a moat dug, and a rampart put up, a gate way built, turrets end watch towers set up and stores of food collected? Would you only then have yourself trained (for war purpose) in the management of elephants, or horsemanship, or the use of the chariot, or in the art of archery, swordsmanship or lance-playing?" (So asked the Elder.)

"No, O Venerable One." (So replied the king.)

"Just so, O King, a task will not be accomplished if energy is put forth only at the arising of (actual) necessity for doing so. The task will be accomplished only if energy is put forth in advance of the arising of the (actual) necessity for doing so. The Exalted Buddha, O King, has also declared thus:

"The wise and Noble one who sees his own welfare should make preparations for accomplishing the task set before him, well in advance, and not falteringly apply is energy with a cartman's mode of thought."

"The cartman choose to leave the smooth and even highway in favour of the rough, uneven byways thus making himself stranded halfway with a broken axle and brooding over his misfortune. Just so the fool choose to leave the path of virtue in favour of the path of vice and thus brings sorrow and lamentation upon himself on his arrival at the death's door as in the case of the cartman brooding with the broken axle.." (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE FIFTH QUESTION ON THE PUTTING FORTH OF ENERGY

(vāyāmakaraṇapañho pañcamo)

6. QUESTION ON THE INTENSITY OF HEAT OF THE FIRE OF PURGATORY

(nerayikaggiuṇhabhāvapañha)

6. King Milinda said: "O venerable Nāgasena, you (Buddhists) say thus: "The fire of purgatory is very much more fierce than an ordinary fire. A small stone cast into an ordinary fire may burn for a whole day without being destroyed; but a rock as high as the summit of a house cast into the furnace of purgatory would be instantaneously destroyed." This is a statement I cannot believe. Now, on the other hand you say thus: "Whatsoever beings are reborn in purgatory, though they burn for many a thousand year in the fire thereof, yet are they not destroyed." That too is a statement I do not believe."

"The Elder said: "Now what do you think, O King? Do not the females of sharks and crocodiles and tortoises and peacocks and pigeons eat hard bits of stone and gravel?"

"Yes, O Venerable One, they do eat." (So replied the king.)

"What then? Are these stones and gravel, when they have gone into the intestine (stomach) in the interior of the abdomen, destroyed?" (So asked the Elder.)

"Yes, O Venerable One, they become destroyed." (So replied the king.)

"And the embryo that may be inside those animals including sharks, is that too destroyed?" (So asked the Elder.)

"No, O Venerable One, that embryo is not destroyed." (So replied the king.)

"But why has that not become destroyed?" (So asked the Elder.)

"I suppose, O Venerable One, it escapes destruction by the influence of kamma." (So replied the king.)

"Just so, O King, it is by the influence of kamma that beings in purgatory though they burn for many a thousand year, are not destroyed. It has also been declared, O King, by the Exalted Buddha thus:

"As long, O monks, as the willed, performed and heaped up evil actions kamma of an inmate of purgatory (denizen of hell) do not come to exhaustion (become fully atoned for) for so long such an inmate of purgatory (denizen of hell) does not die."" (So explained the Elder.)

"Give me, O Venerable One, a further illustration." (So asked the king.)

"Now what do you think, O King? Do not the females of lions and tigers and leopards and dogs out hard bits of bone and flesh?" (So asked the Elder.)

"Yes, O Venerable One, they eat such things." (So replied the king.)

"What then? Are these hard things, when they have gone into the intestine (stomach) in the interior of the abdomen, destroyed?" (So asked the Elder.)

"Yes, O Venerable One, they become destroyed." (So replied the king.)

"And the embryo that may be inside those animals including lionesses, is that too destroyed?" (So asked the Elder.)

"No, O Venerable One, that embryo is not destroyed." (So replied the king.)

"But why has that not become destroyed?" (So asked the Elder.)

"I suppose, O Venerable One, it escapes destruction by the influence of kamma." (So replied the king.)

"Just so, O King, it is by the influence of kamma that beings in purgatory, though they burn for many a thousand year, are not destroyed." (So explained the Elder.)

"Give me, O Venerable One, a further illustration." (So asked the king.)

"Now what do you think, O King? Do not the tender women of Yonaka country, the tender women of the ruling class, the tender women of the Brahmin class, and the tender women of the middle class eat hard and tough food or meat?" (So asked the Elder.)

"Yes, O Venerable One, they do." (So replied the king.)

"What then? Are those hard things, when they have gone into the intestine (stomach) in the interior of the abdomen of those women, destroyed?" (So asked the Elder.)

"Yes, O Venerable One, they become destroyed." (So replied the king.)

"And the embryo that may be in the womb of any one of those women – is that too destroyed?" (So asked the Elder.)

"No, O Venerable One, that embryo is not destroyed." (So replied the king.)

"But why has that not become destroyed?" (So asked the Elder.)

"I suppose, O Venerable One, it escapes destruction by the influence of kamma." (So replied the king.)

"Just so, O King, it is through the influence of kamma that beings in purgatory, though they burn for many a thousand year, are not destroyed. It has also been declared, O King, by the Exalted Buddha thus:

"As long, O monks, as the willed, performed, end heaped up evil actions (kamma) of an inmate of purgatory (denizen of hell) do not come to exhaustion (become fully atoned for), for so long such an inmate of purgatory (denizen of hell) does not die."" (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE SIXTH QUESTION THE INTENSITY OF HEAT OF THE FIRE OF PRGATORY

(nerayikaggiuṇhabhāvapañho chaṭṭhamo)

7. QUESTION ON CONFIGURATION OF THE EARTH

(pathavisandhārakapañha)

7. King Milinda said: "O Venerable Nāgasena, your people say: "This great earth rests on water, the water on air, and the air on space." This saying also I cannot believe."

Thereupon the Elder Nāgasena brought water in a regulation water-pot (dhammakaraka) and convinced king Milinda, saying: "As this water is supported by the atmosphere, so is that water supported by air."

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE SEVENTH QUESTION ON CONFIGURATION OF THE EARTH

(pathavisandhārakapañho sattamo)

8. QUESTION AS TO WHETHER EXTINCTON MEANS NIBBANA

(nirodhanibbānapañha)

8. King Milinda said: "O Venerable Nāgasena, does Extinction mean Nibbana?"

"Yes, O King, Extinction means Nibbāna." (So replied the Elder.)

"How, O Venerable One, does Extinction mean Nibbana?" (So asked the king.)

"I verily say, O King, (according to the Exalted Buddha's Doctrine) that all foolish worldlings find great delight in the Sense Bases (āvatana), both internal and external; that being enamoured of them (Sense Bases) they extol their virtues highly; and that they are wholly and entirely dedicated to the cause of the Sense Bases. I verily say that these foolish worldlings are being carried downstream by that flood of Craving (taṇhā), and will not set themselves free from the (vicious circle of) woes involving rebirth, Ageing, Dying, Sorrow, Lamentation, Pain, Grief, Despair and the whole mass of Suffering. In the reverse order, O King, there is the learned Noble Disciple who finds no delight in the Sense Bases, either internal or external, who is neither enamoured of them nor have had their virtues extolled and who is not dedicated to their cause. Whosoever being a learned Noble Disciple finds no delight in the Sense Bases (either internal or external), is neither enamoured of them nor have had their virtues extolled, nor is dedicated to the cause of such Sense Bases, in such a learned Noble Disciple there comes about the extinction of Craving (taṇhā); through the extinction of Craving there comes about the extinction of Clinging (Upādāna); through the extinction of Clinging there comes about the extinction of the (kamma and Rebirth); Process of Becoming (bhava); through the

extinction of the Process of Becoming there comes about extinction of Rebirth (Jāti); through the extinction of Rebirth there comes about the extinction of Ageing and Dying, Sorrow, Lamentation, Pain, Grief and Despair. Thus comes about the extinction this whole mass of suffering. In this way, O King, Extinction means Nibbāna." (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE EIGHTH QUESTION AS TO WHETHER EXTINCTION MEANS NIBBĀNA

(nirodhanibbānapañho aṭṭhamo)

9. QUESTION ON GAINING OF NIBBĀNA

(nibbānalabhanapañha)

9. King Milinda said: "O Venerable Nāgasena, do all beings gain Nibbāna?"

"Not all beings, O King, gain Nibbāna. But whosoever, O King, by following the right way of practice-

(1) knows the Truth of Suffering (dukkha saccā)

(a) which should be known with Super Knowledge (abbhiññeyya abhijānāti); and

(b) which should be known with the (profound) Knowledge of Comprehension (priññeyya parijānāti);

(2) overcomes the origin of suffering (samudaya saccā) which should be overcome (pahātabbe);

(3) develops the Noble Eightfold Path (magga saccā) which should be developed (bhavetabbe); and

(4) realizes the Truth of the Extinction of Suffering (nirodha saccā) which should be realized (sacchikātabbe); only such a being truly gains Nibbāna." (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE NINTH QUESTION ON THE GAINING OF NIBBĀNA

(nibbānalabhanapañho navamo)

10. QUESTION WHETHER ONE KNOWS THE HAPPY STATE OF NIBBĀNA WITHOUT GAINING IT

(nibbānasukhajānanapañha)

10. King Milinda said: "O Venerable Nāgasena, does he who has not gained Nibbāna, know how happy a state Nibbāna is?"

"Yes, O King, he who has not yet gained Nibbāna can know: "Nibbāna is a happy state." (So replied the Elder.)

"But, O Venerable Nāgasena, how can he know: "Nibbāna is a happy state." without his gaining Nibbāna?" (So asked the king.)

"Now what do you think, O King? Do those, whose hands and feet have not been cut off, know: "How sad a thing it is to have one's hands and feet cut off."?"

"Yes, O Venerable One, that they know." (So replied the king.)

"But how do they know it?" (So asked the Elder.)

"They know, O Venerable One, by hearing the sound of lamentation of those whose hands and feet have been cut off thus: "How sad a thing it is to have one's hands and feet cut off!"" (So replied the king.)

"Just so, O King, it is by hearing the glad words of those who have gained Nibbāna that they know: "Nibbāna is a happy state.""(So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE TENTH QUESTION WHETHER ONE KNOWS THE HAPPY STATE OF NIBBĀNA WITHOUT GAINING IT

(nibbānasukhajānanapañho dasamo)

THIS IS THE END OF THE FOURTH CHAPTER ON THE DEATHLESS REALM

(nibbānavaggo catuttho)

THERE ARE TEN QUESTIONS IN THIS CHAPTER

(imasamiṁ vagge dasa pañhā)

5. CHAPTER PERTAINING TO THE EXALTED BUDDHA

(buddhavagga)

1. QUESTION AS TO WHETHER OR NOT THERE IS A BUDDHA

(buddhassa atthinatthibhāvapañha)

1. King Milinda said: "Have you, O Venerable Nāgasena, seen the Buddha?"

"No, O King, I have not seen the Buddha." (So replied the Elder.)

"Then, have your teachers seen the Buddha." (So asked the king.)

"No, O King, they have not." (So replied the Elder.)

"Well then, O Venerable Nāgasena, there is not a Buddha." (So exclaimed the king.)

"But have you, O King, seen the Himalayan River Uha?" (So asked the Elder.)

"No, O Venerable One, I have not." (So replied the king.)

"Or has your father ever seen the river Uha?" (So asked the Elder.)

"No, O Venerable One, he also not seen it." (So replied the king.)

"Well then, O King, there is not a river Uha."(So exclaimed the Elder.)

"There is, O Venerable One. Even if neither my father nor I have seen it, there is the river Uha all the same." (So replied the king.)

"Just so, O King, even if neither my teachers nor I have seen the Buddha, there is the Buddha all the same." (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE FOREMOST QUESTION AS TO WHETHER OR NOT THERE IS A BUDDHA

(buddhassa atthinatthibhāvapañho pathamo)

2. QUESTION REGARDING THE PRE-EMINENCE OF THE BUDDHA

(buddhassa anuttarabhāvapañha)

2. King Milinda said: "Is the Buddha, O Venerable Nāgasena, pre-eminent and incomparable?"

"Yes, O King, it is true that the Buddha is pre-eminent and incomparable." (So replied the Elder.)

"But how do you know, O Venerable Nāgasena, when you have not seen in the past, that the Buddha is pre-eminent and incomparable?" (So asked the king.)

"Now what do you think, O King? Could those who have not already seen the great ocean know that it is so mighty, deep, immeasurable, unfathomable, that although these five great rivers — the Ganges, Yamuna, Aciravatī, Sarabū and the Mahī flow into it constantly and continually, yet is neither its emptiness nor its fullness affected thereby?" (So asked the Elder.)

"Yes, O Venerable One, they could know that." (So replied the king.)

"Even so, O King, having seen the great Noble Disciples who have entered the state of final emancipation (parinibbāna) I know that the Buddha is pre-eminent and incomparable." (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE SECOND QUESTION REGARDING THE PRE-EMINENCE OF THE BUDDHA

(buddhassa anuttarabhāvapañho dutiyo)

3. QUESTION AS TO WHETHER OR NOT IT IS POSSIBLE FOR OTHERS TO KNOW HOW THE BUDDHA IS PRE-EMINENT AND INCOMPARABLE

(buddhassa anuttarabhāvajānanapañha)

3. King Milinda said: "Is it possible, O Venerable Nāgasena, for others to know how pre-eminent and incomparable the Buddha is?"

"It is possible, O King, for others to know how pre-eminent and incomparable the Buddha is." (So replied the Elder.)

"How is it possible, O Venerable Nāgasena, for others to know: "The Buddha is pre-eminent and incomparable"?" (So asked the king.)

"Once upon a time, O King, the Elder named Tissa was a teacher of writing. Many years have passed since he died. How is it that he is known?" (So asked the Elder.)

"He is known, O Venerable One, by his writing." (So replied the king.)

"Even so, O King, he who sees the Doctrine (dhamma) sees the Buddha; for, O King, the Doctrine (dhamma) was taught by the Buddha." (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE THIRD QUESTION AS TO WHETHER OR NOT IT IS POSSIBLE FOR OTHERS TO KNOW HOW THE BUDDHA WAS PRE-EMINENT AND INCMPARABLE

(buddhassa anuttarabhāvajānanapañho tatiyo)

4. QUESTION AS TO WHETHER THE ELDER COMPREHENDS THE DOCTRINE

(dhammadiṭṭhapañha)

4. King Milinda said: "Do you, O Venerable Nāgasena, comprehend the Doctrine?"

"We the Disciples, O King, train ourselves according to the Doctrine taught by the Buddha, and observe the Disciplinary Rules promulgated by the Buddha, for as long as life lasts." (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE FOURTH QUESTION AS TO WHETHER THE ELDER COMPREHENDS THE DOCTRINE

(dhammadiṭṭhapañho catuttho)

5. WITHOUT A TRANSMIGRATION

(asaṅkhamanapaṭisandahanapañha)

5. King Milinda said: "Where there is no transmigration of a soul, O Venerable Nāgasena, can there be rebirth?"

"Yes, O King, there can be rebirth without transmigration (of a soul)." (So replied the Elder.)

"How does, O Venerable One, a rebirth take place without transmigration (of a soul)?"

"Give me an illustration." (So asked the king.)

"Suppose a man, O King, were to light a lamp from another lamp. How is that, O King, does the light transmigrate from one lamp to the other?" (So asked the Elder.)

"No, O Venerable One, it does not transmigrate." (So replied the king.)

"Even so, O King, is rebirth without transmigration." (So explained the Elder.)

"Give me, O Venerable One, a further illustration." (So asked the king.)

"Do you recollect, O King, having learnt, when you were a boy some verse or other from your teacher of poetry?" (So asked the Elder.)

"Yes, O Venerable One, I recollect that." (So replied the king.)

"How is that, O King, did that verse transmigrate from your teacher of poetry?" (So asked the Elder.)

"No, O Venerable One, it did not." (So replied the king.)

"Even so, O King, is rebirth without transmigration." (So

explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE FIFTH QUESTION WHETHER THERE IS REBIRTH WITHOUT TRANSMIGRATION

(asaṅkhamanapaṭisandahanapañho pañcamo)

6. QUESTION ON SELF, SOUL OR EGO-ENTITY

(vedagūpañha)

6. King Milinda said: "O Venerable Nāgasena, can the thing known as Vedagu be obtained in the ultimate (paramattha) sense?"

"No, O King, the thing known as the self, soul or Ego-entity (vedagu) cannot be obtained in the ultimate sense." (So explained the Elder Nagasena.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE SIXTH QUESTION ON SELF, SOUL OR EGO-ENTITY

(vedagūpañho chattho)

7. QUESTION WHETHER THERE IS A SOUL THAT TRASMIGRATES FROM ONE BODY TO ANOTHER

(aññakāyasaṅkamanapañha)

7. King Milinda said: "Is there any being, O Venerable One, that transmigrates from this body to another body?"

"No, O King." (So replied the Elder.)

"If, O Venerable Nāgasena, there is no being that transmigrates from this to another body, would there be any person who is released from evil Kamma-results?" (So asked the king.)

"Yes, O King, if one is not reborn one becomes released from the evil Kamma-results. If, O King, for whatever reason one is reborn, one is not released from evil Kamma-results." (So replied the Elder.)

"Give me, O Venerable One, an illustration." (So asked the king.)

"Suppose, O King, a man were to steal another man's mangoes, would that man deserve punishment." (So asked the Elder.)

"Yes, O Venerable One, he deserves punishment." (So replied the king.)

"But, O King, if he would not have stolen the mangoes the other set in the ground, why would he deserve punishment?" (So asked the king.)

"He would deserve punishment, O Venerable One, because the mangoes he stole were derived from those that were planted." (So replied the king.)

"Even so, O King, if with the (present) Mind-body-complex, either wholesome or unwholesome kammical actions were performed,

the other Mind-body-complex is reborn and as such is not released from the evil kammical results." (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE SEVENTH QUESTION WHETHER THERE IS A SOUL THAT TRANSMIGRATES FROM BODY TO ANOTHER

(aññakāyasaṅkamanapañho sattamo)

8. QUESTION REGARDING VALIDITY OF FRUIT AND RESULT OF WHOLESOME AND UNWHOLESOME KAMMICAL ACTIONS

(kammaphalaatthibhāvapañha)

8. King Milinda said: "If, O Venerable Nāgasena, with the (present) Mind-body-complex (nama-rupa) either wholesome or unwholesome kammical actions were performed where will the fruit and result of those actions (kamma) be located?"

"The fruit and result of kammical actions tend to follow the Mind-body-complex, O King, like a shadow that never leaves it." (So replied the Elder.)

"Can any one point out those fruits and results, O Venerable One, saying: "Here they are, there they are."?" (So asked the king.)

"No one, O King, can point out fruits and results, saying: "Here they are, there they are."" (So replied the Elder.)

"Give me, O Venerable One, an illustration." (So asked the king.)

"Now what do you think, O King? Can any one point out the fruits which a tree has not yet produced, saying: "Here they are, there they are"?" (So asked the Elder.)

"Not possible it is, O Venerable One." (So replied the king.)

"Even so, O King, it is not possible, due to uninterrupted flow (sandati), for any one to point out, the fruits and results of those kammical actions, saying: "Here they are, there they are."" (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE EIGHTH QUESTION REGARDING VALIDITY OF FRUIT AND RESULT OF WHOLESOME AND UNWHOLESOME KAMMICAL ACTIONS

(kammaphalaatthibhāvapañho aṭṭhamo)

9. QUESTION AS TO WHETHER OR NOT ONE KNOWS ONE WOULD BE REBORN

(uppajjatijānanapañha)

9. King Milinda said: "Does he, O Venerable Nāgasena, who is still in the realm of rebirth know thus: "I am going to be born again"?"

"Yes, O King, one who is still in the realm of rebirth knows thus: "I am going to be born again."" (So replied the Elder.)

"Give me, O Venerable One, an illustration." (So asked the king.)

"Suppose a farmer, O King, were to plant seeds in the ground, and it were to rain well, would he know thus: "The crop is sure to come."" (So asked the Elder.)

"Yes, O Venerable One, he would know that." (So replied the king.)

"Even so, O King, does he, who is still in the realm of rebirth, know thus: "I am going to be born again."" (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE NINTH QUESTION AS TO WHETHER OR NOT ONE WOULD BE REBORN

(uppajjatijānanapañho navamo)

10. QUESTION AS TO WHETHER THE BUDDHA CAN BE POINTED AS OUT AS BEING HERE OR THERE

(buddhanidassanapañha)

10. King Milinda said: "Is there, O Venerable Nāgasena, such a person as the Buddha?"

"Yes, O King, there is." (So replied the Elder.)

"Can he then, O Venerable Nāgasena, be pointed out saying thus: "Here he is; there he is."?" (So asked the king.)

"The Exalted Buddha, O King, has attained the final emancipation and release without a residue of the Mind-body-complex remaining, and as such, it is not possible to point out the Buddha, saying: "Here he is; there he is."" (So replied the Elder.)

"Give me, O Venerable One, an illustration." (So asked the king.)

"Now what do you think, O King? When there is a great body of file blazing, is it possible to point out any one flame that has gone out, saying: "Here it is; there it is."?" (So asked the Elder.)

"No, O Venerable One, it is not possible. That flame has become extinct and the concept or Nominalism of "Flame" has ceased to exist." (So replied the king.)

"Even so, O King, the Exalted Buddha has attained final emancipation and release without a residue of the Mind-body-complex remaining, and as such, it is not possible to point out however, possible, O King, to point out the Exalted Buddha, saying: "Here he is; there he is." It is however, possible, O King, to point out the Exalted Buddha by referring to the body of the Doctrine. For the Doctrine was preached by the Exalted Buddha." (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE TENTH QUESTION AS TO WHETHER THE BUDDHA CAN BE POINT OUT AS BEING HERE OR THERE

(buddhanidassanapañho dasamo)

THIS IS THE END OF THE FIFTH CHAPTER PERTAINING TO THE EXALTED BUDDHA

(buddhavaggo pañcamo)

THERE ARE TEN QUESTIONS IN THIS CHAPTER

(imasamiṁ vagge dasa pañha)

6. CHAPTER ON MINDFULNESS

(sativagga)

1. QUESTION AS TO WHETHER ONE HOLDS ONE'S BODY DEAR

(kāyapiyāyanapañha)

1. King Milinda said: "Do the monks, O Venerable Nāgasena, hold their bodies dear?"

"No, O King, the monks do not hold their bodies dear." (So replied the Elder.)

"Then why do you, monks, fondle them and adore them?" (So asked the king.)

"Do you not, O King, while going to the field of battle, get wounded by an arrow at one time or the other?" (So asked the Elder.)

"Yes, O Venerable One, I have had arrow-wounds." (So replied the king.)

"Is such cases, O King, is not the wound anointed with anti-skeptics, smeared with ointments or bound up in a bandage?" (So asked the Elder.)

"Yes, O Venerable One, the wound, in such cases, is anointed with anti-skeptics, smeared with ointments or bound up in a bandage." (So replied the king.)

"What then, O King? Is the wound dear to you that you anoint it with anti-skeptics, smear it with ointments or bound up in a bandage, so that the flesh may grow again." (So replied the king.)

"Even so, O King, the monks do not hold their bodies dear. Though they do not hold their bodies dear they still bear about the

body not for getting themselves immersed in craving but for the sake of up holding the sublime Doctrine and discipline (sasana). In fact, O King, the Exalted Buddha has declared that the body is like a sore and as such the monks are bearing about the body just like a sore, and not for getting themselves immersed in craving for it. The Exalted Buddha has also said:

"Covered with a skin that is moist,

A veritable ulcer it (this body) is like,

Through its nine doors and infinitesimal pores,

Stinking and foul are fluids that always flow."" (so explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE FOREMOST QUESTION AS TO WHETHER ONE HOLDS ONE'S BODY DEAR

(kāyapiyāyanapañho paṭhamo)

2. QUESTION AS TO WHETHER OMNISCIENT BUDDHA FORESEES ALL THINGS

(sabbaññūbhāvapañha)

2. King Milinda said: "O Venerable Nāgasena, was the Buddha omniscient? Did he foresee all things?"

"Yes, O King, the Buddha was omniscient. He foresaw all things." (So replied the Elder.)

"Then why was it that, O Venerable Nāgasena, in spite of his omniscient and foresight, the Buddha laid down rules for his disciples from time to time only and as occasion arose?" (So asked the king.)

"Have you, O King, any physician who knows all the medicinal drugs to be found on the earth?" (So asked the Elder.)

"Yes, O Venerable One, I have such a physician." (So replied the king.)

"What then, O King, does that physician administer medicinal drugs to a patient only at the opportune moment (i.e. when illness has already set in), or before that?" (So asked the Elder.)

"The physician, O Venerable One, administers medicinal drugs to a patient only at the opportune moment (i.e. when illness has set in), and not before that." (So replied the king.)

"Even so, O King the Exalted Buddha was omniscient and foresaw all things. He did not lay down rules for his disciples before the opportune moment. It was only from time to time and as occasion arose that he laid down rules which his were not to contravene as long as their lives last." (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS SECOND QUESTION AS TO WHETHER THE OMNISCIENT BUDDHA FORESEES ALL THINGS

(sabbaññūbhāvapañho dutiyo)

3. QUESTION AS TO WHETHER THE BUDDHA WAS ENDOWNED WITH THE BODILY MARKS OF A SUPERMAN

(mahāpurisalakkhaṇapañha)

3. King Milinda said: "Is it true, O Venerable Nāgasena, that the Buddha was endowed with the thirty two bodily marks of a real superman, and graced with the eight subsidiary characteristics thereof; that he was golden in colour and with a skin, pliant refined and brilliant like gold and that there spread around him a radiant aura of a fathom in length?"

"Yes, O King, the Exalted Buddha was endowed with the thirty two bodily marks of a real superman, and graced with the eighty subsidiary characteristics thereof; he was golden in colour and with a skin, pliant, refined and brilliant like gold and there spread around him a radiant aura of a fathom in length." (So replied the Elder.)

"But, O Venerable One, were the mother and father of the Exalted Buddha also endowed with the thirty two bodily marks of a real superman, and graced with the eighty subsidiary characteristics thereof; were golden in colour and with skins pliant, refined and brilliant like gold, and was there spread around each of them a radiant are of a fathom in length?" (So asked the king.)

"No, O King, the mother and father of the Exalted Buddha were not endowed with the thirty two bodily marks of a real superman, nor graced with the eighty subsidiary characteristics thereof. They were not golden in colour nor with skins, pliant, refined and brilliant like gold, nor was there spread around each of them a radiant aura of a fathom in length." (So replied the Elder.)

"In that case, O Venerable One, it is not likely that the Buddha was endowed with the thirty two bodily marks of a real

superman, or graced with the eighty subsidiary characteristics thereof; that he was golden in colour and with a skin, pliant, refined and brilliant like gold, or that there spread around him a radiant aura of a fathom in length. In all probability he was a son either like his mother or those on the mother's side or he was like his father or those on the father's side." (So asked the king.)

"Is there, O King, such a thing as a lotus flower with manifold petals?" (So asked the Elder.)

"Yes there is, O Venerable One." (So replied the king.)

"Where does it grow up?"

"It is produced in mud, and in water it comes to perfection." (So replied the king.)

"But, O King, does the lotus resemble the mud (whence it springs up) either in colour, or in smell, or in taste?" (So asked the Elder.)

"No, O Venerable One, it does not resemble." (So replied the king.)

"Or does it resemble the water, either in colour, or in smell, or in taste?" (So asked the Elder.)

"Not that either, O Venerable One." (So replied the king.)

"Even so, O King, the Exalted Buddha was endowed with the thirty two bodily marks of a real superman, and graced with the eighty subsidiary characteristics thereof; he was golden in colour and with a skin, pliant, refined and brilliant like gold and there spread around him a radiant aura of a fathom in length." (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE THIRD QUESTION AS TO WHETHER THE BUDDHA WAS ENDOWED WITH THE BODILY MARKS OF A SUPERMAN

(mahāpurisalakkhaṇapañho tatiyo)

4. QUESTION AS TO WHETHER THE BUDDHA WAS A BRAHMACARI

(bhagavato brahmacāripañha)

4. King Milinda said: "Was the Buddha, O Venerable Nāgasena, a "Brahmacari"[1]?"

"Yes, O King, the Exalted Buddha was a "Brahmacarī"." (So replied the Elder.)

"Was he then, O Venerable Nāgasena, a disciple of the Brahma (the Hindu god)?" (So asked the king.)

The Elder said: "Have you, O King, a state elephant which is the chief of elephants?"

The king said: "Yes I have, O Venerable One."

"Well then, O King, does the state elephant which is the chief of elephants, at times, trumpet aloud with sounds similar to that of a heron?" (So asked the Elder.)

"Yes, O Venerable One, it trumpets aloud at times." (So replied the king.)

"But is he then, O King, on that account, a follower of the herons?" (So asked the Elder.)

"No, O Venerable One." (So replied the king.)

"Now tell me, O King, is the Brahma (the Hindu god) possessed of the knowledge of the doctrine that is worth knowing or is he not possessed of the such a knowledge?" (So asked the Elder.)

"Yes, O Venerable One, he is possessed of the knowledge of the doctrine that is worth knowing." (So replied the king.)

"In such a case, O King, the Brahma is surely a follower of the Buddha." (so reasoned the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE FOURTH QUESTION AS TO WHETHER THE BUDDHA IS A BRAHMACIRI

(bhagavato brahmacāripañha catuttho)

(Endnotes)

[1] A DICTIONARY OF THE PALI LANGUAGE BY ROBERT C. CHILDERS.

BRAHMACARI (adj) :A religious student; celibate, chaste, holy.

BRAHMACARIYAM: The duties or practice of a religious student, celibacy, chastity, purity; the life of holiness led by the sanctified; living according to Buddha's precepts.

BRAHMANO: A Brahmin; an Arahat. Though Buddha constantly spoke against the doctrines and pretensions of the Brahmins, he adopted the appellation Brahamana into his own system, asking it to designate an Arahat, or one who has obtained final sanctification.

MAHABRAHMA: It is of the greatest importance not to confound the Buddhist Brahman with the Brahman of the Hindu triad.

5. QUESTION AS TO WHETHER THE BUDDHA WAS A FORMALLY ORDAINED MONK OR NOT

(bhagavatoupsampadāpañha)

5. King Milinda said: "O Venerable Nāgasena, is monkhood by ordination a good thing?"

"Yes, O King, monkhood by ordination is a good and beautiful thing." (So replied the Elder.)

"O Venerable Nāgasena, was there or was there not, a formal ordination as a monk for the Buddha?" (So asked the king.)

"When the Exalted Buddha attained omniscience at the foot of the (Bodhi) tree of wisdom, that was to him an ordination. There was no conferring of ordination upon him at the hands of other - in the way that the Exalted Buddha laid down rules which his disciples were not to contravene as long as their lives last." (so explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE FIFTH QUESTION AS TO WHETHER THE BUDDHA WAS A FORMALLY ORDAINED MONK OR NOT

(bhagavatoupsampadāpañho pañcamo)

6. QUESTION AS TO WHICH OF THE TEARS PROVIDE A CURE AND WHICH DO NOT.

(assubesajjābesajjapañha)

6. King Milinda said: "There is, O Venerable Nāgasena, a man who weeps at the death of his mother. There is also another man who weeps out of love for the doctrine of these two, whose tears provide a cure for extinguishing the fires of passion (raga) and whose tears do not so provide?"

"The tears of one (the first) man, O King, are polluted and hot with greed, hate and delusion. The tears of the other man are unpolluted and cool on account of rapture (piti) and agreeable feeling (somanassa). The tears that are cool, O King, provide a cure for extinguishing the fires of passion. The tears that are hot do not provide such a cure." (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE SIXTH QUESTION AS TO WHICH OF THE TEARS PROVIDE A CURE AND WHICH DO NOT

(assubesajjābesajjapañho chaṭṭho)

7. QUESTION ON THE DISTINCTION BETWEEN ONE WHO IS FULL OF PASSION AND ONE WHO IS VOID OF PASSION

(sarāgavītarāganānākaraṇapañha)

7. King Milinda said: "What is the distinction, O Venerable Nāgasena, between him who is full of passion and him who is void of passion?"

"The one, O King, is overpowered by craving and the other is not so overpowered; such is the distinction." (So replied the Elder.)

"What, O Venerable One, is meant by the expression, "Is overpowered by craving," and "Is not so overpowered"?" (So asked the king.)

"It means, O King, that the one is prone to be in want, while the other is not so prone." (So replied the Elder.)

"It is a matter of common observation, for me, O Venerable One, that he who has passion and he who has not – both of them alike – desire what is good to eat, either hard or soft, and neither of them desire what is not good to eat, thus said the king."

"The man with passion, O King, in eating his food enjoys both the taste and the lust that arises from taste, but the man who is void of passion, experiences the taste only, and not the lust arising therefrom." (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE SEVENTH QUESTION ON THE DISTINCTION BETWEEN ONE WHO IS FULL OF PASSION AND ONE WHO IS VOID OF PASSION

(sarāgavītarāganānākaraṇapañho sattamo)

8. QUESTION REGARDING THE DWELLING PLACE OF WISDOM

(paññāpatiṭṭhānapañha)

8. King Milinda said: "O Venerable Nāgasena, where does wisdom dwell conspicuously?"

"No where, O King, does wisdom dwell conspicuously." (So replied the Elder.)

"Then, O Venerable One, is there no such thing as wisdom?" (So asked the king.)

"Answer me, O King, where dose the wind dwell conspicuously." (So replied the king.)

"No where, O Venerable One, does the wind dwell conspicuously." (so replied the king.)

"Then, O King, is there no such thing as the wind?" (so countered the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE EIGHTH QUESTION REGARDING

THE DWELLING PLACE OF WISDOM

(paññāpatiṭṭhānapañho aṭṭhamo)

9. QUESTION REGARDING THE ROUND OF REBIRTHS

(saṁsārapañha)

9. King Milinda said: "When you speak of the round of rebirths, O Venerable Nāgasena, what does that mean?"

"A being born here, O King, dies here. Having died here it is born again elsewhere. Having been born there, there it dies. Having died there, it is born again elsewhere. That is, O King, what is meant by the term, round of rebirths." (So replied the Elder.)

"Give me, O Venerable One, an illustration." (So asked the king.)

"Suppose, O King, a man were to eat a ripe mango and set the seed in the ground. From that ripe mango a great tree would be produced and bear fruit. That man would then eat the ripe mango fruit from that tree and plant its seed also in the ground. From that mango seed also a great tree would be produced and it again bears fruit. By this way (of planting in succession) the end of mango trees is inconceivable. Even so, O King, a being born here dies here. Having died here it is born again elsewhere. Having been born there, there it dies. Having died there it is born again elsewhere. That is, O King, what is meant by the term, "Round of rebirths"." (So explained the Elder.)

"Very reasonable, O Venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE NINTH QUESTION REGARDING THE ROUND OF REBIRTHS

(saṁsārapañho navamo)

10. QUESTION OF REMEMBERING WHAT IS PAST AND DONE LONG AGO

(cirakatasaraṇapañha)

10. King Milinda said: "By what, O venerable Nāgasena, does one recollect what is past and done long ago?"

"By mindfulness, O King, one recollects." (So replied the Elder.)

"But is it not, O venerable Nāgasena, by the mind instead of mindfulness that we recollect?" (So asked the King.)

"Do you recollect any business, O King, that you have done and then forgotten?" (So asked the Elder.)

"Yes, O Venerable One, I recollect." (So replied the king.)

"What then, O King, were you without a mind at the time of forgetting?" (So asked the Elder.)

"No, O Venerable One, it is not that I was without a mind at the time of forgetting. But my mindfulness failed me then." (So replied the king.)

"Then why do you say, O King, that it is by the mind, not by mindfulness, that we recollect?" (So asked the Elder.)

"Very reasonable, O venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE TENTH QUESTION OF REMEMBERING WHAT IS PAST AND DONE LONG AGO

(cirakatasaraṇapañho dasamo)

11. QUESTION AS TO WHETHER OR NOT MINDFULNESS ALWAYS ARISES SUBJECTIVELY

(abhijānantasatipañha)

11. King Milinda said: "Does mindfulness, O venerable Nāgasena, always arise subjectively or does it arise due to its being stirred up by suggestion from outside?"

"Mindfulness[1], O King, arises both subjectively and due to its being stirred up by suggestion from outside." (So replied the Elder.)

"If, O venerable Nāgasena, all mindfulnesses were to arise always subjectively, there can then be no mindfulness that arises due to its being stirred up by suggestion from outside." (So reasoned the king.)

"If, O King, there were no mindfulness that arises due to its being stirred up by suggestion from outside, then the artisans (such as ivory workers and artists) would have no need of practice, or art, or schooling, and teachers would be useless. But, O King, If there is mindfulness that arises due to its being stirred up by suggestion from outside, then the artisans (such as ivory workers and artists) would have need of practice, or art, or schooling, and teachers would be useful." (So explained the Elder.)

"Very reasonable, O venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE ELEVENTH QUESTION AS TO WHETHER OR NOT MINDFULNESS ALWAYS ARISRS SUBJECTIVELY

(abhijānantasatipañho ekadasamo)

THIS IS THE END OF THE SIXTH CHAPTER ON MINDFULNESS

(sativaggo chaṭṭho)

THERE ARE ELEVEN QUESTIONS IN THIS CHAPTER

(imasamiṁ vagge ekādasa pañhā)

(Endnotes)

[1] Mindfulness (sati) may mean either one of the following -

(a) focusing attention on a single idea, vigilance, watchfulness, and wakefulness in guarding one's sense-doors, and mind-door, or

(b) memory, remembering or recollecting past events and experiences.

7. CHAPTER DELING WITH THE ANALYSIS OF MENTAL (NON-CORPOREAL) PHENOMENA

(arūpadhammavavatthānavagga)

1. QUESTION ON THE ARISING OF MINDFULNESS

(satiuppajjanapañha)

1. King Milinda said: "In how many ways, O venerable Nāgasena, does mindfulness arise?"

"In seventeen ways, O King, does mindfulness arise." (So replied the Elder.)

"What are the seventeen?" (So asked the king.)

"Mindfulness arises, O King, (1) through subjective knowledge, (2) through incitement (by others), (3) through remembering important mind-objects, (4) through knowing what conduces to well-being, (6) through similarity of mind-object, (7) through dissimilarity of mind-object, (8) through hearing the words spoken, (9) through reading of signs and symptoms, (10) through recalling of one's memory by others, (11) through alphabetical reading, (12) through mathematical calculation, (13) through learning by heart, (14) through mind development (kammatthāna) exercise, (15) through consultation of scriptures and reference books, (16) through keeping near at hand things that serve as reminders, and (17) through former experience." (So replied the Elder.)

"How does mindfulness arise through subjective knowledge? Just as, O King, the venerable Ānanda and the female devotee Khujjuttarā could recite the whole treasury of the scriptures (pitaka); just as those who are possessed of jātissarañana could remember what had happened in their past existences, even so mindfulness arises through subjective knowledge."

"How does mindfulness arise through incitement (by others)? Just as when others continue to remind one who is by nature forgetful, even so mindfulness arises through incitement (by others)."

How does mindfulness arise through remembering important mind-objects? Just as a king remembers his coronation day, Just as a Noble one remembers the day of his attainment of the fruition of stream winning (sotāpatti phala), even so mindfulness arises through remembering important mind-objects.

"How does mindfulness arise through knowledge what conduces to well-being? Just as, O King, one thinks of a certain place where one was fortunate, with the reflection: "This is the place where I was fortunate.", even so mindfulness arises through knowing what conduces to well-being."

"How does mindfulness arise through knowing what does not conduce to well-being? Just as, O King, one thinks of a certain place where one was unfortunate, with the reflection: "This is the place where I was unfortunate.", even so mindfulness arises through knowing what does not conduce to well-being."

"How does mindfulness arise through similarity of mind-object? Just as on seeing one like them we call to mind the mother or father, or brother or elder or younger sister, or on seeing a camel or an ox or an ass we call to mind other like them, even so mindfulness arises through similarity of mind-object."

"How does mindfulness arise through dissimilarity of mind-object? Just as when we remember that such and such a colour, sound, smell, taste or touch belong to such and such a person, even so mindfulness arises through dissimilarity of mind-object."

"How does mindfulness arise through hearing the words spoken? Just as when one who is by nature forgetful is reminded by others and then himself remembers, even so mindfulness arises through hearing the words spoken."

"How does mindfulness arise through reading of signs and symptoms? Just as a certain person recognizes the (pedigree) bullocks by examining their limbs and peculiar twisting of hair and such other marks, even so mindfulness arises through reading of signs and symptoms."

"How does mindfulness arise through recalling of one's memory by others? Just as when one who is by nature forgetful is reminded frequently by such prompting words as: "Friend, remember this; friend, remember that," even so mindfulness arises through recalling of one's memory by others."

"How does mindfulness arise through alphabetical reading? Just as when one knows by the training he has received in writing that such and such a letter ought to follow after such and such a one, even so mindfulness arises through alphabetical reading."

"How does mindfulness arise through mathematical calculation? Just as when those who know by the training they have received in mathematics can calculate in large figures, even so mindfulness arises through mathematical calculation."

"How does mindfulness arise through learning by heart? Just as the repeaters of the scriptures by their skill in learning by heart recollect so much, even so mindfulness arises through learning by heart."

"How does mindfulness arise through mind development (kammatthāna) exercises? Just as the monk in this doctrine and discipline (sāsana) is able to remember what had happened in his past existences. In which way? In one existence, or in two or three or four or five or ten or twenty or thirty or forty or fifty or a hundred or a thousand or in several hundreds of thousands of existences in the past, to the effect that "There I had such and such a name, of such and such a lineage and caste, lived on such and such food experienced such and such pains and pleasures and had such and such a span of years."

""And when I fell from thence I was reborn here." Thus does he remember, in full. Even so mindfulness arises through mind development (kammatthāna) exercise."

"How does mindfulness arise through consultation of scriptures and reference books? It is just as when king, who are about to make decisions (such as passing of sentence in a criminal proceeding) are forgetful of the rules and regulations bearing on the case. In such a case they would say: "Bring such and such book (regulation) here." and revive their memory there with. Even so, mindfulness arises through consultation of scriptures and reference books."

"How does mindfulness arise through keeping near at hand things that serve as reminders? Just as the goods and treasures kept near at hand keep on reminding the owner, even so, mindfulness arises through keeping near at hand things that serve as reminders."

"How does mindfulness arise through former experience? It is just as one remembers a thing because one has seen it, or a sound because one has heard it, or an odour because one has smelt it, or a gustative object because one has tasted it, or a bodily impression because one has touched it, or an idea (mental-object) because one has conceived it. Even so, mindfulness arises through former experience."

"In these seventeen ways, O King, does mindfulness arise."

(So explained the Elder.)

"Very reasonable, O venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE FOREMOST QUESTION ON THE ARISING OF MINDFULNESS

(satiuppajjanapañho paṭhamo)

2. QUESTION OF REMEMBERING THE VIRTUES OF A BUDDHA

(buddhaguṇasatipaṭilābhapañha)

2. King Milinda said: "O venerable Nāgasena, you Buddhists say: "Whose, having done unwholesome deeds for a hundred years, were to remember, in his dying moment, a single one of the (infinite) virtues of a Buddha, such a one would be reborn in the abode of heavenly beings. "This saying, O Venerable One, I do not believe. They also say thus: "A single kammical act of destroying life bring rebirth in purgatory." This saying also I do not believe."

"Now what do you think, O King? Would even a tiny stone float on the water without a boat?" (So asked the Elder.)

"No, O Venerable One, it would not float." (So replied the king.)

"But, O King, would not a hundred cart-loads of stone float on the water if they were loaded in a boat?" (So asked the Elder.)

"Yes, O Venerable One, they would float right enough." (So replied the king.)

"Well, O King, wholesome deeds should be regarded as the boat." (so explained the Elder.)

"Very reasonable, O venerable Nāagasena!" (Thus said the king.)

HERE ENDS THE SECOND QUESTION OF REMEMBERING THE VIRTUES OF A BUDDHA

(buddhaguṇasatipaṭilābhapañho dutiyo)

3. QUESTION ON THE EFFORTS MADE TO GET RID OF THE WOEFULNESS

(dukkhappahānavāyamapañha)

3. King Milinda said: "O venerable Nāgasena, do you (Buddhists) make effort to get rid of woefulnesses of the past?"

"No, O King, we do not make efforts to get rid of woefulnesses of the past." (So replied the Elder.)

"Then, O Venerable One, do you (Buddhists) make effort to get rid of the woefulness of the future?" (So asked the king.)

"No, O King, we do not make effort to get rid of woefulness of the future." (So replied the Elder.)

"Then, O Venerable One, do you (Buddhists) make effort to get rid of the woefulness of the present?" (So asked the king.)

"No, O King, we do not make efforts to get rid of woefulness of the present." (So replied the Elder.)

"If, O Venerable One, you (Buddhists) are making efforts not for the purpose of getting rid of the woefulness of the past, future or present, for what purpose then are you making efforts?" (So asked the king.)

"We make the effort with our aim and object expressed thus: "How shall the woefulness of the present come to their extinction? How shall the woefulness other than that of the present not arise again?"

"But, O venerable Nāgasena, is there (now) such a thing as woefulness of the future?" (So asked the king.)

"No, O King, there is no such thing as woefulness of the future." (So replied the Elder.)

"Then, O venerable Nāgasena, by making effort to get rid

of the woefulness of the future that does not actually exist, you (Buddhists) have become people of outstanding wit." (So commented the king.)

"Has it happened to you, O King, that rival kings rose up against you as enemies and opponents?" (So asked the Elder.)

"Yes, O Venerable One." (So replied the king.)

"What then, O King, was it when your enemy had arrived with the attacking forces that you set to work to have moats dug, city walls built up, city gates and turrets erected, and stores of food collected?" (So asked the Elder.)

"No, O Venerable One, all preparation such as digging of moats, etc., were made in advance." (So replied the king.)

"What, O King, was it when your enemy had arrived with the attacking forces that you had yourself trained in the management of war elephants, or horsemanship and in the use of war chariot, and in archery, swordsmanship and lance-play?" (So asked the Elder.)

"No, O Venerable One, I had learnt all that beforehand." (So replied the king.)

"With what object was all this learning pursued?" (So asked the Elder.)

"With the object, O Venerable One, of warding off future danger, all this learning was pursued." (So replied the king.)

"How so, O King, is there such a thing (now) as future danger?" (So asked the Elder.)

"No, O Venerable One, there is no such thing (as future danger.) (So replied the king.)

"Then, O King, by making effort to ward off future danger that does not actually exist, you kings have become people of outstanding wit." (So commented the Elder.)

"Give me, O Venerable One, a further illustration." (So asked the king.)

"Now what do you think, O King? Is it when you feel thirst that you would set to work to have a well or a square tank dug, or a reservoir constructed with the intention of getting some water to drink?" (So asked the Elder.)

"No, O Venerable One, all preparations such as digging a well, etc., were made in advance." (So replied the king.)

"With what object were all these preparations made?" (So asked the Elder.)

"With the object, O Venerable One, of warding off future thirst, all these preparations were made in advance." (So replied the king.)

"Is there, O King, such a thing (now) as future thirst?" (So asked the Elder.)

"No, O Venerable One, there is no such thing (as future thirst)." (So replied the king.)

"Then, O King, by making effort to ward off future thirst that does not actually exist, you kings have become people of outstanding wit." (So commented the Elder.)

"Give me, O Venerable One, a further illustration." (So asked the king.)

"Now what do you think, O King? Is it when you feel hungry that you set to work to have fields ploughed and seed planted with the intention of having a royal feast?" (So asked the Elder.)

"No, O Venerable One, all preparations such as ploughing the fields and planting of seed, were made in advance." (So replied the king.)

"With what object were all these preparations made?" (So asked the Elder.)

"With the object, O Venerable One, of warding off future hunger, all these preparations were made in advance." (So replied the king.)

"Is there, O King, such a thing now as future hunger?" (So asked the Elder.)

"No, O Venerable One, there is no such thing (as future hunger.)" (So replied the king.)

"Then, O King, by making effort to ward off future hunger that does not actually exist, you kings have become people of outstanding wit." (So commented the Elder.)

"Very reasonable, O venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE THIRD QUESTION ON THE EFFORTS MADE TO GET RID OF THE WOEFULNESS

(dukkhappahānavāyamapañho tatiyo)

4. QUESTION REGARDING DISTANCE BETWEEN THE BRAHMA WORLD AND THE HUMAN WORLD

(brahmalokapanha)

4. King Milinda said: "How far is it, O venerable Nāgasena, from this human world to the world of Brahmās?"

"Very far is it, O King, from this human world to the world of Brahmas. If a rock, as big as the summit of a house were to fall from there at the rate of forty eight thousand leagues[1] per day and night (of 24 hours), it would take four months of (non-stop) falling before it reaches the Earth." (So replied the Elder.)

"O venerable Nāgasena, your (Buddhist) teachings say that: "A monk who has magical (iddhima) powers and mastery over his mind (cetovasippatto) can make himself vanish from this island continent (jambudipa) and make his appearance in the Brahma world, as quickly as a strong man could stretch forth his bent up arm, or bent it in again if it were stretched out". This is a saying I cannot believe. How is it possible that he could traverse so quickly so many hundreds of leagues?" (So asked the king.)

"Which, O King, is your birth place?" (So asked the Elder.)

"There is an island called Alasanda. It was in that island I was born." (So replied the king.)

"And how far is Alasanda from this city of sāgala?" (So asked the Elder.)

"It is, O Venerable One, two hundred leagues distant from here." (So replied the king.)

"Do you, O King, know for certain of any business you once did there and now recollect?" (So asked the Elder.)

"Yes, O Venerable One, I know of it." (So replied the king.)

"So quickly, O King, have you covered the distance of two hundred leagues." (So remarked the Elder.)

"Very reasonable, O venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE FOURTH QUESTION REGARDING

DISTANCE BETWEEN THE BRAHMA WORLD AND THE HUMAM WORLD

(brahmalokapanha catuttho)

(Endnotes)

[1] A yojana, a classical division of length, a distance of about seven miles.

5. QUESTION OF REBIRTH IN TWO DIFFERENT WORLDS BOTH TAKING PLACE AT THE SAME TIME

(dvinnaṁlokuppannānaṁ samakabhāvapañha)

5. King Milinda said: "If one man, O venerable Nāgasena, were to die here in this human world and be reborn in the Brahmā world, and another were to die here (in this city of sāgala) and be reborn in Kashmir, which of these two would take longer and which, shorter time to be reborn?"

"Both of these men, O King, will be reborn at the same time." (So replied the Elder.)

"Give me, O Venerable One, an illustration." (So asked the king.)

"Where is the town where you, O King, were born?" (So asked the Elder.)

"There is a village called Kalasi. It was there I was born." (So replied the king.)

"And how far, O King, is Kalasi from this city of Sāgala?" (So asked the Elder.)

"About two hundred leagues, O Venerable One." (So replied the king.)

"How far, O King, is Kashmir from this city of Sāgala?" (So asked the Elder.)

"Twelve leagues, O Venerable One." (So replied the king.)

"Now I ask of you, O King, just think of Kalasi village." (So asked the Elder.)

"I have done so, O Venerable One." (So replied the king.)

"And now I ask of you, O King, just think also of Kashmir."

(So asked the Elder.)

"I have done that also, O Venerable One." (So replied the king.)

"Which place, O King, takes you long to think of, and which is the place you have thought of quickly?" (So asked the Elder.)

"Both places, O Venerable One, take an equal time to think of." (So replied the king.)

"Even so, O King, if one man were to die here in this human world and be reborn in the Brahma world, and another were to die here (in this city of Sāgala) and be reborn in Kashmir, both will take an equal amount of time to be reborn (in those places)." (So explained the Elder.)

"Give me, O Venerable One, a further illustration." (So asked the king.)

"Now, what do you think, O King? Suppose two birds were flying in sky and one of them were to alight on a tall tree and the other were to alight on a low tree. If both of them alighted at the same moment, whose shadow would show up first on the ground and whose shadow would show up on the ground long thereafter?" (So asked the Elder.)

"The two shadows, O Venerable One, will show up simultaneously on the ground." (So replied the king.)

"Even so, O King, if one man were to die here in this human world and be reborn in the Brahma world, and another were to die here (in this city of Sāgala) and be reborn in Kashmir, it will take an equal amount of time for both of them to be reborn (at different places)." (So explained the Elder.)

"Very reasonable, O venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE FIFTH QUESTION OF REBIRTH IN TWO DIFFERENT WORLDS BOTH TAKING PLACE AT THE SAME TIME

(dvinnaṁlokuppannānaṁ samakabhāvapañho pañcamo)

6. QUESTION REGARDING FACTORS OF ENLIGHTENMENT

(bojjhaṅgapañha)

6. King Milinda said: "O venerable Nāgasena, how many factors of Enlightenment are there?"

"There are, O King, seven factors of Enlightenment." (So replied the Elder.)

"And by how many factors of Enlightenment does one comprehend the Truth?" (So asked the king.)

"One comprehends the Truth, O King, by just one factor, and that is the factor pertaining to investigation of phenomena (Dhammavicaya sambojjhanga). (So replied the Elder.)

"If, O Venerable One, a single factor will serve the purpose of comprehending the Truth, why have as many as seven factors of Enlightenment been propounded?" (So asked the king.)

"But what do you think, O King? Suppose a sword were lying in its sheath and not taken in the hand. Could it cut off anything you wanted to cut off with it?" (So asked the Elder.)

"No, O Venerable One, it cannot." (So replied the king.)

"Even so, O King, Truth cannot be comprehended by the factor pertaining to investigation of phenomena (Dhammavicaya sambojjhanga) alone, unaided by the remaining six other factors of enlightenment." (So explained the Elder.)

"Very reasonable, O venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE SIXTH QUESTION REGARDING FACTORS OF ENLIGHTENMENT

(bojjhaṅgapañho chattho)

7. QUESTION AS TO WHICH OF THE TWO DEMERIT OR MERIT - IS PREDOMINANT

(pāpapuññānam appānappabhāvapañha)

7. King Milinda said: "O venerable Nāgasena, which of the two – demerit or merit – is predominant?"

"Merit, O King, is predominant and demerit is less." (So replied the Elder.)

"But why?" (So asked the king.)

He who has done demeritorious deeds come to feel remorse and acknowledge his evil doing. Because of depressing and heart-burning consequences demerit does not increase. But he who performs meritorious deeds feels no remorse, and feeling no remorse, gladness will spring up within him, and joy will arise to him thus gladdened. And so rejoicing, all his frame will be at peace, and being thus at peace, he will experience a blissful feeling of content, and in that bliss his heart will be at rest. And he whose heart is thus at rest becomes endowed with concentration and knows things as they really are. For that reason merit increases. Besides, O King, a man, for example, though his hands and feet are cut off, if he made an offer merely of a sprout of lotuses to the Exalted Buddha, would not be reborn in purgatory for ninety-one world periods. For that reason also, O King, merit is predominant." (Thus explained the Elder.)

"Very reasonable, O venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE SEVENTH QUESTION AS TO WHICH OF THE TWO - DEMERIT OR MERIT — IS PREDOMINANT

(pāpapuññānam appānappabhāvapañho sattamo)

8. QUESTION ON DOING AN UNWHOLESOME DEED WITH OR WITHOUT KNOWING THE HEINOUSNESS THERE OF

(jānantājānantapāpakaraṇapañha)

8. King Milinda said: "O venerable Nāgasena, suppose a man were to do an unwholesome deed knowing the heinousness of such deed and another man were to do an unwholesome deed without knowing the heinousness thereof. Of these two whose unwholesome deed is more heinous?"

"If, O King, one man were to do an unwholesome deed knowing the heinousness of such deed, and another man were to do an unwholesome deed without knowing the heinousness thereof, the unwholesome deed of the one who does so without knowing the heinousness thereof is more heinous." (So replied the Elder.)

"In that case, O Venerable One, are we to punish doubly any prince or king's counselor who does an unwholesome deed without knowing the heinousness thereof?" (So asked the king.)

"But what do you think, O King? If one man were to seize hold of a fiery mass of iron which is aglow with heat, knowing its harmful effects, and another man were to seize hold similarly, but without knowing the harmful effects, which of these two men would be more burnt?" (So asked the Elder.)

"Whoso, O Venerable One, seize hold without knowing the harmful effects will be more burnt." (So replied the king.)

"Even so, O King, whoso does an unwholesome deed without knowing the heinousness thereof the heinousness of the unwholesome deed of such a one is more." (so explained the Elder.)

"Very reasonable, O venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE EIHGTH QUESTION ON DOING AN UNWHOLESOME DEED WITH OR WITHOUT KNOWING THE HEINOSNESS THEREOF

(jānantājānantapāpakaraṇapañho aṭṭhamo)

9. QUESTION ON THE FEASIILITY OF SPACE TRAVEL TO THE NORTHERN UNIVERSE ETC.

(uttarakurukādigamanapañha)

9. King Milinda said: "Is there, any one, O venerable Nāgasena, who can perform space travel with this bodily frame either to the Northern universe, the Brahma world or any other universe?"

"Yes, O King, there are people who with this bodily frame which is composed of the four primary physical Elements (maha bhuta) can perform space travel either to the Northern universe, the Brahma world or any other universe." (So replied the Elder.)

"How is it possible, O Venerable One, to perform space travel with this bodily frame while is composed of the four primary physical Elements (maha bhuta) either to the Northern universe, the Brahma world or any other universe?" (So asked the king.)

"Do you recollect, O King, having ever jumped to a height of half a cubit or a cubit above the ground?" (So asked the Elder.)

"Yes, O Venerable One, I remember having jumped to a height of eight cubits?" (So replied the king.)

"How, O King, did you manage to jump to a height of eight cubits?" (So asked the Elder.)

"I fixed my mind, O Venerable One, on the idea of alighting at a certain spot, and at the moment of my determination, my body came to seem light to me." (So replied the king.)

"Even so, O King, can a monk who is possessed of the magical powers (iddhima) and has the mastery over his mind when he has made his mind rise up to the occasion (cetovasippatto), travel through space by means of his mind." (So explained the Elder.)

"Very reasonable, O venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE NINTH QUESTION ON THE FEASIDILITY OF SPACE TRAVEL TO THE NORTHERN UNIVERS, ETC.

(uttarakurukādigamanapañho navamo)

10. QUESTION REGARDING BONES OF GREAT LENGTH

(dīghaṭṭhipañha)

10. King Milinda said: "You Buddhist say, O venerable Nāgasena, "There are bones even a hundred leagues in length." Now there is no tree even one hundred leagues in length. How can there be bones so long?" (So asked the king.)

"But what do you think, O King? Have you not heard of the saying; "There are in the great ocean (monster) fishes five hundred leagues in length."?"

"Yes, O venerable one, I have heard of such." (So replied the king.)

"If so, O king, could not the fishes that are five hundred leagues in length have bones a hundred leagues long?" (So asked the Elder.)

"Very reasonable, O venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE TENTH QUESTION REGARDING BONES OF GREAT LEAGTH

(dīghaṭṭhipañho dasamo)

11. QUESTION AS TO WHETHER OR NOT IT IS POSSIBLE TO PRACTISE THE EXTINCTION OF OUT-BREATHING AND IN-BREATHING

(assāsapassāsanirodhapañha)

11. King Milinda said: "Is it true, O venerable Nāgasena, that you Buddhists say: "It is possible to practice the extinction of out-breathing and in-breathing?"

"Yes, O King, it is possible to practice the extinction of out-breathing and in-breathing." (So replied the Elder.)

"How, O Venerable One, is it possible to practice the extinction of out-breathing and in-breathing?" (So asked the king.)

"Tell me, O King. Have you ever heard of a man snoring?" (So asked the Elder.)

"Yes, O Venerable One, I have heard of it." (So replied the king.)

"Well, O King, would not that sound stop if he bent his body?" (So asked the Elder.)

"Then surely if that snoring sound would stop at the mere bending of the body of one (1) whose body is not an object of meditative contemplation, (2) whose moral conduct is not graced with abstinences, (3) whose mind is not an object of meditative contemplation, and (4) who is not addicted to development of wisdom - why should it not be possible to practice the extinction of out-breathing and in-breathing by one (1) whose body is an object of meditative contemplation, (2) whose moral conduct is graced with abstinences, (3) whose mind is an object of meditative contemplation, (4) who is addicted to development of wisdom, and (5) who is entering on and abiding in the fourth stage of mental absorption (jhāna)?" (so explained the Elder.)

"Very reasonable, O venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE ELEVENTH QUESTION AS TO WHETHER OR NOT IT IS POSSIBLE TO PRACTISE THE EXTINGTION OF OUT-BREATHING AND IN-BREATHING

(assāsapassāsanirodhapañho ekadasamo)

12. QUESTION PERTAING TO THE OCEAN

(samuddapañha)

12. King Milinda said: "There is, O venerable Nāgasena, the expression "ocean - ocean" why is the water called the ocean?"

"The Elder replied: "Because there is just as much salt as water, O King, just as much water as salt, therefore is it called the ocean."

"Very reasonable, O venerable Nāgasena!" (Thus said the King.)

HERE ENDS THE TWELFTH QUESTION PERTAING TO THE OCEAN

(samuddapañho dvādasamo)

13. QUESTION AS TO THE OCEAN IS ALL OF ONE TASTE THE TASTE OF SALT

(samuddhaekarasapañha)

13. King Milinda said: "Why, O venerable Nāgasena, is the ocean all of one taste, the taste of salt?"

"Because the water in it has stood so long, O King, it is therefore all of one taste, the taste of salt." (So explained the Elder.)

"Very reasonable, O venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE THIRTHEENTH QUESTION AS TO WHY THE OCEAN IS ALL OF ONE TASTE THE TASTE OF SALT

(samuddhaekarasapañho terasamo)

14. QUESTION ON THE MINUTEST THING

(sukhumapañha)

14. King Milinda said: "Can all minutest things, O venerable Nāgasena, be divided?"

"Yes, O King, all minutest things can be divided." (So replied the Elder.)

"What, O venerable Nāgasena, are all the minutest things?" (So asked the king.)

"Only the law (dhamma)[1] is the most minute of all minutest things there are in existence. But this is not true of all qualities (dhamma)[+] subtle (sukhuma) or coarse (thula) are epithets connoting the kammically wholesome and unwholesome phenomena respectively. But whatsoever is divisible can be divided by wisdom (paññāya) and there is no agency for so cutting secondarily to (other than) wisdom."

"Very reasonable, O venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE FOURTEENTH QUESTION ON THE MINUTEST THING

(sukhumapañho cuddasamo)

(Endnotes)

[1] BUDDHIST DICTIONARY BY VEN. NYĀNATILOKA MAHATHERA (Anton Walter Florus Gueth)

DHAMMA: Lit. the "Bearer", Constitution, Norm, Law, (jus), Doctrine; Justice, Righteousness, Quality, Thing, Object of Mind; Phenomenon". The commentary to Dhamma instances applications of this term: guna (quality, virtue) desanā (instruction), pariyatti (text), nijjivata (soullessness, e,g. "all dhamma, phenomena, are impersonal etc.")

15. QUESTION ON DIVERSE MEANINGS OF CONSCIOUSNESS

(viññāṇanānatthapañha)

15. King Milinda said: "These three, O venerable Nāgasena, – consciousness (viññana), wisdom (paññā) and soul (bhutasamim jiva) – are they all different both in letter and in essence, or the same in essence differing only in the letter?"

"Cognizing an object, O King, is the characteristic marks of consciousness; right understanding is the characteristic mark of wisdom; but a soul (or vital principle said to be inside the body) is not to be obtained (na upalabbhati)." (So replied the Elder.)

"If a soul or Ego-entity is not to be obtained, then who sees visible objects (rupā rammana) through the Eye?

who hears sounds (saddā-rammana) through the Ear?

who smells odours (gandhā rammana) through the nose?

who tastes Gustative objects (rasā-rammana) through the tongue?

who feels the Bodily impressions (photthabbhā-rammana) through the Body?

who cognizes mental objects (dhammā-rammana) through the mind-element?" (So asked the king.)

The Elder Nāgasena said: "If, as you say, the thing inside the body which is known as the self, soul, Ego-entity, etc., can see visible objects through the Eye,

..... can cognize mental objects through the mind-element, does it, by facing the vast stretches of open skies and panoramic space, see vividly all visible objects (rupā-rammana) whenever the Eye-doors are thrown open? .....

..... does it, by facing the vast stretches of open skies, hears audibly the sounds (saddā-rammana) whenever the Ear-doors (sota-dvāra) are thrown open? .....

..... does it, by facing the vast stretches of open skies, smell keenly oduours (gandhā-rammana) whenever the Nose doors (ghāna-dvāra) are thrown open? .....

..... does it, by facing the vast stretches of open skies, taste with relish the gustative objects (rasa-rammana) whenever the Tongue-doors (jivha-dvāra) are thrown open? .....

..... does it, by facing the vast stretches of open skies, feel keenly the Bodily Impressions (photthabhā-rammana) whenever the Body-doors (kāya-dvara) are thrown open?"

"No, O Venerable One, it does not feel." (So replied the king.)

"In such a case, O King, the thing known as soul, vital principle or Ego-entity (said to be inside the body) is not to be obtained (na upalabhati)." (so explained the Elder.)

"Very reasonable, O venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE FIFTEENTH QUESTION ON DIVERSE MEANINGS OF CONSCIOUSNESS

(viññāṇanānatthapañho pannarasamo)

16. QUESTION REGARDING THE DIFFICULTY OF ANALYSING THE MENTAL PHENOMENA

(arūpadhammavavatthānadukkarapañha)

16. King Milinda said: "Is there, O venerable Nāgasena, any hard thing which the Buddha has done?"

"A hard thing there is, O King, which the Exalted Buddha has done." (So replied the Elder.)

"And what, O Venerable One, is the hard thing which the Buddha has done?" (So asked the king.)

"To analyze the Mind (citta) and Mental concomitants (cetasika) both belonging to the mental phenomena (nāma) and arising from a single mind-object and to declare the constituents saying: "This phenomenoris contact (phassa),

this phenomenoris feeling (vedana),

this phenomenoris perception (sanna),

this phenomenoris volition (cetanā), and

this phenomenoris mind (citta) –

this is what is meant by the expression "The hard thing which the Exalted Buddha has done."" (So replied the Elder.)

"Give me, O Venerable One, an illustration." (So asked the king.)

"Suppose, O King, a man were to go by boat out onto the ocean and, taking some water in the cupping of both palms, were to taste it with his tongue. Would he then be able to determine and say: "This water is from the Ganges,

this water is from the Yamuna,

this water is from the Aciravati,

this water is from the Sarabu, and

this water is from the Mahī"?" (So asked the Elder.)

"No, O Venerable One, it would be hard to determine."

"Much more difficult, O King, than determining the waters as aforesaid would be to analyze the mind (citta) and Mental concomitants (cetasika) both belonging to the mental phenomena and arising from a single mind-object and to declare the constituents saying: "This phenomenon is contact (phassa),

this phenomenon is feeling (vedanā),

this phenomenon is perception (saññā),

this phenomenon is volition (cetanā), and

this phenomenon is mind (citta).'"" (So explained the Elder.)

"Very reasonable, O venerable Nāgasena!" (Thus said the king.)

HERE ENDS THE SIXTEENTH QUESTION REGARDING THE DIFFICULTY OF ANALYSING THE MENTAL PHENOMENA

(arūpadhammavavatthānadukkarapañho solasamo)

THIS IS THE END OF THE CHAPTER DEALING WITH THE ANALYSIS OF MENTAL (NON-CORPOREAL) PHENOMENA

(arūpadhammavavatthāna vaggo sattamo)

THERE ARE SIXTEEN QUESTION IN THIS CHAPTER

(imasamiṁ vagge soḷassa pañhā)

QUESTION OF KING MILINDA AND ANSWERS THERETO

(milindapañhapucchāvisajjanā)

Elder Nāgasena said: "Do you know, O King, what time it is now?"

"Yes, O Venerable One, I know. The first watch of the night is now passed. The middle watch is now going on. The torches are lit. The four banners are ordered to be raised, and the gifts, fit only for the royalty, are being issued from the treasury and are arriving now." (So replied the king.)

Having thus made the reply, king Milinda begged the Elder Nāgasena's excuse and left the chamber accompanied by his ministers to see to it that the gift cloak to be offered to the Elder is kept ready. And away from the audience chamber the ministers said the king:

"Your majesty, is the Elder Nāgaesena really great? Is he truly wise?"

"Yes, my men, Elder Nāgasena is truly great and wise. Were the teacher like him and the pupil like me, a clever scholar would not take long in getting at the truth." (So explained the king to his ministers. After holding these talks with the ministers the king went to the Elder Nāgasena again.)"

Then, the king, pleased with explanations given of the question he had put, made the offering as gift the rare cloak of woolen stuff worth a hundred thousand pieces, and then said to him: "O venerable Nāgasena, I hereby order that you shall be provided with your daily meal in one hundred and eight sets (inclusive of those for his followers) and also offer you the choice of anything that is permitted (by the code of discipline for monks) for acceptance."

But the Elder refused to accept the offer saying: "Enough have I, O King, for my livelihood." The king, however, rejoined

saying: "I know, O Venerable One, you have enough for your livelihood. But have the goodness to protect both yourself and me – yourself from the possibility of a public rumour saying: "The venerable Nāgasena could arouse in king Milinda a spirit of devotional veneration but received nothing from him, and me from the possibility of a public rumour saying: "King Milinda is a devout venerator but does nothing to show it.""

"Let it be as you wish, O King." (So replied the Elder.)

Then the king said: "O Venerable One, just as the lion the king of beasts, when put into a cage, though it were of gold, would turn his face longingly to the outside; even so do I, though I dwell in the world of household life, turn my thoughts longingly to the outside symbolized by the doctrine and discipline (sāsana). But, O Venerable One, if I were to give up the household life and renounce the world, it would not be long I should have to live, so many are my enemies."

Then the venerable Nāgasena, having thus solved the questions put by Milinda the king, arose from his seat and departed to the hermitage.

Not long after venerable Nāgasena had gone, Milinda the king thought over to himself: "What are the questions that I have put and what are the answers that the venerable Nāgasena had given?" Thereafter he again thought: "I had propounded my questions rightly and the venerable Nāgasena had given proper answers to all of them."

To the venerable Nāgasena who had returned to the hermitage, the following thought also occurred: "What are the questions that king Milinda had asked and what are the answers thereto that I had given?" Thereafter he again thought: "King Milinda propounded the questions rightly and I had given proper answers to all of them."

The night then having passed and morning arrived, the venerable Nāgasena rerobed himself and carrying the alms-bowl and robe, went to the king Milinda's palace and sat down on the seat prepared for him. And king Milinda paid obeisance to the venerable Nāgasena and then sat down respectfully on his side. Having thus sat, the king addressed venerable Nāgasena thus:

"Pray do not suppose, O Venerable One, that I passed the rest of the night exulting in the thought: "I have questioned venerable Nāgasena." Throughout the rest of the night, O Venerable One, I was thinking: "What are the question that I had put and what are the answers that the venerable one had given?"

"I had propounded my questions rightly, and the venerable one had given proper answers to all of them."

And the Elder Nāgasena on his part said: "Pray do not suppose, O King, that I passed the rest of the night exulting in the thought: "I had answered all questions that king Milinda had put. "Throughout the rest of the night, O King, I was thinking: "What are the questions that king Milinda had put and what are the answers that I had given?" King Milinda had propounded his questions rightly, and I had given proper answers to all of them."

It is in this way that the two great men congratulated each other on what had spoken well.

HERE ENDS THE QUESTIONS OF KING MILINDA AND THE ANSWERS THERETO

(milindapañhapucchāvisajjanā niṭṭhitā)

INTRODUCTION TO THE QUESTIONS ON DILEMMAS WITH TWO HORNS

(meṇḍhakapañhārambhakathā)

THE EIGHT KINDS OF PLACE THAT SHOULD BE AVOIDED AS VENUE OF SECRET TALKS

(atthamantaparivajjanīyaṭṭhāna)

King Milinda who was a master controversialist who could make other learned men tremble with fear in their hearts, and who was very learned and possessed of discerning powers, sought interviews with the Elder Nāgasena with a view to clearing his doubts and dilemmas and also sharpening of his knowledge.

There, dwelling under the protective cover of Venerable Nāgasena, he raised questions and cross-questions in repetition. Being possessed of discerning knowledge, king Milinda became conversant with the three Divisions of Canonical Scriptures.

At nights, he retired to places of solitude where he examined and reexamined the scriptural Texts with their ninefold qualities and thus was able to observe with penetration all problems that were hard to solve, that called of or subjugation, and that were twisted like the horns of a goat.

In the Doctrine and Discipline (sāsana) of the king of Righteousness the words and Doctrine are couched (1) sometimes in terms associated with the event (parivaya kathā), (2) sometimes in terms with a particular reference (sandhāya), and (3) sometimes in terms of fundamental characteristics (sabhava).

Through ignorance of what, each time, was meant by the words of the Doctrine which are twisted like the horns of a goat, disputes and wranglings are bound to occur in the future (of mankind.)

Let us therefore, starting even from now, proceed to incite mankind of the future to hold these words of question high in their veneration and guide them to cut up and clear away all doubts and dilemmas involved in the words of the Doctrine that are twisted like the horns of a goat, in the light of explanations shed by that venerable Elder Nāgasena.

Now Milinda the king, when the night was turning into day and twilight was approaching, was had his head, and with hands clapped and raised to his forehead, called to mind the Buddhas of the past, the present, and the future and solemnly undertook the observance of the eightfold rules of conduct (vatta padāni) saying to himself: "For seven days from now I will take upon myself the observance of the eight rules of virtue (attha gune) and also practice austerity (tapo saritabbo). Armed with this practice and thus pleasing my teacher (Nāgasena) will I approach him and pose to him as questions my doubts and dilemmas which are twisting like the horns of a goat." So King Milinda laid aside his usual dress and put off his ornaments; and clad in yellow stained robes, with only a pull-over cap on his head which then bore the appearance of being shaven, and changed to ascetic life by fulfilling the eightfold undertakings thus:

"For this seven days I undertake not to inflict punishment, a duty incumbent upon a ruler;

"For this seven days I undertake not to give way to thoughts of passion (greed) (loba);

"For this seven days I undertake not to give way to thoughts of ill-will (hate) (dosa);

"For this seven days I undertake not to give way to thoughts of delusion (moha);

"For this seven days I undertake to be meek and submissive in dealing with slaves and menials;

"For this seven days I undertake to watch carefully over every bodily or verbal act;

"For this seven days I undertake to watch carefully over the sixfold sense - and mind - bases;

"For this seven days I undertake to fill my heart with thoughts of loving-kindness towards all beings.

Fulfilling these eightfold undertakings and establishing his mind in these eightfold rules of virtue for seven days without going outside. But at dawn on the eighth day he took his breakfast early and then with downcast eyes and measured words, gentle in manners, collected in thought, glad and pleased and rejoicing in heart did he go to venerable Nāgasena. And bowing down at his feet, he stood respectfully on one side and said:

"There is a certain matter, O venerable Nāgasena, that I desire to talk over with you alone. I wish no third person other than you and me to be present. In some deserted spot, some secluded place in the forest, fit in all the eight respects for a recluse, there should this point of mine be put. And therein let there be nothing hid from, nothing kept secret. I am now in a fit state to hear secret things when we are deep in consultation. And the meaning of what I say can be made clear by illustration. Just as it is to the broad earth, O venerable Nāgasena, that it is right to entrust treasure when occasion arises for laying treasure by, so is it to me that it is right to entrust secret things when we are deep in consultation." (Thus said the king preparatorily.)

Then having gone with the Elder to a secluded spot he further said: "There are eight kinds of places, O venerable Nāgasena, which ought to be altogether avoided by a man who was wants to consult. No wise man will talk a matter over in such places, or the matter falls to the ground and no benefit will accrue thereto. And what are the eight?"

(1) Uneven ground;

(2) Spots unsafe by fear of mean;

(3) Windy places;

(4) Screened spots such as by walling;

(5) Sacred places such as houses of deities;

(6) Roads and highways;

(7) Battle-field; and

(8) Public bathing places.

The Elder asked: "What, O King, is the objection to an uneven ground; to spots unsafe by fear of men; to windy places; to screened spots such as by walling; to sacred places such as houses of deities; to roads and highways; to battle-field; and to public bathing places?"

The king replied: "On uneven ground, O venerable Nāgasena, the matter discussed produces results that are scattered, diffused, down-sliding and coming to nothing."

"At spots unsafe by fear of men the mind is disturbed, and being disturbed does not see the resultant factors clearly.

In windy places the voice (during discussion) is incoherent.

At screened spots such as by walling, there are eavesdroppers.

In sacred places such as houses of deities, the results of discussions would tend to be dilatory.

A discussion on roads and highways is apt to become futile.

A discussion held on a battle-field is liable to be hampered by stirring influences.

A discussion at public bathing places is liable to leak out in the quickest order."

Therefore is it said (by ancient masters in concluding verse) with reference to King Milinda's statements:

"Uneven ground, unsafe and windy spots,

And screened places and deity houses,

Highways and battle-grounds and all bathing ghats-

These eight avoid when talking of high things."

These are the eight places to be avoided when discussion are being held."

THE EIGHT INDIVIDUALS WHO SPOIL THE DISCUSSIONS

(aṭṭhamantavināsakapuggala)

"There are eight kinds of individual, O venerable Nāgasena, who when talking a matter over, spoil the discussion. And who are the eight?

He who is prone to be passionate,

He who is prone to be angry,

He who is prone to be deluded,

He who is prone to be proud,

He who is prone to be covetous,

He who is prone to be slothful,

He who is prone to be dogmatic, and

He who is young and foolish.

There are the eight kinds of individual, who when talking a matter over, spoil the discussion."

The Elder Nāgasena asked: "What, O King, is the objection to (holding discussions with) each of these eight kinds of individual?

The king replied: "He who is prone to be passionate, spoils the discussion by his passion.

He who is prone to be angry, spoils the discussion by his anger.

He who is prone to be deluded, spoils the discussion by his delusion.

He who is prone to be proud, spoils the discussion by his pride.

He who is prone to be covetous, spoils the discussion by his

covetousness.

He who is prone to be slothful, spoils the discussion by his sloth.

He who is prone to be dogmatic, spoils the discussion by his dogmatization.

He who is young and foolish, spoils the discussion by his immaturity and folly.

Therefore it is said (by ancient masters in concluding verse) with reference to King Milinda's statements:

"The passionate, angry, or deluded man,

The proud, the covetous, or the slothful man,

The man of dogmas and the young fool-

These eight are spoilers of high argument."

HERE ENDS THE DESCRIPTION OF THE EIGHT INDIVIDUALS WHO SPOIL THE DISCUSSIONS

(aṭṭhamantavināsakapuggalā)

THE NINE INDIVIDUAL WHO SPOIL THE SECRET DISCUSSIONS

(navaguyhamantavidhaṁsaka)

"There are nine kinds of individual, O venerable Nāgasena, who let out a secret that has been talked over with them, and treasure it not up in their heart. And who are the nine?"

He who is prone to be passionate,

He who is prone to be angry,

He who is prone to be deluded,

He who is prone to be timid,

He who is prone to be greedy for gain,

A woman,

A drunkard,

An eunuch, and

A child.

These are the nine kinds of individual who let out a secret that has been talked over with them. (So replied the king.)

The Elder Nāgasena asked: "What, O King, is the objection to talking over with each of these nine individuals?"

The king replied; "O venerable Nāgasena, the objection is as follows:

He who is prone to be passionate reveals a secret in obedience to some passion.

He who is prone to be angry reveals a secret in consequence of some ill-will.

He who is prone to be deluded reveals a secret under some mistake.

He who is prone to be timid reveals a secret through fear.

He who is prone to be greedy for gain revels a secret to get something out of it.

A woman reveals a secret through infirmity.

A drunkard reveals a secret in his eagerness for drink.

A eunuch reveals a secret because of an unbalanced mind.

A child reveals a secret through fickleness.

Therefore it is said (by ancient masters in concluding verse) with reference to King Milinda's statements:

"The passionate, angry, or deluded man,

The timid man, and he who seeks for gain,

A woman, drunkard, eunuch, or a child which as the ninth brings up the real (there are altogether nine individuals)."

These nine, in this world, are fickle, wavering and mean, when secret things are talked over to them.

They straight way become public property.""

HERE ENDS THE DESCRIPTION OF THE NINE INDIVIDUALS WHO SPOIL THE SECRET DISCUSSIONS

(nava guyhamantavidhaṁsakā puggalā)

TEH EIGHT CAUSES OF THE ADVANCE RIPENING OF INSIGHT

(aṭṭha paññāpatilābakāraṇa)

"There are eight causes, O venerable Nāgasena, of the advanve, the ripening of insight. And what are the eight?"

The growth in years is the cause of the advance, the ripening of insight.

The growth in reputation is the cause of the advance, the ripening of insight.

Frequent questioning is the cause of the advance, the ripening of insight.

Association with teachers like bathing places is the cause of the advance, the ripening of insight.

Rational thinking is the cause of the advance, the ripening of insight.

Consultation (with the wise) is the cause of the advance, the ripening of insight.

Being united with the beloved is the cause of the advance, the ripening of insight.

Dwelling in a land that possesses spiritual advantages is the cause of the advance, the ripening of insight.

Therefore it is said (by ancient masters in concluding verse) with reference to King Milinda's statements:

"By growth in years and in reputation,

By questioning, and by the masters aid,

By rational thinking and consultation with the wise,

By being united with the beloved,

By residence within a spot with spiritual advantages,

By these nine is one's insight purified,

They who have these, their wisdom grows."

HERE ENDS THE DESCRIPTION OF THE EIGHT CAUSES OF THE ADVANCE THE RIPENING OF THE INSIGHT

(aṭṭha paññāpatilābakāraṇāni)

THE GOOD QUALITIES OF A TEACHER

(ācariyaguṇa)

"This spot, O venerable Nāgasena, is free from the eight objections to talking matters over. And I am a model companion in this world for any one desiring to hold (confidential) talks. I am a man capable of guarding a secret confided unto me and I will guard it as long as I live. In all the eight ways just described, my insight has grown advanced. It would be hard to find such a pupil as you may have in me. Now towards a pupil who conducts himself thus aright, the teacher ought to conduct himself in accordance with the twenty-five good qualities of a teacher. And what are the twenty-five?"

"In this world, O venerable Nāgasena, a teacher should-

(1) always keep watch and ward over his pupil;

(2) know the person whom his pupil should, or should not, approach (as a spiritual guide);

(3) know whether his pupil is negligent or vigilant;

(4) know which kind of accommodation is suitable for his pupil;

(5) know when his pupil is ill;

(6) know whether his pupil is fruitful or fruitless in collecting alms-food;

(7) notice any kind of change wrought in his pupil;

(8) share with his pupil the alms-food collected in his alms-bowl;

(9) encourage his pupil saying: "Be not afraid. Your luck is improving.";

(10) know: "My pupil is fraternizing with such type of person.";

(11) know with whom his pupil fraternizes in the village;

(12) know with whom his pupil fraternizes in the monastery;

(13) not break into laughter or be mirthful in company with his pupil though he may hold conversation with such pupil;

(14) pardon any slight defect of the pupil if he sees one;

(15) treat his pupil with consideration and regard;

(16) make no breach in (any one of) the obligations of a teacher;

(17) keep nothing secret;

(18) hold back nothing from his teaching;

(19) be impelled by a fatherly resolve: "Established in learning will I make this pupil of mine";

(20) strive to bring the pupil forward, saying to himself: "How can I keep him from back-sliding?";

(21) determine in himself to make his pupil strong in knowledge, saying to himself: "I will make him mighty";

(22) fix thoughts of loving-kindness on his pupil;

(23) never desert his pupil in times of danger;

(24) never neglect his duties and obligations to his pupil;

(25) honour his pupil with a preaching - so far as he can rightly do so - when the pupil does wrong."

"These, O Venerable One, are the (twenty-five) good qualities of a teacher in accordance with which a teacher ought to conduct

himself towards a pupil. Treat me altogether in accordance therewith. Doubt, O Venerable One, has overcome me. There are apparent contradictions in the words of the Conqueror (jina bhasita)[1]. About them strife will hereafter arise, and in future times it will be hard to find a teacher with insight such as yours. Give me the eye of wisdom to solve these dilemmas for the sake of subduing the adversaries."

(Endnotes)

[1] From THE LIGHT OF ASIA BY SIR EDWIN ARNOLD.

"And Death might find him conqueror of death.

This will I do, who have a realm to lose,

Because I love my realm, because my heart

Beats with each there of all the hearts that ache."

THE GOOD QUALITIES OF A LAY DISCIPLE

(upāsakaguṇa)

Then the Elder Nāgasena agreed to what king Milinda had said and in his turn set out the ten good qualities which ought to be found in a lay disciple: "These ten, O King, are the virtues of a lay disciple:

(1) He suffers like pain and feels like joy as the community of Buddhist Monks (sangha).

(2) He holds the Doctrine (dhamma) as dominant.

(3) He delights in giving so far as he is able to give.

(4) On seeing the decline or decay of the conqueror's religion (jina sāsana parihanim) he does his best to revive it.

(5) He is a holder of right views.

(6) Being free from the erroneous views and discipline called 'Seen, Heard, Thought" he runs not after any teacher other than the Doctrine & Discipline (sāsana) for the sake, as it were, of saving his own life.

(7) That lay disciple also guards and restrains his bodily and verbal actions.

(8) He is one who takes delight in peace and harmony, and who loves peace and harmony.

(9) He feels no jealousy and is not one who walks in religion on the strength of craftiness.

(10) He is one who takes his refuge in the Exalted Buddha;

he is one who takes his refuge in the Doctrine;

he is one who takes his refuge in the community of

Buddhist Monks."

"These, O King, are the ten good qualities of a lay disciple. All of these good qualities exist in you. Hence it is fit and proper and becoming in you that seeing the possible decline or decay of the conqueror's religion (jina sāsana parihānim), you desire its prosperity. I give you leave. You, O King, may ask of me whatever you will."

HERE ENDS THE INTRODUCTION TO THE QUESTIONS

ON DILEMMAS WITH TWO HORNS

(meṇḍhakapañhārambhakathā niṭṭhitā)

4. QUESTION ON DILEMMAS WITH TWO HORNS

(meṇḍhakapañha)

1. CHAPTER DEALING WITH SPITITUAL AND SUPERNORMAL POWERS

(iddhibalavagga)

1. QUESTION AS TO WHETHER OR NOT HOMAGE PAID TO THE BUDDHA BRINGS BLESSIINGS AND REWARDS

(katādhikārasaphalapanha)

Then Milinda the king, having been granted leave, fell at the feet of the teacher, and raising his elapsed hands to his head, said: "O venerable Nāgasena, the heretics here are saying thus: "If the Buddha savours and appreciates the homage paid to him, he could not have become one who has reached final emancipation (passed away), but is still associated with the threefold worlds and is an inmate thereof still having dealings therewith. Any act of honour or homage paid to the Buddha is not, therefore, barren and fruitless but is attended with blessings and rewards. If the Buddha has reached the final emancipation he is no more associated with the threefold worlds and being free from all kinds of becoming it cannot be possible to pay honour or homage to such a Buddha. Having reached the final emancipation and extinction of all groups of existence, it would be impossible for him to savour and appreciate any honour or homage paid to him. Any act of honour or veneration paid to a Buddha who does not savour or relish it is, therefore, barren and fruitless. "This is a dilemma which has two honours. It is not a matter falling within the scope of these who have not yet become Holy ones (arahat). It is a question fit for solution by those who are

endowed with an Analytical knowledge (patisambhidā patta) Tear asunder, O Venerable One, this network of heresy and establish the right things only in its place. Now before you has this puzzle been laid. Give to the future sons of the conqueror (jina puttanam)[+] eyes of wisdom wherewith to see the riddle and thus subdue the protagonists who are holding views alien to Buddhism."

Said venerable Nāgasena, the Elder: "The Exalted Buddha, O King, has reached final emancipation. He savours not any act of honour or homage paid to him. Even at the foot of the (bodhi) Tree of wisdom he abandoned all forms of attachment and craving. (Therefore) how can there be any attachment or savouring in the Buddha who has reached the final emancipation leaving no residue for a new mind-body complex. For this, O King, has been said by Sāriputta, the commander of the faith:

"Venerated by all gods and men, and
like all inimitable Buddhas of yore,
They savour not honour and homage paid them,
though the ages all Buddhas were so, so will ever be!"

King Milinda said: "O venerable Nāgasena, a son may speak in praise of his father, and a father may speak in praise of his son. But the words now expressed by you are, by no means, refuting the alien views put forth by adversaries. The words now expressed by you are merely expositions of laudable qualities. I implore you now, O Venerable One. Explain this matter to me fully to the establishing of your own doctrine and to the unraveling of the heretical network."

The Elder Nāgasena said: "The Exalted Buddha has, O King, reached the final emancipation. He savours not any honour or homage paid to him. Still, if gods and men practice good deeds inspired by their thoughts of the wisdom of the Buddha, generated by their paying of honour and homage to the jewel treasure of his relics, by that act of homage do they themselves attain the threefold bliss of

men, bliss of gods and bliss of Nibbhana (the Deathless Realm.)

Said the Elder in with continuation: "Suppose, O King, a great mass of fire were to burn with ferocious brightness and then to die out. Would that fire, O King, savour of, or be attached with craving for, the fuel comprising hay and firewood?" (So asked the Elder.)

"No, O Venerable One, even during the state of its burning with ferocious brightness that mass of fire does not savour or relish the articles of fuel such as hay and firewood. How can a mass of fire that has already died down and grown cold and is without consciousness or volition have any attachment or craving?" (So replied the king.)

And when that mass of fire had ceased and gone out, would the world be bereft of fire? (So asked the Elder.)

"Certainly not, O Venerable One. Dry wood is the seat, the basis of fire, and any men who want fire can, by the exertion of their own strength and power, such as resides in individual men, once more, by twirling the fire-stick, produce fire, and with that fire do any work for which the fire is required." (So replied the king.)

"In that case, O King, that saying of the heretics that: "Any act of honour or veneration paid to one who does not savour or relish it is, therefore, barren and fruitless." turns out to be false.

"Just as, O King, the great mass of fire burns with ferocious brightness, even so the Exalted Buddha pervaded the ten thousand would systems with the resplendence of his glory."

And just as the great mass of fire that burned with ferocious brightness dies out, even so the Exalted Buddha, after pervading the ten thousand world systems with the resplendence of his glory, reached the final emancipation leaving no residue for a new mind-body complex. Just as, O King, a mass of fire that has already died

down and grown cold savours not the articles of fuel such as hay and firewood, even so the Exalted Buddha, by abandoning all attachment and craving for worldly gains, has attained peace. Just as, O King, any men who wanted fire because the old mass of fire had ceased and gone out can, by the exertion of their own strength and power such as resides in individual men, once more, by twirling the fire-stick, produce fire, and with that fire do any work for which the fire is required, even so, gods and men, who practice good deeds which are inspired by their thoughts of the wisdom of the Buddha, generated by their paying of honour and homage to the jewel treasure of the Buddha's relics though he has passed away and savours not the honour and homage paid to him, attain by that act of homage the threefold bliss of men, bliss of gods and bliss of Nibbāna (the Deathless Realm.) For this reason also, O King, any act of homage or veneration to the Buddha although he has passed away and savours it not, is not barren but is attended with blessings and rewards.

"Now, O King, hear, too, another reason why any act of veneration or homage paid to the Buddha although he has passed away and savours it not, is not barren but attended with blessings and rewards. Suppose, O King, there were to arise a great and mighty gust of wind, and that then it were to die away. Would that wind enjoy the prospect of its arising again?" (So asked the Elder.)

"No, O Venerable One. A wind that has died away can have no thought or idea of arising again. And why? Because this (physical) Element of motion (vāyo dhātu) is devoid of volition and mental effort." (So replied the king.)

"Or would the word "wind" vanish, O King, when that wind had so died away?" (So asked the Elder.)

"Certainly not, O Venerable One, the word: "wind" will not vanish because fanning devices and hand fans are means for the production of wind. Any men who are feeling hot and who are

being oppressed by excessive heat can by means of fanning devices and hand fans by the exertion of their own strength and power, such as resides in individual men, produce a breeze, and by that wind allay their heat, or excessive warmth." (So replied the king.)

"In that case, O King, the saying of the heretics that: "Any act of honour or veneration paid to the Buddha who does not savour or relish it, is therefore, barren and fruitless." turns out to be false.

"Just as the great and mighty gust or wind which blew, ever so, O King, has the Exalted Buddha blown over the ten thousand world systems with the wind of his love, so cool, so sweet, so calm, so delicate. As it first blew, and then died away, so has the Exalted Buddha, who once blew with the wind so cool, so sweet, so calm, so delicate, of his love, now passed away to reach the final emancipation leaving no residue for a new mind-body complex. Just as, O King, a wind that has died away does not enjoy the prospect of its arising again, even so the Exalted Buddha who brings cheer and blessing to the world, has abandoned (all forms of) savouring or attachment, become fully detached and attained final peace. Just as, O King, those men are feeling hot and are being oppressed by excessive heat, even so gods and men are feeling hot and being oppressed by the excessive heat of Greed, Hate and Delusion. Just as the fanning devices and hand fans are means for the production of wind, even so the relics and jewel treasure of the wisdom of a Buddha are means of producing the threefold attainments i.e. bliss of men, bliss of gods and bliss of Nibbana (the Deathless Realm). Just as men who are feeling hot and are being oppressed by excessive heat can by fanning devices and hand fans, produce a breeze and by that wind, allay their heat or excessive warmth, even so can gods and men, by offering reverence to the relices, and the jewel treasure of the wisdom of a Buddha, though he has passed away to reach the final emancipation, and savours not any homage or reverence paid to him, cause wholesome activities arise within them and by such activities can allay and extinguish the three fires

of Greed, Hate and Delusion. Therefore is it, O King, that acts of homage and veneration paid to the Exalted not withstanding his having passed away and savouring them not, are not barren but are attended with blessings and rewards.

"Now hear, O King, another reason for contradicting the alien views of others. Suppose, O King, a man were to beat on a drum and thus produce its sound, and then that sound were to die away. Would that sound, O King, savour of its being produced again?" (So asked the Elder.)

"No, O venerable one. The sound has vanished. It can have no thought or idea of being reproduced. The sound of a drum when it has once been produced and died away, is altogether cut off. But, O Venerable One, a drum is a means of producing sound. And any man, as need arises, can by the effort of power residing in himself, beat on that drum, and so produce a sound." (So replied the king.)

"Even so, O King, the Exalted Buddha has passed away and reached the final emancipation leaving no residue for a new mind-body complex but only the following to function as a Teaching Buddha in his place:

1. the jewel treasure of his relics permeated by
   - (i) Morality (sila);
   - (ii) concentration (samadhi);
   - (iii) wisdom (paññā);
   - (iv) Fruition of Holiness (arahatta phala);
   - (v) Retrospective Knowledge (paccavekkhana-ñāna).
2. the Discourses and Higher Doctrine (sutta-abhidhamma)[1]
3. the Disciplinary Code (Vinaya); and

4. the Exhortations (Desana)."

"Thus the possibility of receiving the threefold attainments i.e. bliss of men, bliss of gods and bliss of Nibbana (the Deathless ream) is not cut off. Being in the three planes of existence who are oppressed by all forms of misery and woe and are thus yearning for respite and bliss can avail of the means afforded by the jewel treasure of the Buddha's relic, by the Discourses and higher Doctrine, by the Disciplinary code and the Exhortations and receive the threefold attainments i.e. bliss of men, bliss of gods and bliss of Nibbana (the Deathless Realm.)"

"For this reason also, O King, any act of homage or veneration to the Buddha although he has passed away and savours it not, is not barren but is attended with blessings and rewards."

"And this future possibility referred to by you, O King, has been foreseen by the Exalted Buddha, and spoken of, and declared, and made known, when he said: "It may be, O Anada, that some of you will think: The word of the Teacher (Buddha) is ended; we have no teacher any more: But it is not thus, O Anada, that you should regard it. The Doctrine (dhamma) and the Discipline (vinaya) taught and laid down by me, let them, when I am gone, be the Teacher (Buddha) to you.""

"The saying of the heretics that: "Any act of homage or veneration paid to the Buddha who has reached the final emancipation and savours not any such homage, etc., is barren and fruitless." Therefore turns out to be false. It is untrue, not according to fact, wrong and perverse. It is the cause of misery and woe. It has misery and woe as its end-result and leads down the road to perdition and the abyss of hell."

"Now, O King, hear yet another reason why any act of homage and veneration paid to the Buddha although he has passed away and savours not such homage, etc., is not barren but attended with blessings and rewards. Does the broad earth, O King, enjoy or relish all kinds of seeds being planted all over it?"

"No, O venerable one, it does not enjoy."

"Then how is it, O King, those seeds planted without being enjoyed and relished by the broad earth, do yet stand fast and firmly rooted, and expand into trees with great trunks and sap and branches and bearing flowers and fruit?"

"Though the earth, O Venerable One, does not enjoy on relish its being planted upon, yet it acts as a site for those seeds, as a means of their development. Planted on that site they grow, by its means, into trees with great trunks and sap and branches and bearing flowers and fruits."

"Then, O King, if the heretics say: "Any act of homage and veneration paid to the Buddha, who savours not any such homage is barren and fruitless, "such heretics by these words are destroying, defeating and contradicting their own views and beliefs."

"As the broad earth, O King, is the Exalted One, the purified one, the self-Enlightened one (to be regarded)."

"Just as the broad earth does not enjoy nor feel attached to anything, even so the Exalted Buddha does not enjoy nor feel attached to anything."

"Just as, O King, those seeds do stand fast and firmly rooted and expand into trees with great trunks and sap and branches, and bearing flowers and fruits, even so gods and men

(a) by standing firmly rooted to the practice of wholesome deeds inspired by their acts of homage and veneration paid to the relics and jewel treasure of the wisdom of the Buddha who has passed away and who enjoys not such acts of homage, etc., and

(b) by expanding into trees with great trunks in the form of concentration (samādhi), into sap in the form of the Doctrine (dhamma), and into branches in the form of Morality (sila);

are reaping the flowers of Deliverance (vimutti) and fruits of path and fruition (magga-phala)."

"Therefore is it, O King, that acts of homage and veneration paid to the Buddha, not withstanding his having passed away and not enjoying them, are not barren but are attended with blessings and rewards."

"Now, O King, hear, too, another reason why any act of homage and veneration paid to the Buddha although he has passed away and savours it not, is not barren but attended with blessings and rewards. Do camels, oxen, asses, goats, deer and men enjoy the breeding of worms (helminthes) inside their abdomen?"

"No, O Venerable One, they do not enjoy."

"Then how is it, O King, that not withstanding the non-enjoyment of those beings various families of worms (helminthes) are breeding with success inside their abdomens of those beings in spite of their non-enjoyment, and begetting offspring and descendants in large numbers and spread by rapid reproduction."

"Due to the predominance of their evil Kamma, O Venerable One, various families of worms (helminthes) are breeding with success inside the abdomens of those beings in spite of their non-enjoyment, and begetting offspring and descendants in large numbers and spread by rapid reproduction. Just so, O King, is it by the predominance of the (good Kamma generated by the thoughts or paying of homage and veneration to the) relics and wisdom of the Buddha not withstanding his having passed away and enjoying not any such homage, etc., that any act done to the Buddha is not barren but is attended with blessings and rewards. Now, O King, hear another and further reason why any act of homage and veneration paid to the Buddha although He has passed away and savours it not, is not barren but attended with blessings and rewards. Do men, O King, enjoy the onset of diseases by saying to themselves: "Let me be afflicted with the ninety eight kinds of disease."?"

"No, O Venerable One, they do not enjoy."

"Why, O King, do those diseases come to men who do not enjoy them?"

"They come, O Venerable One, because of their Evil conduct (duccarita) in their former births. But, O King, if evil deeds done in a former birth have to be pain for with suffering in the present life, then both good and evil done in the former births or done in the present life are not barren but are productive of results."

"For this reason also, O King, any act of homage or veneration paid to the Buddha although He has passed away and enjoys it not, is not barren but is attended with blessings and rewards."

"No, O King, hear another and further reason for the same thing. Did you hear, O King, of the ogre named Nandaka, who having wronged Elder Sāriputta, was swallowed up by the earth?"

"Yes, O Venerable One, I have heard of it. The story is wide-spread."

"Did Elder Sāriputta, O King, enjoy the fact that the ogre Nandaka was swallowed up by the earth?"

"Though the world of gods and men, O Venerable One, were to be turned upside-down, though the sun and moon were to fall upon the earth, though Sineru the king of mountains were to break up and scatter into places, yet would not Sāriputta the Elder have enjoy the fact that pain is inflicted on any creature. And why not? It is because, whatsoever cause there is in Sariputta the Elder to be angry or to do wrong, such a cause has been totally rooted out and totally cut off by him. And as, O Venerable One, all cause there of had thus been remove, Elder Sāriputta could not be angry with one who may even seek to deprive him of his life."

"But if, O King, Elder Sāriputta did not enjoy the fact that the ogre Nandaka was being swallowed up by the earth, how was it that Nandaka was so swallowed up?"

"Due to the predominance of unwholesome Kamma, O Venerable One, he was swallowed up by the earth."

"Then, if so, O King, the wrong act done to the Elder Sāriputta who does not enjoy (the downfall of his adversary) is not barren but is productive of results. By that token, O King, a wrong act done to one who does not enjoy (the downfall of his adversary) is not, due to the predominance of unwholesome Kamma, barren but is productive of evil Kamma-results."

"For this reason also, O King, any act of homage or veneration paid to the Buddha, not withstanding his having passed away and not enjoying them, are not barren but are attended with blessings and rewards."

"Now how many, O King, are those men who, in this life, have been swallowed up by the earth? Have you heard anything on that point?"

"Yes, O Venerable One, I have hard how many there are."

"Then tell me, O King, I ask of you."

"They are, O Venerable One, –

(i) A woman by the name of Cincamānavika;

(ii) A king of the Sakyan clan by the name of Suppabuddha;

(iii) The Elder named Devadatta;

(iv) The ogre named Nandaka;

(v) A rich merchant's son named Nanda. These are the five people who, I have heard, were swallowed up by the earth."

"And whom, O King, had they wronged?"

"They had wronged, O Venerable One, the Exalted Buddha and His disciples."

"Then, O King, did the Exalted Buddha or His disciples, enjoy the fact of their adversaries being swallowed up by the earth?"

"No, O Venerable One, they did not enjoy it."

"In that case, O King, any act of homage and Veneration paid to the Buddha, not withstanding his having passed away and not enjoying such homage, etc., is not barren, but is attended with blessings and rewards." (So explained the Elder.)

"Well have you, O Venerable Nāgasena, explained this deep question, and made it clear. You have lifted the veil and exposed what is hidden. You have destroyed the secret, dismantled the perplexity of the problem and demolished the jungle of intricacies and entanglements. Through contact with you, who far surpasses the leaders of other sects and schools of thought all alien views have been proved false and the protagonists of heretical views have become devoid of colour or radiance."

HERE ENDS THE FOREMOST QUESTION AS TO WHETHERE OR NOT HOMAGE PAID TO THE RUDDHA BRINGS BLESSTNGS AND REWARDS

(katādhikārasaphalapanho paṭhamo)

(Endtnotes)

1 INTRODUTION TO GUIDE THROUGH THE ABHIDHAMMA PITAKA BY NYANATILOKA MAHATHEARA (1878-1957)

(Anton Walter Florus Gueth)

Regarding the difference between the Sutta and the Abhidhamma, the "Higher Doctrine", it does not really so much concern the subject, but rather its arrangement and treatment. The subject in both is practically the same. Its main difference in treatment briefly stated, may be said to consist in the fact that in the Sutta the doctrines are more or less explained in the words of the philosophically incorrect "conventional" every-day language (vohara-vacana).....

2. QUESTION AS TO HOW OMNISCTENCE COMES INTO OPENRATION

(sabbaññubhāvapañha)

2. "O venerable Nāgasena, was the Buddha omniscient?"

"Yes, O King, the exalted Buddha was omniscient. But the insight of knowledge was not always and continually (consciously) present with him. The omniscience of the Exalted Buddha was dependent on (mental) Advertence (āvajjana). But if he did advert he knew whatever he wanted to know."

"Then, O Venerable One, the Buddha cannot have been omniscient, if his all-embracing knowledge was reached through (mental) advertence."

"Suppose, O King, there were —

a hundred cart-loads of paddy (8,000 baskets)

half a cart-load (40 baskets)

seven ambana (19 baskets)

two pyi (1/8 basket)

(8, 059 baskets, 1 quarter and 2 one-sixteenths)

"The number of grains of paddy as being contents of containers described above can be counted out within a thought-moment occupied by a single snap of fingers."

"Now there are these seven classes of mind."

BUDDHIST DICTIONARY BY NYANATILOKA MAHA THERA

VIÑÑĀṆA -KICCA: "Functions of consciousness', as exercised with a process of consciousness (citta-vithi). in the Abhidhamma Commentary and Visuddhi Magga 14 such functions are taught. Rebirth (patisandhi), sub-consciousness (bhavanga), advertence (āvajjana), Seeing, Hearing,

smelling, Tasting, Body-consciousness, Receiving (sampaticchana), Investigating (santirana), determining (votthapana), Impulsion (javana), Registering (tadarammana), Dying (cuti) ....

The process of the inner, or Mind consciousness , i.e. without participation of the 5 physical senses, is as follows: in case the mind-object entering the mind-door is distinct, then it passes through the stages of "Asvertence at the mind-door" (manodvaravajjana) the "Impulsive stage" and the "Registering stage", before finally sinking into the subconscious stream.

"Those, O King, who are full of passion (greed), hate, delusion, and defilement of ten kinds, and who are undeveloped in body, undeveloped in morality, undeveloped in mind, and undeveloped in wisdom – their thinking powers are brought into play with difficulty and act slowly. And why is it so? Because of the undeveloped condition of their minds. It is like the slow and heavy movements of a giant Bamboo - when it is being dragged along with its wide-spreading, extensive, overgrown, and interlaced vegetation, with its branches intricately entangled one with the other. Even, so slow and heavy are the movements of the minds of those who are full of passion (Greed) Hate, Delusion, and Defilement of ten kinds, and who are undeveloped in Body, undeveloped in Morality, undeveloped in Mind, and undeveloped in Wisdom. And why is it so? Because of the intricate entanglement of Defilements. This is the Mind of the first class belonging to the Worldings (puthujjana)."

"From it the second class of Mind is to be distinguished. Those, O King, who are stream-winners (sotapanna) for whom the gates of purgatory (hell) are closed, who have attained Nibbana by knowing the four Noble Truths, who have penetrated the Doctrine (pativeda)[1] – their thinking powers, so far as the three lower stages are concerned, are brought quickly into play, and act with ease. But as regards the higher regions they are brought into play with difficulty and act slowly. And why is this so? Because of their minds having been made clear as regards those three lower stages[2] and because of

the Defilements that still remain (to be vanquished in the higher stages) within them. It is like the movement of a giant bamboo which has a clean trunk as far as the third knot, but above that has its branches intricately entangled. So far as regards the smooth trunk, it would travel easily when dragged along, but it would stick obstinately as regards its upper branches. Even so, O King, those who are stream-winners (sotapanna) for whom the gates of purgatory (hell) are closed, who have attained Nibbana by knowing the four Noble Truths, who have penetrated the Doctrine (pativeda) - their thinking powers, so far as the as three lowers stages are concerned, are brought quickly into play, and act with ease. But as regards the higher regions they are brought into play with difficulty and act slowly. And why is this so? Because of their Minds having been made clear as regards those three lower stages and because of the Defilements that still remain (to be vanquished in the higher stage) within them. This is the Mind of the second class, belonging to the stream-winners (sotānana)."

"From these the third class of Mind is to be distinguished. Those, O King, who are Once-Returners (sakadāgāmin) in whom greed, Hate, and Delusion are reduced to a minimum, - their thinking powers, so far as the five lower stages are concerned, are brought quickly into play and act with ease. But as regards the higher regions they are brought into play with difficulty, and act slowly. And why is this so? Because of their minds having been made clear as regards those five stages, and because of the Defilements that still remain (to be vanquished in the higher stages) within them. It is like the movement of a giant bamboo which has a clean trunk as far as the fifth knot, but above that has its branches intricately entangled. So far as regards the smooth trunk it would travel easily when dragged along, but it would be moved with difficulty as far as its upper branches are concerned. This is the mind of the third class belonging to the once-Returners (sagadāgāmin)."

"Form these the fourth class of mind is to be distinguished. Those, O King, who are Never-Returners (anāgāmin) who have completely got rid of the five lower fetters (samyojanā)[3] – their thinking powers, so far as the ten stages are concerned, are brought quickly into play, and act with ease. But as regards the higher regions they are brought into play with difficulty, and act slowly. And why is this so? Because of their minds having been made clear as regards those ten stages and because of the Defilements that still remain (to be vanquished in the higher stages) within them. It is like the movement of a giant bamboo which has a smooth trunk as far as the tenth knot, but above that has its branches intricately entangled. This is the Mind of the fourth class belonging to the Never Returners (anāgamin)."

"From these the fifth class of Mind is to be distinguished. Those, O King, who are Holy ones (arahat), in whom all Biases (asava)[4] have ceased, whose Impurities have been washed away, whose Defilements have been expectorated, who have trodden the path (magga) (practiced the sublime Doctrine) who have accomplished the task, who have unburdened this load of mind-body complex, who have attained forever the fruition of Holiness (arahatta-phala), for whom the fetter of the craving after any kind of future life has been broken to pieces, who have the four kinds of Analytical knowledge (patisambhida), and who are purified as regards all that a Disciple can be or do - their thinking powers, as regards all that a disciple can be or do, are brought quickly into play, and act with ease. But as to the thinking powers which are within the reach of the individual or silent Buddhas (pacceka-buddha), they are brought into play with difficulty and act slowly. And why is this so? Because of their having been made pure as regards all that a Disciple can be or do, but not as regards that within the reach of the Individual or silent Buddhas (pacceka-buddha). It is like, O King, the movement of a giant bamboo which has been pruned of the branches arising out of all its knots and which, therefore, when dragged along moves quickly and with ease, because of its smoothness all along, and

because of its being unencumbered with the jungly growth of vegetation. Even so, O King, those who are Holy ones (arahat) in whom all biases (āsava) have ceased, whose Impurities have been washed away, whose Defilements have been expectorated, who have trodden the path (magga) (practiced the sublime Doctrine, who have accomplished the task, who have unburdened this load of Mind-body complex, who have attained forever the fruition of Holiness (arahatta-phala), for whom the fetter of the craving after any kind of future life has been broken to pieces, who have the four kinds of Analytical knowledge (patisambhidā), and who are purified as regards all that a Disciple can be or do - their thinking powers as regards all that a Disciple can be or do, are brought quickly into play, and act with ease. But as to the thinking powers which are within the reach of the individual or silent Buddhas (pacceka-buddha) they are brought into play with difficulty, and act slowly. And why is this so? Because of their having made pure as regards all that a Disciple can be or do, but not as regards that within the reach of the individual or silent Buddhas (pacceka-buddha). This is the mind of the fifth class belonging to a Holy one (arahat)."

"From these the sixth class of mind is to be distinguished. Those, O King, who are individual or silent Buddhas (pacceka-buddha) dependent on themselves alone for enlightenment, wanting no teacher, dwelling alone like the solitary horn of the rhinoceros, who so far as their own higher life is concerned, have minds pure and stainless - their thinking powers, so far as the life of individual or silent Buddhas is concerned, are brought quickly into play, and act with ease. But as regards all that is within the province of a supremely Enlightened Buddha they are brought with difficulty into play, and move slowly. And why is this so? Because of their purity as regards all within their own province, and because of the immensity of the province of the supremely Enlightened Buddhas. It is like a man, O King, who would fearlessly cross, and at will, by day or night, a small river within his neighbourhood. But when he comes in sight of the mighty ocean, deep and wide, and unfathomable, and

sees no further shore to it, then would he stand hesitating and afraid, and make no effort to go into and swim across it. And why is this so? Because of his familiarity within his neighbourhood and because of the immensity of the mighty ocean. Even so, O King, those who are Individual or silent Buddhas, dependent on themselves alone for enlightenment, wanting no teacher, dwelling alone like the solitary horn of the rhinoceros, who so far as their own higher life is concerned, have minds pure and stainless - their thinking powers so far as the life of individual or silent Buddhas is concerned, are brought quickly into play, and act with ease. But as regards all that is within the province of a supremely Enlightened Buddha, they are brought with difficulty into play, and move slowly. And why is this so? Because of their purity as regards all within their own province, and because of the immensity of the province of the supremely Enlightened Buddhas. This is the Mind of the sixth class belonging to an individual or silent Buddha (pacceka-buddha)."

"From these the seventh class of mind is to be distinguished. Those, O King, who are supremely Enlightened Buddhas, having all knowledge, being endowed with the tenfold powers, confident in the four modes[5] of just self-confidence, endowed with the eighteen characteristics of a Buddha, whose conquest knows no limit, from whose infinite knowledge nothing is hid - their thinking powers are on every point brought quickly into play, and act with ease. And why is this so? Because of their purity in all respects suppose, O King, a dark well burnished, free from rust and dirt, shorn of knots and bulges, with a fine edge, straight and without a bend or twist in it, were to be set on a powerful crossbow. Would there be any tardiness or entanglement if it were discharges by a powerful man against a piece of fine linen, or cotton fancy cloth or delicate wool work?" (So asked the Elder.)

"No, O Venerable One. And why? Because the stuff is so fine, and the dart so highly tempered and the discharge so powerful." (So replied the king.)

"Even so, O King, those supremely Enlightened Buddhas, who are having all knowledge, being endowed with the tenfold powers, confident in the four modes of just self - confidence, endowed with the eighteen characteristics of a Buddha, whose conquest knows no limit, from whose infinite knowledge nothing is hid - their thinking powers are on every point brought quickly into play and act with ease. And why is it so? Because of their purity in every respect. This is the Mind of the seventh class belonging to an omniscient (supremely Enlightened) Buddha."

"Now of these seven classes of mind, O King, the last - the thinking of the omniscient Buddha - altogether outclasses the other six and is clear and active in its high quality by as many number of times as is calculable in terms of āsankheyya.[6] It is because the mind of the omniscient Buddhas is so clear and active that he displays the miracle of appearance of phenomena of opposite character in pairs as e.g. streaming forth of fire and water (yamaka patihariya)[7]. From that, O King, we may get to know how clear and active are the mental powers of a Buddha who is endowed with the sixfold glories."

"It is beyond words to cite an instance of the clearness and activity of the mind of a Buddha that surpasses the reason shown with regards to the miracle of streaming forth of fire and water."

"It is, O King, beyond our ken also to suggest that the mental powers involved in the display of the fire and water miracle constitutes a certain proportion such as one-fourths or one-eights of the omniscient Buddhas' (infinite) mental powers. The omniscient of the Exalted Buddha, O King, was dependent on (mental) advertence (āvajjana), but if he did advert he knew whatever he wanted to know."

"Now suppose, O King, a man were to pass something he already has in one hand to the other, or to utter a speech when his mouth is open, or to swallow some food that he has already in his mouth, or to open his eyes when they are shut, or to shut them

when they are open, or to stretch forth his arm when it is bent in, or to bend it in when it is stretched out - such activities as passing of something from one hand to the other or uttering a speech takes (comparatively) a long time. The all embracing knowledge of the omniscient Buddha is exceedingly quick and more easy in its action. His mental advertence (āvajjana) is exceedingly quick and because of this mental advertence he knew whatever he wanted to know. Yes even when they are not mentally adverting the Exalted Buddhas are not, even then, anything other than omniscient." (So explained the Elder.)

"But, O venerable Nāgasena, advertence (āvajjana) also requires a fervent search (pariyesanaya) for its functioning. I implore you now. Pray tell me convincingly and with (valid) reasons what constitutes "omniscience"." (So asked the King.)

"Suppose, O King, there were a rich man, great in wealth and property - one who had stores of gold and silver and valuables, and stores of all kinds of wheat, one who had rice, and barley, and dry grain, and oilseed, and beans, and peas, and every other edible seed, who had ghee, and oil, and butter, and milk, and curds and honey, and molasses in crystals, and molasses in liquid, all put away in jars, and pots and pans and every sorts of vessel. Now if a traveler were to arrive, one worthy of hospitality and one who was hungry; and all the cooked food in that rich man's house had been eaten up, and they were to take out of the rice-jar some rice and start cooking again. Would that rich man merely by reason of the deficiency in eatable stuff at that unusual time be rightly called poor or needy?" (So asked the Elder.)

"Certainly not, O Venerable One. Even in the palace of a universal Monarch there might be no cooked food (ready for eating) out of time, how much less in the house of a mere well - to do man?" (So replied the king.)

"Ever so, O King, with the all embracing knowledge of the omniscient Buddha when mental advertence (ãvajja) only is wanting.

When mental advertence is exercised with the all embracing knowledge (omniscient) the Buddha knew what he wanted to know." (So explained the Elder.)

"For a further illustration, O King, now suppose there were a tree in full fruit, with its branches bending by the weight of the burden of fruit each bore. Suppose also that not a single fruit had fallen from it. Could that tree, O King, be rightly called barren, merely because of the want of a fallen fruit?" (So asked the Elder.)

"No, O Venerable One (it cannot be rightly called barren). Falling off from trees is a necessary condition associated with all fruits, and yet when they have fallen off one can avail of them as much as one likes." (So replied the king.)

"Even so, O King, mental advertence (āvajjana) is a necessary condition associated with the all-embracing knowledge (omniscience) of the Buddha, which when exercised makes him know whatever he wishes to know." (So explained the Elder.)

"Does the all-embracing knowledge (omniscience) make the Buddha know whatever he wishes to know, O venerable Nāgasena, each and every time he exercises his mental advertence?" (So asked the king.)

"It is a fact, O King, that a Buddha knows what wishes to know each and every time he exercises his mental advertence (āvajjana). Just as when a universal monarch reflects to himself: "Let my celestial wheel-gift[8] come close to me. And no sooner is it thought of that it comes even so, O King, a Buddha knows whatever he wishes to know by the exercises of mental advertence in each case." (So explained the Elder.)

"The reasons advanced by you, O venerable Nāgasena, are valid, for the omniscience of the Buddha. I admit I am convinced that is so." (So replied the king).

HERE ENDS THE SECOND QUESTION ON HOW THE BUDDHA'S OMNISCIENCE COMES ABOUT

(buddhasabbaññubhāvapañho dutiyo)

(Endnotes)

[1] As distinguished from the mere acquisition of the worlding (pariyatti) or the practice (patipatti) of the Dhamma.

[2] (1) Personality-Belief (sakkaya-ditthi), (2) Skeptical Doubt (vicikiccha), and (3) Attachment to Rites and Rituals (silabbata-paramasa).

[3] FETTERS (samyojana) (First Five Lower, Last Five Upper)

(1) Personality-Belief (sakkāya-ditthi), (2) skeptical Doubt (vicikiccha), (3) Attachment to Rites and Rituals (silabbata-paramasa), (4) Sensual Greed (kama-rāga), and (5) Anger (patiga), (6) Greed for fine-material Existence (rupa-raga), (7) Greed for immaterial Existence (arupa-raga), (8) conceit, (māna), (9) Restlessness (uddhacca), and (10) Ignorance (avijja).

[4] ASAVAS;

Biases, Cankers, Fluxions, Outflows, Poisons, Intoxicants, or Impurities.

[5] VESARAJJAM;

Confidence. A Buddha has four subjects of confidence or fearlessness;

(1) buddhattha - Consciousness that he has attained omniscience;

(2) āsavakkhaya - Consciousness that he has freed himself from all Biases, cankers, fluxions, ect.;

(3) antarayika - Consciousness that he has rightly proclaimed the obstacles in the path to Deathlessness;

(4) niyyanika - Consciousness that he has rightly proclaimed the path to Deathlessness.

[6] P.T.S. DICTIONARY)

ASANKHEYYA: Incalculable, innumerable, nt. an immense period. (Childers" Dictionary)

ASANKHEYYO: Incalculable, Innumerable. The neut Asankkheyyam is the highest of the numerals, and is equal to 10,000,00020, or I followed by 140 ciphers. (p.t.s. dictionary)

[7] YAMAKA PATIHARIYA;

The miracle of the double appearance, a miracle performed by the Buddha in Savatthi to refute the heretical teachers. It consisted in the appearance of phenomena of opposite character in pairs, as e.g. streaming forth of fire and water. The miracle was repeatedly performed by the Buddha & is often referred to.

[8] CAKKARATANAM- the magic wheel of a cakkavatti monarch, which rolls before him when makes his royal progress from one continent to another. (Childers" Dictionary)

CAKKARATANAM- the celestial wheel gift having a thousand spokes, equipped with rim, navel and all other parts (line 12 page 6 the light of the Dhamma Magazine July 1953.)

3. QUESTION AS TO WHY DEVADATTA WAS ADMITTED TO THE ORDER OF MONKS

(devadattapabbajjapañha)

3. "Who was it, O venerable Nāgasena, that admitted Devadatta to the order of monks?"

"Those six young princes, O King, Bhaddiya and Anuruddhā and Ānanda and Bhagu and Kimila and Devadatta, together with Upali the barber - they all, when the Exalted One had attained to Buddhahood, left the Sākya home out of the delight they felt in him, and following the Exalted One, renounced the world. So the Exalted one admitted them all to the order."

"But was it not Devadatta who, after he had entered the order, raised up a schism within it?"

"Yes, O King, Devadatta, after he had entered the order, raised up a schism within it. No layman can create a schism, nor a female monk, nor one under preparatory instruction, nor a male novice nor a female novice. It must be a monk who is under no disability, who is in full communion, and a co-resident who can create a schism."

"And what Kamma (action), O Venerable One, does a schismatical person perform?"

"That person, O King, performs the Kamma (action) whose fruit (result) continues to operate for a world-period (kappatthitikam).[1]

"What then, O venerable Nāgasena, was the Buddha aware that Devadatta after being admitted to the order would raise up a schism, and having done so would suffer torment in purgatory (hell) for a would-period?"

"Yes, O King, the Buddha was aware that Devadatta after being admitted to the order would raise up a schism, and having

done so would suffer torment in purgatory (hell) for a would-period."

"If, O venerable Nāgasena, the Buddha was aware that Devadatta after being admitted to the order would raise up a schism, and having done so would suffer torment in purgatory (hell) for a world-period, then the saying that the Buddha was compassionate and merciful, was forever a protector, was a seeker of all that was good, was one who removes harm and provides welfare and blessing to all beings – that saying must be wrong. If, on the other hand, the Buddha had admitted Devadatta to the order not being aware (beforehand) of those oncoming events, then he cannot have been omniscient. This other double pointed dilemma is (now) put to you. Unravel this tough skein, break up the alien views of others. In future times it will be hard to find monks like to you in wisdom. Here in then show your skill!" (So asked the king.)

"The Exalted Buddha, O King, was indeed compassionate and merciful and all-knowing too. When through his all - embracing knowledge (omniscience) he examined Devadatta's future destiny, the Exalted Buddha perceived how, having accumulated evil karmic actions, Devadatta would pass for more than a hundred thousand million world-periods from torment to torment, and from perdition to perdition. This he saw with his all-embracing knowledge (omniscience). And the Exalted Buddha know also that the infinite Kamma of Devadatta would, because he had entered the order within the Doctrine and Discipline (sasana) (of Gautama Buddha) become finite, and the infinite sorrows (to come) due to the past evil Kamma as aforesaid would also thereby become limited. That person to whom Deliverance was (then) denied (mogha purisa) would, the Buddha knew, still perform that deed that would make him suffer for a would-period, whether or not he was admitted to the order. Knowing all these, and in his mercy, the Buddha admitted Devadatta to the order."

"In such a case, O venerable Nāgasena, the Buddha first wounds a man and then applies ointment on the wound, first throws a man down a precipice and then reaches out to him an assisting hand, first kills him and then seeks to prolong his life. For this reason, the Buddha is one who first gives pain and then makes a present (upadahatti) of bliss." (Thus said the king.)

"The Exalted Buddha, O king, woulds the beings with the welfare of the beings in view; he throws them down with their welfare and benefit in view; he kills them with their welfare and benefit in view. The Exalted Buddha, O king, works for the advantage of the beings by wounding them, works for the advantage of the beings by throwing them down, works for the advantage of the beings by killing them."

" Just as, O king, mothers and fathers work for the welfare of their children by wounding them or by throwing them down, even so, O king, the Exalted Buddha wounds the beings with the welfare of the beings in view; thrown them down with their welfare in view, and kills them with their welfare and benefit in view. The Exalted Buddha, O king, works for the advantage of the beings by wounding them, works of the advantage of the beings by throwing them down, and works for the advantage of the beings by killing them. So by whatsover method an increase in the virtue of beings can be brought about, by that method does the Exalted Buddha contribute to the good of all beings."

"If Devadatta, O king, had not entered the order, then as a layman he would accumulate evil kammic actions leading to states of woe, and so passing for more than hundred thousand million world-periods from torment to torment and from ferdition to perdition, he would have suffered constant pain. Knowing all these, and in His mercy, the Exalted Buddha admitted Devadatta to the order. Knowing and having mercy with the reflection: "If Devadatta were to enter the order of monks within the realm of my Doctrine

and Discipline (sāsana) the infinite sorrows (to come) due to his past evil kamma would become limited." He adopted that means making Devadatta's heavy burden of sorrow light."

"Just as a man of influence, O king, by the power of his wealth or reputation or prosperity or birth, when a grievous penalty has been imposed by the king on some friend or relative of his, would make it light by the ability arising from the trust reposed on him; even so the Exalted Buddha by admitting Devadatta to the Order, and by the efficacy of the influence of Morality, Concentration, Wisdom, and Deliverance, made light the heavy burden of sorrow of Devadatta, who would have had to suffer from more than a hundred thousand million word-periods."

"Just as a clever physician, O king, would make a grievous sickness light by the aid of a powerful medicinal drug, even so did the Exalted Buddha, in his knowledge of the right means to an end, admit Devadatta to the Order and thus make his grievous pain light by the aid of the medicine of the Dhamma. Actuated by the strength of mercy He made light of the burden of Devadatta who, otherwise, would have to suffer pain for more than a hundred thousand million word-periods."

"Was the Buddha then, O king, guilty of any wrong in that He turned Devadatta from being a man of much sorrow into being a man of less sorrow?"

"No indeed, O Venerable One. The Exalted Buddha committed no wrong, not even to such small extent as the quantity of milk obtained by a single stroke of milking. For whatsover reason the Exalted Buddha admitted Devadatta to the Order, accept O king such reason at its full value!"

"Now, O king, hear also another reason why the Exalted Buddha admitted Devadatta to the Order. Suppose men were to seize and hurry before the king a robber who had committed a crime, saying: "This is, O your Majesty, the robber who had

committed a crime. Inflict upon him such punishment as your Majesty think fit!" And thereupon the king were to say to them: "Take this robber then, my men, outside the city, and there on the place of execution cut off his head." And they in obedience to his orders were to take that man accordingly towards the place of execution. And some man who was high in office near the king, and of great reputation and wealth and property bestowed upon him by the king, and whose word was held of weight, and whose influence was great should see him. And he were to have pity on him and were to say to those men: "Stay, good fellows. What good will cutting of his head do to you? As no benefit will thus accrue, cut off this robber's hand or foot only and spare his life. I will explain to the king the fact of cutting off this robber's hand or foot but sparing his life." And they at the word of that influential man were to cut off the robber's hand or foot but spare his life. Now would that man of power who had acted so towards him has been a benefactor to that robber?"

"O Venerable One that man was a giver of life to that robber. And having saved robber's life where is the fact of his not having done his duty towards the robber? But in fact, pain was inflicted on the robber in cutting off his hand or foot. So, would that kindhearted man be guilty of any wrong on account of the pain involved therein?"

"That robber, O Venerable One, was experiencing pain on account of the crime of stealing he had committed. But the man who saved his life did him no harm."

"Just so, O king, the Exalted Buddha having mercy and with the reflection: "If Devadatta were to enter the Order of Monks within the realm of my Doctrine and Discipline, (sāsana) the infinite sorrows (to come) due to his past evil kamma would become limited." admitted Devadatta to the Order. And Devadatta's sorrows, O king, became limited, for at the moment of his death he took refuge in the

Exalted Buddha for the rest of his existences when he expressed the affirmation:

"In Him who is supreme in all the three words;

In Him who as the god of purity (visuddhi) excels all gods conventionally designated (sammuti) and all gods that are womb-born (upapatti);

In Him who disciplines all that should be disciplined;

In Him who seethe all around unmarred by anything;

In Him who is omniscient;

In Him who is possessed of more than a hundred glories and bodily marks of a real superman;

–tis in him I refuge take

Through all the lives I may have to live.""

"If you divide this word-period, O king, into six parts it was at the end of the first part that Decadatta created schism in the Order. After he has suffered the other five in purgatory he will be released, and will become an Individual or Silent Buddha (paccekabuddha) under the name of Aṭṭhissara. Has not the Exalted Buddha, O king, by bringing this about been doing His duty for the good of Devadatta?" (So asked the Elder.)

"By whatsover means, O Venerable One, the Buddha has given cause for Devadatta to attain the enlightenment of an Individual or Silent Buddha by such means has He therefore given to Devadatta that should be given for his good. How can there be anything, that should have been done, left undone for the good of Devadatta?" (So replied the king.)

"But inasmuch as Devadatta, O king, having created a schism in the Order, suffers pain in purgatory, has not therefore the Exalted Buddha done him wrong?" (So asked the Elder.)

"No, O Venerable One, Devadatta as a result of creating schism in the Order, suffers pain in purgatory for a would-period. But the Buddha who puts an end to all sorrows has done no wrong." (So replied the king.)

"For whatsover reason the Exalted Buddha admitted Devadatta to the Order, O king, accept such reason at its full value."

"Here, O king, another and further reason why the Exalted Buddha admitted Devadatta to the order. Suppose in treating a morbid sore whose cavity was full of decomposed flesh, pus and worms that gave out stinking smells and was made worse by the pain that varied with constantly changing symptoms, by variations in tempereture and by the union of the three humours – windy, bilious, and phlegmatic – a capable physician were to anoint, it with a rough, sharp, bitter, stinging ointment to the end that the inflammation should be allayed. And when the inflammation had subsided and new flesh had filled up, suppose he were then to cut into it with a small knife and burn it with caustic. And when he had cauterized it, suppose he were to prescribe an alkaline wash, and anoint it with some drug to the end that the sore might heal up and the sick man recover his health. Now tell me, O king, would it be out of cruelty that the Medical man thus smeared with ointment, and cut with the small knife and cauterized with the stick of caustic, and administered an alkaline wash?" (So asked the Elder.)

"Certainly not, O Venerable One, it would be with kindness in his heart, and intent on the men's weal, that he would do all those things." (So replied the king.)

"By such activities as anointing that sick man with caustic ointments and drugs pain had been caused. Would not the physician who was capable of expelling sickness be guilty of any wrong in respect of them?"

"O Venerable One, that physician who was capable of expelling sickness was acting with kind intent and for the man's

weal. When he was performing such activities as anointing with drugs etc. How could he therein incur a wrong? It is of heavenly bliss rather that that physician who was capable of expelling sickness would be worthy." (So replied the king.)

"Even so, O king, was it in His mercy that the Exalted Buddha admitted Devadatta to the Order to release him from pain."

"Hear, O king, another and further reason why the Exalted Buddha admitted Devadatta to the Order. Suppose a man had been pierced by a thorn. And another man with kindly intent and for his good were to cut round the place with another sharp thorn or knife, and the blood flowing the while, were to extract that thorn. Now, O king, would it be out of evil intent that extracted that thorn?" (So asked the Elder.)

"Certainly not, O Venerable One. For he extracted that thorn with kindly intent and for the man's good. And if, O Venerable One, that man had not extracted that thorn, the man who was pierced the thorn might have died, or might have suffered such pain that he would have been near to death." (So replied the king.)

"Just even so, O king, was it of his mercy that the Exalted Buddha admitted Devadatta to the Order with a view to releasing him from pain. If the Exalted Buddha had not admitted Devadatta to the Order, he would have suffered in purgatory through a succession of existences and through hundreds of thousand million world-periods." (So explained the Elder.)

"O Venerable Nāgasena, the Exalted Buddha has indeed –

(1) turned Devadatta upstream when he was about to be swept away downstream with the flood on the river of the Round of Rebirths (samsara);

(2) put on the right path Devadatta who was traveling along the wrong one;

(3) lent support and arrested the fall as Devadatta was hurtling down the precipice; and

(4) raised (āropesi) Devadatta on to a well-balanced path while he was going along an uneven path." (So explained the Elder.)

"No one but a sage like you, O Venerable Nāgasena, could have pointed out the primary and subsidiary reason in support of your explanations unless he were wise as you!" (Thus said the king.)

HERE ENDS THE THIRD QUESTION AS TO WHY DEVADATTA WAS ADMITTED TO THE ORDER OF MONKS.

(devadattapabbajjapañho tatiyo)

(Endnotes)

[1] The beautiful simile in Samyutta-Nikaya may be mentioned here: "Suppose, O monks, there was huge rock of one solid mass, one mile long, one mile wide, one mile high, without split or flaw. At the end of every hundred years a man should come and rub against it once with a silken cloth. Then that huge rock would wear off and disappear quicker than a world-period."(Nyānatiloka's BUDDHIST DICTIONARY)

4. QUESTION REGARDING CAUSE OF EARTHQUAKE

(pathavicalanapañha)

4. King Milinda said: "O Venerable Nāgasena, the Buddha said thus: "There are, O monks, these eight causes for a violent earthquake." This is an inclusive statement; a statement which leaves is unequivocal and not lacking in definiteness. There can be no ninth cause for a violent earthquake. If there were one the Buddha would have mentioned it. It is because there is no ninth cause that he left it unnoticed. But we find another and a ninth cause of violent earthquake when we are told that on king Vessantara's giving his mighty largesse the earth shook seven times. If, O Venerable Nāgasena, there are only eight causes for a violent earthquake, then what we hear of the seven times repeated earthquake at the largesse of king Vessantara must be false. And if it is true that the seven times repeated earthquake occurred at the largesse of king Vessantara, then the saying: "There are, O monks, these eight causes for a violent earthquake." must be false. This question is double-headed, subtle, and hard to unravel by common people. It tends to cause bewilderment and groping in the dark and is also profound. It is now put to you. No one of less knowledge can solve it, only one as wise as you."

"O king, the Exalted Buddha has indeed said: "There are, O monks, these eight causes for a violent earthquake. But the seven times repeated earthquake at the might largesse of Vessantara was out of season and was an event of isolated occurrence. It is excluded from the eight causes for a violent earthquake and as such is not reckoned as one of these eight causes."

"Just as, O king, there are three kinds of well-known rains reckoned in the world – that of the early rainy season (vassiko), that of the winter months (hemantiko) and that of the middle months or rain (pāvusako). If, besides these, any other rain falls, that is not reckoned among the usual rains, but is called "a rain out of season"."

"Even so, O king, the seven times repeated earthquake at the might largesse of king Vessantara was an earthquake out of season and an event of isolated occurrence. It is excluded from the eight causes for a violent earthquake and as such is not reckoned as one of those eight causes."

"And again, O king, just as there are five hundred rivers which flow down from the Himalayas, but of these ten only are reckoned in enumerations of rivers – the Ganges, the Jumuna, the Aciravati, the Sarabhu, the Mahi, the Indua, the Sarassati, the Vetravati, the Vītaṁsa and the Sandabhāgā – the others not being included in the list because they are not flowing water at all seasons."

"Even so, O king, the seven times repeated earthquake at the might largesse of king Vessantara was an earthquake out of season and an event of isolated occurrence. It is excluded from the eight causes for a violent earthquake and as such is not reckoned as one of those eight causes."

"And again, O king, just as there are a hundred, two hundreds, two hundred or three hundred officers under the king, but only six of them are reckoned as officers of state – the commander-in-chief, the king's domestic chaplain, and the high treasurer, and the bearer of the state umbrella, and the king's body-guard and sword-bearer. And why? Because of their being intimately associated with the king's personal welfare. The rest are not reckoned, they are all called simply officers."

"Even so, O king, the seven times repeated earthquake at the might largesse of king Vessantara was an earthquake out of season and an event of isolated occurrence. It is excluded from the eight causes for a violent earthquake and as such is not reckoned as one of those eight causes."

"Now have you ever heard, O king, that during the present Doctrine and Discipline (sāsana)[1] (of Gotama Buddha) the fame of certain individuals has reached up to the realms of gods and men

and they were enjoying bliss even during their immediate life time due to the operation of the law of kamma that bears immediate fruit (diṭṭhadhammasukhavedaniyakamma) for acts of charity such as almsgiving performed by them?" (So asked the Elder.)

"Yes, O Venerable One, I have heard that during the present Doctrine and Discipline (sāsana) (of Gotama Buddha) the fame of certain individuals has reached up to the realms of gods and men and that they were enjoying bliss even during their immediate life time due to the operation of the law of kamma that bears immediate fruit (diṭṭhadhammasukhavedanīyakamma) for acts of charity such as almsgiving performed by them."

"There are seven of such individuals." (So replied the king.)

"Who were those seven, O king?"

"They were, O Venerable One, Sumana the garland maker, and Ekasātaka the brahman, and Puṇṇa the hired servant, and Mallikā the queen, and Gopālamātā the queen and Suppiyā the woman devotee, and Puṇṇā the slave-girl. It was these seven who were enjoying bliss even during their immediate life time and whose fame has reached up to the realms of gods and men."

"And have you heard of others, O king, who, even in their human body had been to the realms of gods in days long gone by?"

"Yes, O Venerable One, I have heard of them also."

"And who were they, O king?"

"They were, O Venerable One, Guttila the harpist, and Sādina the king, and king Nemi, and king Mandhatā. I have heard of these four having been to the realms of gods even in their human body. I have also heard of both good and evil deeds done long ago."

"But have you ever heard, O king, of the earth shaking, either now or in the past, and either once or twice or thrice, when a gift had been given?"

"No, O Venerable One, that I have not heard of."

"And I too, O king, though I have learnt the Paḷi scriptures all by heart and been devoted to study, and to hearing the Doctrine, in both letter and spirit, and to the acquirements of discipleship, and though I have been ready to learn and to sit at the feet of teachers to whom I put searching questions and from whom I received rational answers and instructions on points touching commentaries and guiding principles – I too have never heard of the earth shaking either once or twice or thrice when a gift had been given by any person except only in the case of the splendid gift of Vessantara the glorious king. And between the times of Kassapa Buddha and of (Gotama Buddha) a former prince of the Sakyan royal blood, there have rolled by countless billion years, but in all that periods, O king, I have not heard it said: "When such and such a person gave a gift the earth shook, either once, twice or thrice." It is at no common effort, O king, at no ordinary struggle, that the great earth is moved. It is when overborne by the weight of tremendous virtue, overpowered by the burden of nobility of acts which testify of absolute purity, that, unable to support it, the broad earth trembles, shakes upheavelly and shake violently with convulsive motions."

"Then, O king, it is as when a cart is over laden with too heavy burden, and the nave and the spokes are split, and the axletree is broken in twain. Even so, O king, when overpowered by the burden of nobility of acts which testify of absolute purity, that, unable to support, the broad earth trembles, shakes upheavelly and shakes violently with convulsive motions."

"Then, O king, it is as when the heavens, overspread with the waters of the tempest driven by the wind, and over weighted with the burden of the heaped-up rain-clouds roar and rumble with booming and crashing sounds, renting the atmosphere with might thunders and noises of concussion. Even so, O king, when overpowered by the burden of enormous forces of virtue endendered by the might largess of king Vessantara that, unable to support, the

broad earth trembled, shook upheavelly and shook violently with convulsive motions. Because, O king, the mind of king Vessantara was –

not motivated by thoughts of Greed (rāga);

not motivated by thoughts of Hate (dosa);

not motivated by thoughts of Delusion (moha);

not motivated by thoughts of conceit (māna);

not motivated by wrong Views (diṭṭhi);

not motivated by Defilements (Kilesa);

not motivated by thoughts of Reasoning (vitakka);[2]

not motivated by thoughts of discontentment (arati); but was tremendously motivated by thoughts of almsgiving (dāna)."

"And it was on giving, ever and without end, that his mind was set and his thoughts forever were thus: "Let whomsoever who are alms-receivers and who for whatsoever reason have not yet come, now arrive! Let all who come receive whatever they want and be filled with happiness!""

"And on these ten conditions of heart, O king, was king Vessantara's mind always fixed. And which are the ten? –

(1) on rigid self-discipline (dame); (2) on mental equilibrium (same); (3) on forbearance (khanti); (4) on control of senses (indriyasaṁvara); (5) on fundamental morality (yame); (6) on super-imposed morality (niyame); (7) on non-anger (akkode); (8) on non-cruelty (avihiṁsāyaṁ); (9) on veracity (vacī-saccā); and (10) on purification (soceyya)."

"King Vessantara had, O king, abandoned all seeking after his animal desires. All desire for a rebirth in the human world or the world of gods had subsided in him. His preoccupations were

devoted solely to seeking a life of purity (brahmacariya-esanāya). He had, O king, given up the caring for himself, and devoted himself thenceforth to caring for others alone. His mind was fixed in a large measure, on the thought: "How can I make all beings to be at peace and harmony, healthy, and wealthy and long lived?" And when, O king, he was giving things away, he gave –

not for the sake of favourable rebirth;

not for the sake of wealth;

not for the sake of receiving gifts in return;

not by way of bribery and corruption;

not for the sake of long life for himself;

not for the sake of personal beauty;

not for the sake of personal happiness;

not for the sake of personal strength;

not for the sake of influence, power and fame;

not for the sake of his son; and

not for the sake of his daughter;

but it was for the sake of supreme wisdom and for the sake of the jewel treasure of supreme wisdom that he gave gifts so immense, so immeasurable and so unsurpassed in sublimity. True is this saying. It was when he had attained to that supreme wisdom that uttered the verse:

"When I gave away all of them,

Prince Jāli my son and princess

Kaṇhā Jina my daughter and queen

Maddī, my devoted wife

I gave them all away with no thought

Of prize or gain

But with Supreme Wisdom

Or Buddhahood as the sole aim.""

"The angry man, O king, did the great king Vessantara conquer by non-anger.

"The evil man, did he conquer by doing good

The stingy man, did he conquer by giving.

The liar did he conquer by saying the truth.

All kammically unwholesome deeds, did he conquer by the exercise of kammically wholesome deeds."

"When the splendid largesse was taking place, the great winds on which the broad earth (supported by water) rests below, were agitated by the full force of the enormous power of influence resulting from the generosity of Vessantara, the glorious king. And little by little, one by one these great winds began to blow confusedly and up and down and towards each side the earth swayed and the mighty trees rooted in the soil began to totter. The billowy clouds were then hurrying away hither and thither in huge masses in the vast expanse of the sky. The terrible winds arose laden with dust, and the heavens rushed together and the hurricanes blew with violent blasts, and a great and terrible mighty noise was given forth. And at the raging of those winds, the waters little by little began to move, and at the movement of the waters the great fish and the tortoise and other marine creatures were taken with fright. And the waves began to roll in double breakers and the water denizens were all seized with fear and as the breakers rushed together in pairs, the roar of the ocean grew loud, and the spray was lashed into fury, and garlands of froth and foam arose. The great ocean swelled in a heap and the waters rushed hither and thither thus making the rivers flow upstream instead of downstream. And the Asuras and Garuḷas, and Yakkhas, and Nāgas shook with fear, and thought in their

alarm: "What now! How now! Is the great ocean being turned upside down?" and sought with terror-striken hearts, for a way of escape. And as the water on which it rests was trouble and heated up to boiling point, then the broad earth began to shake and with it the mountain ranges and the ocean depths. When the broad earth shook all mountain peaks and rocky crests of Sineru in its seven tiers (sattarabbhan) moved spirally and then became bent double like the tips of reed or cane scorched with fire. And at the trembling of the earth, the serpents, and mongoose, and cats and jackals, and boars and birds of the air became mentally deranged and the Yakkhas of inferior power wept, while those of greater power bursted into shrieks of laughter."

"Just, O king, as when a huge cooking pot which is full of water is filled with rice grains and heated with fire after placing it on hearth stones. The fire burning from below first of all heats the cooking pot. The heated pot makes the water hot which in turn makes the rice grains hot. When the rice grains become hot they either float or dive to the bottom. A mass of bubbles arises in the boiling water and a garland of foam is formed."

"Even so, O king, king Vessantara gave away whatsoever is in the world considered most difficult to bestow, such as wife and offspring. By reason of the nature of king Vessantara's generosity in giving away gifts such as wife and offspring the great winds on which the water rests were unable to refrain from being agitated throughout, and on the great winds being thrown into confusion the waters were shaken, and on the waters being disturbed the broads earth trembled, and so then the winds and the waters and the earth become all three, as it were, of one accord by the immense and powerful influence that resulted from that mighty giving. And there was never another giving, O king, which had such power as that generosity of the great king Vessantara."

"And just, O king, as there are many gems of value found in the earth – the sapphire, and the great sapphire, and the wish-

conferring gem, and the cat's eye and the flax gem, and the Acacia gem, and the entrancing gem, and the favourite of the sun and the favourite of the moon, and the crystal, and the Khajjopanaka, and the topaz, and the ruby, and the Masara stone – but the glorious gem of the Universal Monarch is acknowledged to be the chief of all these and surpassing all, for the ray it diffuses lights up to a distance of about a league on every side."

"Even so, O king, of all the gifts that have ever been given upon earth, even the greatest and the most unsurpassed, that giving of the good king Vessantara is acknowledged to surpass them all. And it was, O king, on the giving of that mighty gift of king Vessantara, that the broad earth shook seven times."

"A marvelous thing meriting highest applause is it, O Venerable Nāgasena, of the Buddha and a most wonderful, that the virtues of a Buddha even, when a Bodhisat (in his embryonic stage) were so unequalled in the world, so forbearing was His demeanour and endowed was he with such a mind. Most wonderful is it that he held before him aims so high and endeavours so grand. You have made evident, O Venerable Nāgasena, the might of the Bodisats and a most clear light have you cast upon the perfection of the conquerors (pāramī ca jinānaṁ) you have shown how, in the whole world of gods and men a Tathāgata (the Being par excellence), as He continues the practice of the three kinds of His noble life, is the highest and the best. Well spoken, O Venerable Nāgasena. The Doctrine and Discipline (sāsana) of the conqueror has been exalted, the Perfection of the Conqueror has been glorified, the knot of heretical views has been cut asunder, the jar of challenges thrown in by the opponents has been broken into pieces, the dilemma so profound has been made clear, the jungle of entanglements has been disentangled and cleared away, the sons of the conqueror (jinaputtānaṁ) have received peace and harmony according to their hearts' desire. It is as you say, O best of the leaders of schools of thought, and I accept that which you have said."

HERE ENDS THE FOURTH QUESTION REGARDING CAUSE OF EARTHQUAKE

(pathavicalanapañho catutho)

(Endnotes)

[1] THE LIGHT OF THE DHAMMA MAGAZINE page 2 of April 1953 issue. page 44-45 of July 1961 issue.

Dhamma-vinaya (sāsana) page 245, 270 Burmese Translation of Nidāna-vagga-saṁyutta

Dhamma-vinaya (sāsana) (CHILDERS DICTIONERY)

SĀSANA: Order, Command, Message, Epistle, Instruction, Discipline, Scripture, (Buddhist) religion; or Dispensation (etaṁ buddha sāsana); This is the commandment of the Buddhas imasamiṁ sāsane: Under this dispensation:

[2] VITAKKO: Reflection, Thought, Argument, Reasoning (CHILDERS' DICTIONARY)

VITAKKA-VICARA: Thought-conception and Discursive Thinking (Nyanatiloka)

VITAKKA: Initial application (Transl'n of VIPASSANĀ Buddhist Dictionary)

DIPANI by Ven. U Nyana, Pathamagyaw)

5. QUESTION REGARDING KING SIVI'S TEARING OUT HIS EYES AND GIVING THEM AWAY

(sivirājacakkhudānapañha)

5. "O Venerable Nāgasena, your people say thus: "King Sivi gave his eyes to a Brahmin mendicant who asked for them, and when he had thus become blind and instead thereof divine eyes were produced for him." This statement is fraught with defects, it lays its speaker open to rebuke, it is faulty. For it is said in the Discourse (sutta): "When the cause has been destroyed, when there is no longer any cause, any basis left, then the divine eye cannot arise." So, O Venerable Nāgasena, if king Sivi gave his eyes away to the Brahmin mendicant who asked for them, the statement that he received new (divine) ones must be false; and if diving eyes arose to him, then the statement that king Sivi gave his eyes away to the Brahmin mendicant who came and asked for them must be false. This dilemma too is a double-pointed one, more knotty than a knot, more entwining than an entwinement, and more entangling than an entanglement. This double-pointed dilemma is now put to you, O Venerable One. Rouse up in yourself the desire to accomplish the task that is set to you to the refutation of those who are holding alien views." (So asked the king.)

"King Sivi gave his eyes away, O king, to the brahmin mendicant who asked for them. Harbor no doubt on that point. And instead thereof divine eyes were produced for him. Neither on that point should you harbor doubt."

"But then, O Venerable Nāgasena, may I ask? Can the divine eye arise when the cause of it has been destroyed, when no cause for it, no basis, remains?" (So asked the king.)

"Certainly not, O king."

"What then, O Venerable One, is the reason by which the divine eye in this case arose, notwithstanding that its cause had been

destroyed, and no cause for it, no basis, remained? I beseech you now. Convince me of the reason of this thing (in a valid way) in the first instance."

"What then, O king, is there in this world such a thing as Truth, by the asseveration of which true believers can perform the solemn Affirmation of Truth?"

"Yes, O Venerable Nāgasena, there is. And by solemn affirmation of truth the Sayers make the rain to fall, and fire to go out, and ward off the effects of poison, and accomplish many other things they want to do."

"Then, O king, that fits the case; that meets it on all fours when it is said that it was by the power of truth that those divine eyes were produced for Sivi the king. In- deed, it was by the power of the truth alone that the divine eyes arose even when no other cause was present for, Truth itself was, in that case, the cause of the production of those divine eyes."

"Suppose, O king, all beings were to make a solemn affirmation of truth and express their wish saying: "Let a mighty rain now fall! and the moment it was said, it were to bring about a heavy rainfall – would there in that case be any cause for rain accumulated in the sky by which the rain could be brought about?"

"No, O Venerable One, asseveration of Truth alone is the basis of production of that rain."

"Even so, O king, in the case put. There would be no ordinary cause. The Truth itself would be sufficient cause for the production of the divine eye!"

"Now suppose, O king, all beings were to make a solemn affirmation of Truth and express their wish saying: "Now, let the mighty blazing, raging mass of fire go out and the moment the asseveration was uttered the raging fire were to go out – would there be any cause, O king, for that fire to go out accumulated therein? "

"No, O Venerable One, asseveration of Truth alone is the basis of the momentarily going- out of that fiercely raging fire."

"Even so, O king, there would be no ordinary cause in the case of king Sivi. The asseveration of Truth alone is the basis of production of the divine eye."

"Now suppose, O king, all beings were to make a solemn Affirmation of Truth and express their wish saying: "Let this malignant poison become a healing drug!" and the moment the asseveration was uttered that malignant poison instantaneously turned into a healing drug, would there be any cause, O king, for that malignant poison instantaneously turning out into a healing drug accumulated therein?"

"No, O Venerable One, asseveration of Truth alone is the basis of that malignant poison instantaneously turning into healing drug."

"Even so, O king, there would be no ordinary cause. The asseveration of Truth itself alone is the basis of production of the divine eye."

"Now there is no other cause, O king, for knowing the four Noble Truths with penetrating insight, than the asseveration of Truth. It is only by means of asseveration of Truth that the four Noble Truths are knowble with penetrating insight. In the land of China, O king, there was a king of China, desiring to celebrate a royal regatta on the great ocean, performed at intervals of four months a solemn act of asseveration of Truth and then on his royal chariot he entered a; league's distance into the great ocean. Then in front of the head of his chariot the mighty waves rolled back, and when he returned they flowed once more over the spot. But, O king, could the ocean be so drawn back by the ordinary bodily power of all gods and men combined?"

"O Venerable One, even the very small quantity of water contained in a reservoir formed by a one-sided dam cannot be

drawn back by the ordinary bodily power of all gods and men combined, how much less the waters of the great ocean?"

"By this, O king, know then the force of Truth. There is no place which is not reachable with the aid of Truth."

"When Āsoka[1] the righteous ruler of Pātaliputta, as he stood one day in the midst of the townsfolk and the country people, if his officers and servants, and his ministers of state, beheld the Ganges river as it rolled along filled up by freshets from the hills, full to the brim and overflowing – the mighty stream five hundred leagues in length, and a league in breadth – he said to officers: "Is there any one, my good men, who is able to make this great Ganges flow backwards and up stream?""

""Nay, Your Majesty, impossible." said they."

"Now a certain courtesan, Bindumati by name heard people repeat the king's saying thus: "Can it be possible to make this great Ganges flow backwards and up stream?" Then she said to herself: "Here am I, a harlot in this country of Pātaliputta, by the sale of my body do I gain my livelihood. I follow the meanest of vocations. Let the king behold the power of an act of asseveration of truth performed even by such as I." Then that courtesan performed an act of asseveration of Truth. And that moment the mighty Ganges, roaring and raging, rolled back, up stream, in the sight of all the people!"

"Then when the king heard the din and the noise of the movement of the waves and whirlpools of the mighty Ganges, amazed, and struck with awe and wonder, he said to his officers: "How is this, that the great Ganges is flowing backwards?""

"O your Majesty, a certain courtesan Bindumati by name heard of your query and performed an act of asseveration of Truth, and on account of that courtesan's act of asseveration of Truth the great Ganges is flowing backwards upstream."" (So they replied.)

"Then filled with emotion, king Āsoka went himself in haste and asked the courtesan: "Is it true what they say, that it is by your act of asseveration of Truth that this great Ganges has been forced to flow back to flow backwards?"

"She said with supplication: "It is true, your Majesty.""

"And the king asked:

"How have you such power in performing the act of asseveration of Truth?"

"Whosoever, being of sound mind, would act according to your bidding?"

"By what authority is it that you have been able to make this mighty river Ganges flow backwards?""

"And that courtesan replied: "It is by virtue of the act of asseveration of Truth that I made this mighty river Ganges flow backwards.""

"But the king said: "How can any power of asseveration of Truth (of so high potentiality) reside in you – you who steals (husbands), is over-sexual, is lacking in mindfulness and moral shame, is mean, is with shattered morality (binnasīlavā) is totally devoid of moral shame (hirisatikkantikkhya) a beguiler of fools (andha janapalobhikaya)?""

"It is true, what your Majesty say. That is just the kind of creature I am. But even in such a one as I so great is the power of the act of asseveration of Truth that I could turn the whole worlds of gods and men upside down (parivatteyyanti) by it."

"Then king Āsoka said: "What is this act of asseveration of Truth? Come now, let me hear about it.""

""Whosoever, O your Majesty, gives me gold – be he a noble or a Brahman or a tradesman or a servant or one belonging to a class other than the aforesaid I regard them all alike. When I see: "He is a noble." I make no distinction in his favour. If I know: "He is a slave." I despise him not. Free alike from fawning and from dislike do I render service to him who owns me (for the time being). This, O your Majesty, is the basis of the act of asseveration on Truth by the force of which I turned this mighty river Ganges back." (So replied she with supplication.)"

"Thus, O king, (Milinda), that there is nothing which those who are steadfast to the truth may not receive as reward. And so

king Sivi gave his eyes away to the Brahmin mendicant who come and asked for them. And instead thereof divine eyes were produced for him and that happened by his solemn Affirmation of Truth as an act of asseveration of Truth. It is, indeed, said in the Discourse (sutta): "When the cause has been destroyed, when there is no longer any cause, any basis left, then the divine eye cannot arise." But that is only said of the eye, the insight, that arises out of Mind Development (bhāvanā). And thus O king, should you, take it." (So explained the Elder.)

"Well said, O Venerable Nāgasena, you have admirably solved the dilemma I put to you; you have rightly pointed out an apt rejoinder; you have thoroughly blown up the words of challenge and reproach leveled at you by the adversary. The thing is so, and I accept it thus." (Thus said the king.)

HERE ENDS THE FIFTH QUESTION REGARDING KING SIVI'S TEARING OUT HIS EYES AND GIVING THEM AWAY.

(Sivirājacakkhudānapañho pañcamo)

(Endnotes)

[1] The Thinkers Library, No-6

SHORT HISTORY OF THE WORLD BY. H.G. WELLS

Chapter XXIX

Page 104-105- KING ĀSOKA: For some generations after the death of Gotama, these high and noble Buddhist teachings, this first plain teaching that the highest good for man is the subjugation of the self, made comparatively little headway in the world. Then they conquered the imagination of one of the greatest monarchs the world has ever seen.

Āsoka, the monarch of whom we now have to tell, found himself in 264 B.C ruling from Afghanistan to Madras. ..... His reign of eight and twenty years was one of the brightest in the troubled history of mankind.

6. DILEMA AS TO CONCEPTION IN THE WOMB

(gabbhāvakkantipañha)

6. "The Buddha has, O Venerable Nāgasena, declared: "On the conjunction of three things, O monks, there is descent into the womb. As to this, there must be coitus of the mother and the father, it must be the mother's season (of menses) and the being destined for rebirth (gandhabha) must be present. On the conjunction of those things, O monks, conception takes place." This is an inclusive statement, a statement which leaves no room for anything to be supplement, a statement which is unequivocal and not lacking in definiteness, it does attain the character of a secret, and was declared in the mist of gods and men."

"There also are cases of conception taking place on the conjunction of only two things (i.e. without the coitus of both parents.) The hermit Dukula fondly twirled the navel of the female-hermit Pārikā with the thumb of his right hand immediately after her season (of menses) and thus produced an offspring to be known later as boy Sāma. The hermit Mātaṅga also twirled the navel of a Brahmani maiden named Diṭṭha Maṅgalikā with the thumb of his right hand immediately after season (of menses). By this act of hermit Mātaṅga in twirling that navel an offspring to be known later as youth Maṇḍhabyya was produced."

"If, O Venerable Nāgasena, the Buddha has actually declared: "On the conjunction of these three things, O monks, conception takes place."Then the saying that "Both of them – Boy Sāma and Youth Maṇḍhabyya were produced by twirling the navel (with the thumb)." must be false. If on the other hand, O Venerable One, the Buddha has actually declared: "The Boy Sāma, and the Youth Maṇḍhabyya were both produced by twirling of navel." then the saying: "On the conjunction of these three things, O monks, conception takes place." must also be wrong. This double headed question, too,

is very profound, very subtle. It is a mater within the scope only of those who are wise. To you has this puzzle been put. Cut off this journey of doubts and misgivings. Throw light by igniting the sublime lamp of knowledge."

"The Exalted Buddha, O king, has indeed declared: "On the conjunction of these three things, O monks, there is decent into the womb. As to this, there mother must be coitus of the mothers and the father, it must be the mother's season (of menses) and the being destined for rebirth (gandhabbha) must be present. On the conjunction of these three things, O monks conception takes place." The Exalted Buddha has also declared: "The Boy Sāma and the Youth Maṇḍhabyya were both produced by twirling of the navel."

"If, O Venerable Nāgasena, the Buddha made both of those declaration and if cogent reasons exist for clearing away any doubts and misgivings connected therewith then let such reason be made known to me." (So asked the king.)

"Have you, O king, ever heard of the saying that the boy Saṅkicca, and the hermit Isisiṅga, and the Elder Kumara Kassapa – were all three of them, conceived through certain contributory factors?" (So asked the Elder.)

"Yes, O Venerable One, I have heard of it. The story of their conception is widespread. The two female deer, just after their season of menses came to the place of urination of two hermits and drank off the urine together with the semen (sperm) mixed therein. Due to that urine mixed together with semen the Youth Saṅkicca and the hermit Isisiṅga came into existence. (In the case of Elder Kumara Kassapa it came about thus.) The Elder named Udāyi who made an approach to a monastery of female monks stared hard at the vagina of a female monk with lustful feeling and during the process semen (sperm) became let-loose and discharged into the yellow robe. Then the Venerable Udāyi said to that female monk: "Go, O sister, and bring water. I want to wash the lower garment."

"O, Venerable One, bring the lower garment here; I will wash it myself." There after it was just at the close of her season (of menses) that she sucked part of the semen with her mouth and inserted some into her vagina. As a result of these undertakings the Elder Kamāra Kassapa came into existence. In this way this episode became a talk of the people." (So replied the king.)

"Do you, O king, believe these saying?" (So asked the Elder.)

"Yes, O Venerable One, I believe them. There are strong reasons in support of the rational contentions made with the words: "It is due to this reason that comes about."" (So replied the king.)

"What, O king, is the causal factor in this case?" (So asked the Elder.)

"When the seed drops on the soil rendered fertile by ploughing and dressing up, would it not, O Venerable One, quickly germinate and develop in growth?" (So asked the king.)

"It will, O king, germinate and develop in growth." (So replied the Elder.)

"Even so, O Venerable One, it was at a time when that female monk was having seasons of menses and the womb was functioning well and also when the last menstrual discharges had spent their force and her season of menses closed, that she removed the semen (sperm) from the lower garment and inserted into that womb. And because of her insertion of that semen a conception firmly took place in that female monk. I therefore believe in the contributory factors involved in the formation of conception in that case." (So explained the king.)

"That is true, O king, I too admit the fact that an access of semen (sperm) into the vagina is liable to produce conception. Do you also, O king, accept the case of Elder Kumara Kassapa decent into the womb of his mother?" (So asked the Elder.)

"I accept it, O Venerable One."

"Very good, O king, you have now come back to my point of view. By merely explaining a single causal factor of a conception being brought about you would be rendering support to my point of view. As apart from it, there is the case of the two female deer which received conception due to their drinking of the urine (which contained semen). Do you, O king, believe the fact of conception taking place in those two female deer?" (So asked the Elder.)

"I believe it, O Venerable One. All food whatsoever, whether it is eaten, drunk, chewed or licked, descends to the womb. A fair and smooth arrival brings prosperity and blessing. All rivers that flow, O Venerable Nāgasena, flow into the great ocean. A fair and smooth arrival brings prosperity and blessings. Even so, O Venerable Nāgasena, all food whatsoever, whether it is eaten, drunk, chewed or licked, descend to the womb. A fair and smooth arrival brings prosperity and blessing. That is the reason why I believe. By entering through the mouth also a conception can take place." (So replied the king.)

"Well and good, O king, you have come firmly and closely to my views and stand-point. By drinking and sucking with the mouth, the conjunction of two things can also take place. Do you, O king, accept also the (stated reason for) conception of the Boy Saṅkicca, of the Hermit Isisiṅga, and of the Elder Kumāra Kassapa?" (So asked the Elder.)

"Yes, O Venerable One, I accept then. They amounted to a full complement of the contributory factors." (So replied the king.)

"The case of (conception of) the Boy Sāma, and of the Youth Maṇḍhabyya fall within the purview of the conjunction of the three things. They are fully in accord with the material and circumstantial factors of the cases formerly described. In that matter I will state the circumstances. These two – male Hermit Dukula and female Hermit Pārika – dwelt in the forest with their minds inclined towards solitude of sanctity and were striving for spiritual

advantages such as supernatural ecstasy, (jhāna), Path to deliverance (magga) and fruition (phala). The rigidity of their religious practice and training was such that their virtue made certain celestial abodes as high as the plane of Brahmas. Then Sakka, the king of the gods, approached these Hermit nights and mornings to pay his homage. That king of gods on reflecting with veneration and kindly interest, foresaw that those two hermits would in future become blind, and so addressed them thus: "O Venerable Hermits, pray adopt this only one suggestion of mine. Let a son be gotten to you. That son would be the means of support and a leaning staff for both of you." And the Hermits saying: "Stop where you are, O king of gods and say no more of such words." did not accept the suggestion of Sakka, the king of gods. A guardian and Well-wisher at all times, Sakka, the king of gods did make this request a second and a third time: "O Venerable Hermits, pray adopt this only one suggestion of mine. Let a son be gotten to you. That son would be the means of support and a leaning staff for both of you." For three times also the Hermits replied: "Stop where you are, O king of gods, give us no more advice about things which would indeed adversely effect our welfare. When would this body of ours remain unimpaired, undissolved? Let this body of ours become impaired and dissolved as in nature it is bound to! Let this great earth become destroyed! Let the summit of the rocky mountain crumble down! Let the sky be cragged and fissured! Let the moon and the sun become detached and fall! But never shall we get ourselves mixed with the coarse, mean and vulgar functions dictated by the laws of nature. Come not therefore into our presence. By coming close you, O king of gods, have cultivated intimacy with ourselves. To us you appear to be one who would work for our disadvantage."" (Thus said the Hermits.)

"Thereupon the king of gods who having not received a willful assent of those Hermits to his proposal raised the clasped hands to his forehead in supplication and requested again saying: "If, O Venerable Hermit, you are unable to adopt my (former) proposal then would you mind twirling the navel (of female-hermit

Pārika) with the thumb of your right hand during female-hermit Pārika's season (of menses)? By doing so she would receive conception, for this way of twirling is a contributory factor in a conjunction of things that bring about a conception (in the womb).'"" (Thus said the king of gods.)

"O king of gods, it is within bounds of probity for me to adopt your suggestion. By going that far our training in morality would not be impaired. So let it be according to your suggestion." (Thus assented both hermits.)

"At that time there was, in the plane of gods, a god –

(i) who had amassed to his credit a considerable measure of kammically wholesome (meritorious) deeds;

(ii) whose life-term as a god had already expired; and

(iii) who, if he so desired, could choose rebirth even in the clan of universal monarchs."

"Thereupon, the king of gods made an approach to that god and, with his clasped hands raised to his head, made this entreaty two to three times:

"Come hither, O thou god!

An auspicious day has now dawned for thee;

A task well-accomplished is attending you now

To a certain place have I made approach

Which place will be thy next pleasant abode.

Into the womb of a fair clan with thou descend

And grow prosperous under parents so grand.

Come! O come! Hearken my entreaty and adopt the plan."

"What, O king of gods, is the kind of being of which you have said in high praise over and over again?" (So asked that god.)

"They are the male hermit Dukula and the female hermit Pārika." (So replied the king of gods.)

Being pleased with the words of the king of gods that god gave his assent saying: "Very good, O king of gods. Let it be according to your wish. I can if I so wish, O king of gods, be reborn as a being of my own choice."

"In which of the following states would you like me to be reborn?"

Being born from eggs (andaja-paṭisandhi)

Being born from a womb (jalābuja-paṭisandhi)

Moisture-born beings (samsedaja-paṭisandhi)

Beings spontaneously manifested as at the age of sixteen years (upapatti-paṭisandhi)." (So asked the god)

"O my friend, take rebirth as a being born from a womb (jalābuja-patisandhi)." (So replied the king of gods.)

"Thereafter the king of gods calculated and fixed the oncoming day on which the event is due to take place, and then said to the Hermit Dukula: "On such a date, the menstrual period of female Hermit Pārikā will fall due. When that period arrives, you O Venerable Hermit proceed to twirl her navel with the thumb of your right hand."

"O king (Milinda), on the day calculated (and fixed by the king of gods) the female Hermit menstruated, and the god (gandhabbha) made itself present facing the entrance to the womb. The Hermit also twirled the navel of the female Hermit with the thumb of his right hand. In this way the conjunction of the three contributory factors took place. The twirling of the navel had made manifest the arising of sensual lust (rāga). Such sensual lust arose in that female hermit through the twirling of her navel. Do not, O king, consider that actual sexual intercourse alone constitutes an effective conjunction (union), for

a bursting-out into laughter also constitutes an effective conjunction (union);

a jovial talk (as between two persons) also constitutes an effective conjunction (union); and

fixing a contemplative gaze again-and-again also constitutes an effective conjunction."

"Because it is a precursor to the arising of sensual lust it is termed an effective conjunction through the twirling (of the navel), and because of the effective conjunction there arises conception or decent into the womb."

"Even without an actual sexual intercourse, O king, a conception (in the womb) arises merely through twirling (or caressing of the navel). As for example, O king, a burning fire dispels the chill from one who approaches near it, even though it is not caressed. Even so, O king, a conception arises merely through caressing without an actual sexual intercourse."

"There are, O king, four causal factors in the conception of beings in the womb. They are:

(i) the force of (destiny shaping) kammical actions;

(ii) the force of the origin or source of Birth;

(iii) the force of Heredity (species or lineage); and

(iv) the force of Aspiration.

In fact, however, all beings arise due to kamma, and kamma alone is the sole cause of their arising."

"How does, O king, the conception of beings takes place through force of (destiny shaping), kammical actions? Here, O king, those beings who have amassed to their credit a considerable measure of kammically wholesome (meritorious) deeds arises according to their own wish among the rich families of the ruling class, among

the rich families of the Brahmin class, among the rich families of the merchant class or in the heavenly abodes, or as –

Beings born from eggs (andaja-paṭisandhi)

Beings born from a womb (jalābuja-paṭisandhi)

Moisture-born beings (samsedeja-paṭisandhi)

Beings spontaneously manifested as at the age of sixteen years (upapatti-paṭisandhi)."

"Suppose, O king, there were a man who is wealthy, is possessed of much property, is possessed of much riches and gold and silver, is possessed of vast stores of desirable goods, is possessed of vast stores of food grains and has a great number of relatives and friends. If such a man were to feel inwardly the need for whatsoever thing such as woman-servant, man-servant, field, plantation, village, or market-town, he would whenever such need is felt purchase such thing by payment of property worth two to three times its value."

"Even so, O king, those beings who have amassed to their credit a considerable measure of kammically wholesome (meritorious) deeds arise according to their own wish among the rich families of the ruling class, among the rich families of the Brahmin class, among the rich families of the merchant class or in the heavenly a bodes, or as –

Beings born from eggs (andaja-paṭisandhi)

Beings born from a womb (jalābuja-paṭisandhi)

Moisture-born beings (saṁsedeja-paṭisandhi)

Beings spontaneously manited as at the age of sixteen years (upapatti-paṭisandhi)."

"In this way the conception of beings takes place through force of (destiny-shaping) kammical actions."

"O king the way in which the conception of beings takes place through the force of the origin (or source) of Birth, is as follows:

"The fowls, O king, become conceived on account of the wind. The egrets become conceived on account of the sound of falling rain. All kinds of gods are beings who are not conceived in the (mother's) womb. Such beings are conceived in various forms and manners. For instance, O king, mankind walks on earth in various forms and manners. Some of the mankind cover themselves (with clothe) only in front, some cover themselves (with clothe) only at the back, some are naked, some keep their heads shaven and wear white clothes, some keep their hair knotted, some keep their heads shaven and wear yellow-stained garments, some wear yellow-stained garments but keep their hair knotted, some keep their hair matted and wear yellow robes, some wear ropes (by winding them round the body). All of such mankind walk on earth in various forms and manners also. Even so, O king, are all of them who are but mere beings. The conception of such beings is taking place in variegated casts, creeds, forms and manners. This is the way in which the conception of beings takes place through the force of the Origin (or Source) of Birth."

"O king, the way in which the conception of beings takes place through the force of Heredity (Species or Lineage) is as follows:

There are, O king, four kinds of Heredity, Species or Lineage namely:

Beings born from eggs (andaja-paṭisandhi)

Beings born from a womb (jalābuja-paṭisandhi)

Moisture-born beings (saṁsedeja-paṭisandhi)

Beings spontaneously manifested (upapatti-paṭisandhi)."

"Of these four kinds a being who came from an unspecified plane of existence to be reborn as an egg-born (andajapaṭisandhi)

being, and is accordingly reborn, that being which arises in that species is called an egg-born being. ..... as womb-born (jalābuja-paṭisandhi) being. ..... as a moisture-born (saṁsedeja-paṭisandhi) being. ..... as a spontaneously manifested (upapatti-paṭisandhi) being, that being which arises in that species is called a being of the species corresponding to that in which such being is destined to be reborn."

"As for example, O king, there is a mountain in the Himālaya wilderness called Mount Nehru to which all birds flocked. All those birds (which flocked to Mount Nehru) because deprived of their original colours and were uniformly clothed with a colour like gold. Even so, O king, any being who is to be reborn and who came over from his original plane of existence and approaches the egg-born (andaja-paṭisandhi) species becomes deprived of its original species, or lineage, and arises as an egg-born being. ..... approaches the womb-born (jalabuja-paṭisandhi) species. ..... approaches the moisture-born (samdedeja-paṭisandhi) species. ..... approaches the spontaneously manifested (upapatti-paṭisandhi) species and becomes deprived of its original species, or lineage, and arises as a spontaneously manifested (upapatti-paṭisandhi). This is the way in which the conception of beings takes place through the force of Heredity (Species or Lineage.)"

"O king, the way in which the conception of beings takes place through the force of Aspiration is as follows:

In this world, O king, there is a family which is –

(i) without an offspring;

(ii) rolling in wealth;

(iii) possessed of right understanding or penetration of the truth about the fact that in the case of beings, only two things, namely, the wholesome and unwholesome actions done by them, are their own

properties that always accompany their life-continua, wherever they may wander in many a becoming or world cycle (Kammassakatā sammā-diṭṭhi);

(iv) devoutly attached to the three Jewel Treasures (the Buddha, the Doctrine, and the Holy order of Monks);

(v) adhering to rigid morality;

(vi) virtuously inclined; and

(vii) given to spiritual training."

"There also is a god who has amassed to his credit a considerable measure of kammically wholesome (meritorious) deeds, and whose life-term as a god has already expired."

"Then Sakka, the king of gods, with a view to affording permanent protection to that virtuous family, makes entreaties to that god, saying: "O my friend, aspire for (conception in) the womb of the queen belonging to the family with such and such a name." That god, by reason of the entreaty of the king of gods, aspires to be conceived in the womb belonging to that family."

"Mankind, O king, is desirous of earning merit. Seeing a monk whom they revere and venerate, they consider that the presence of such a monk brings welfare and prosperity to the whole folk and invite that monk to their homes. Even so, O king, Sakka the king of gods entreated that god and conveyed him to that family."

"In this way, O king, the conception of being takes place through the force of Aspiration."

"O king, the (would-be) Boy Sāma descended into the womb of female Hermit Pārika, because of the entreaty of Sakka, the king of gods. The (would-be) Boy Sāma had, O king, amassed to his credit a considerable measure of kammically wholesome (meritorious) deeds. The (would-be) parents were adherents to rigid morality and the one who made the entreaty was Sakka, the king of gods. Due to

the yearning and expectancy of the three persons combined, there came about the existence of the Boy Sāma. Just as, O king, a man in this world who is skilled in agriculture sows the germinal seed in a well-ploughed and well-watered field. In the absence of untoward incidents would there be any danger to the growth and development of such germinal seed?" (So asked the Elder.)

"No, O Venerable One, in the absence of untoward incidents the germinal seed would grow and develop quickly." (So replied the king.)

"Even so, O king, the Boy Sāma escaped all possible dangers, and due to the yearning and expectancy of the three persons combined, came into existence."

"Have you, O king, ever heard that due to harbouring wrongful thoughts against Hermits a whole rich and prosperous country, together with its population, become destroyed and disappeared?" (So asked the Elder.)

"Yes, O Venerable One, I have heard of it. All forests on land which are now known as Dandhaka forest, Majjha forest, and Mataṅga forest are those converted from formerly populous towns. I have heard that all those populous towns became destroyed and disappeared due to harbouring wrongful thoughts against Hermits." (So replied the king.)

"If, O king, a harbouring of wrongful thoughts against Hermits could bring about a destruction and disappearance of very rich and prosperous countries, would a harbouring of thoughts of veneration and reverence to those Hermits be likely to produce results?" (So asked the Elder.)

"It is likely, O Venerable One." (So replied the king.)

"If so, O king, the Boy Sāma came into existence due to the mental purity of three powerful persons, to the creation of the two Hermits, to the creation of Sakka the king of gods, and to the

creation of wholesome (meritorious) deeds. Bear in mind thus, O king."

"These three gods, O king, came into existence in the human species due to entreaties made by Sakka the king of gods. And who are the three? The Boy Sāma, king Mahāpanada, and king Kusa -- these are the three. They are, all of them, the Buddha-to-be." (So explained the Elder.)

"O Venerable Nāgasena! Well have you explained the subject matter of conception. You have described its causes succinctly. You have transformed darkness into light (of day.) You have disentangled the entanglement. Freed now are the minds from alien views challenges thrown at by adversaries. It is so as you say, and I accept that which you have said!" (Thus said the king.)

HERE ENDS THE SIXTH DILEMMA AS TO CONCEPTIOIN.

(gabbhāvakkantipañho chattho)

7. THE DILEMMA AS TO WEATHER THE SUBLIME TEACHING WILL DISAPPEAR OR NOT

(saddhammantaradhānapañha)

7. "O Venerable Nāgasena, it has been said by the Buddha: "But now, O Ananda, the Sublime teaching (saddhamma)[1] will endure only for five hundred years." But on the other hand the Buddha declared just before his passing away, in response to the question put by Subhadda the recluse: "But if, O recluse to the Subhadda, the monks in this Order live the perfect life, then the world would not be bereft of Holy Ones (arahats)." This is an inclusive statement, a statement which leaves no room for anything to be supplemented, a statement which is unequivocal and not lacking in definiteness. If, O Venerable Nāgasena, the Buddha had actually said: "But now, O Ānanda, the Sublime Teaching (saddhamma) will endure only for five hundred years." then the statement: "But if, O recluse Subhadda, the monks in this Order live the perfect life, then the world would not be bereft of Holy Ones (arahats)." must be false. If the Buddha had actually said: "..... then the world would not be bereft of Holy Ones (arahats)." then the statement: "But now, O Ānanda, the Sublime Teaching (sabdhamma) will endure only for five hundred years." must be false. This too is a double-pointed question, more confusing than confusion, more powerful than is powerful, and more knotty than there are knots. It is now put to you, O Venerable One. Show the extent of the power of your knowledge like a leviathan in the midst of the ocean." (So asked the king.)

"The Exalted Buddha, O king, had indeed said: "But now, O Ānanda, the Sublime Teaching (saddhamma) will endure only for five hundred years." And just before His passing away, the Exalted Buddha had also said to Subhadda the recluse: "But if, O recluse Subhadda, the monks in this Order live the perfect life, then the world would not be bereft of Holy Ones (arahats)." But these two

statements are outstanding from the view-points both of letter and of spirit. The former statement that refers to five hundred years deals with the limit of the duration of the Doctrine, the latter statement that refers to the world that would not be bereft of Holy Ones deals with the potential power of spiritual training and practice – two things widely distinct, an far removed one from the other as the zenith is from the surface of the earth, as purgatory is from heaven, as kammically wholesome deed is from kammically unwholesome deed, and as bliss is from woe."

"Notwithstanding its superfluousness, O king, let not your question go wasted. I will expound the matter further on its essential connection and give you answers. The Exalted Buddha had indeed said: "But now, O Ānanda, the Sublime Teaching (saddhamma) will endure only for five hundred years." In so saying, the Exalted Buddha was merely declaring the time of destruction of the Sublime Teaching (saddhamma), limiting the remainder of its existence. For He said" "The sublime Teaching, O Ananda, would endure for a thousand years if no women had been admitted to the Order. But now, O Ānanda, it will endure only for five hundred years." But in so saying, O king, did the Exalted Buddha foretell the disappearance of the Sublime Teaching (saddhamma) or prohibit the knowledge of the Four Noble Truths?" (So asked the Elder.)

"No, O Venerable One." (So replied the king.)

"The Exalted Buddha was, O king, merely declaring the time of destruction and limiting the remainder of the existence of the Sublime Teaching. As when a man whose property had been lost might produce all his remaining property and announce publicly: "So much property have I lost; so much is still left." – so did the Exalted Buddha make known to gods and men what had been lost and what remained by saying: "The Sublime Teaching, O Ānanda, will endure only for five hundred years." In so saying He was fixing a limit to the duration of the Sublime Teaching."

"The declaration made just before his passing away, in response to the question put by Subhadda the recluse: "But if, O recluse Subhadda, the monks live the perfect life, then the world would not be bereft of Holy Ones (arahats), which was meant to be relayed to the monks of the Order, deals with the potential power of spiritual training and practice. And you have confounded the limitation of a thing with the statement of what it is. But if you like I will tell you what the real connection between the two is. Therefore listen carefully, and attend trustfully to what I say."

"Suppose, O king, there were a reservoir quite full of fresh water, overflowing at the brim and with an embankment running all round it. Now if, when the water in that reservoir had not abated, there were a constant downpour of heavy rain above its surface, would the amount of water in the reservoir, O king, decrease or come to an end?" (So asked the Elder.)

"No, O Venerable One, the amount of water will not decrease nor come to an end?" (So replied the king.)

"But why not, O king?" (So asked the Elder.)

"Because of the continual downpour of the rain, O Venerable One." (So replied the king.)

"Even so, O king, is the great reservoir of the Sublime Doctrine of the teaching of the Conqueror ever full of the clear fresh water of the spiritual training and practice of morality and purity of life, and continues overflowing the embankment of the Sublime Teaching and going beyond all limits right up to the zenith. And if the sons of the Conqueror rain down it continuously, and in addition, the rainfall of still further spiritual training and practice of morality and purity of life, then will it endure for long, and the world will not be bereft of Holy Ones (arahats). It was with this end in view that the Exalted Buddha made the declaration: "But if, O recluse Subhadda, the monks in this order live the perfect life, then the world would not be bereft of Holy Ones (arahats).""

"Now suppose again, O king, a mighty fiery furnace were to be continually fed with hay, and dried firewood, and dried cow-dung would that fire go out?" (So asked the Elder.)

"No indeed, O Venerable One. Rather would it blaze more fiercely, and burn more brightly." (So replied the knig.)

"Even so, O king, does the Sublime Teaching of the Conqueror blaze and shine over the ten thousand world systems by the spiritual training and practice of morality and purity of life. And if, O king, in addition to that, the sons of the Buddha (monks) who

equipping themselves with the five virtues that conduce to a successful practice of mind-development (kammaṭṭhāna) devote themselves to such practice with zealous effort and unremitting vigilance;

cultivating a desire for walking the Path with the threefold training namely (i) Training in Higher morality (adhisīla-sikkhā), (ii)Training in Higher Mindedness (adhicitta-sikkhā) and (iii) Training in Higher Wisdom (adhipaññā-sikkhā), train themselves accordingly;

carry out to the full the moral precepts pertaining to (i) performance, and (ii) abstinence;

then this Sublime Teaching of the Exalted Buddha will endure for a very long time and the world would not be bereft of Holy Ones (arahats). It was with this end in view that the Exalted Buddha made the declaration: "But if, O recluse Subhadda, the monks in this Order live the perfect life, then the world would not be bereft of Holy ones (arahats).""

"Again, O king, suppose people were to continually polish with fine soft red powder a stainless mirror that was already bright and shining, well polished, smooth and glossy, would dirt and dust and mud arise on its surface?" (So asked the Elder.)

"No indeed, O Venerable One. Rather would it become to a certainty even more stainless and clean." (So replied the king.)

"Even so, O king, is the Sublime Teaching of the Conqueror stainless by nature, and altogether free from dust and dirt of Defilement. And if the sons of the Buddha –

by virtue of training in morality,

by spiritual practice, and

by ascetic (austerity) Means of Purification that tends to reduce Defilements to a minimum,

take notice and conduct themselves well, this Sublime Teaching of the Exalted Buddha will endure for a long time and the world would not be bereft of Holy Ones (arahats). It was with this end in view that the Exalted Buddha made the declaration: "But if, O recluse Subhadda, the monks in this order live the perfect life, then the world would not be bereft of Holy Ones (arahats)." For the Sublime Teaching of the Exalted Buddha, O king, has its root in the potential power of spiritual training and practice. If the potential power of spiritual training and practice does not disappear, the Sublime Teaching, which has spiritual training as its basis, endures." (So explained the Elder.)

"O Venerable Nāgasena, when you speak of: "The disappearance of the Sublime Doctrine" what do you mean by this expression?" (So asked the king.)

"There are three modes of the disappearance, O king, of a system of Doctrine. And what are the three?

The disappearance of Attainment of the Path and Fruition (adhigama);

The disappearance of Spiritual Training and Practice (paṭipatti) and;

The disappearance of the Outward Form of Monks (liṅgaṁ)."

"When, O king, Attainment of the Path and Fruition (adhigama) disappears, then even the man who trains himself aright

in it has no clear understanding of it. When Spiritual Training and Practice (paṭipatti) disappears, then the Code of Discipline for Monks promulgated by the Buddha also disappears and only the Outward Form of Monks remains. When the Outward From of Monks disappears, then the succession of the tradition (paveṇi) is cut off. These, O king, are the three modes of disappearance of the Sublime Doctrine." (So explained the Elder.)

"You have, O Venerable Nāgasena, well explained this dilemma so profound, and made it plain. You have destroyed the knot; when an approach is made to you who excel leaders of all other schools of thought, all alien views become abolished. You have broken into pieces all false views. You have caused an off-colour and lack-lustre (in all alien views and beliefs)." (Thus said the king.)

HERE ENDS THE SEVENTH DILEMMA AS TO WHETHER THE SUBLIME TEACHING WILL DISAPPEAR OR NOT

(sadhammantaradhānapañho sattamo)

(Endnotes)

[1] Sāsana: Doctrine and Discipline (dhammavinaya); Please see pages 245, 270, 332, 333, Burmese Translation of Nidānavagga Saṁyutta and the Light of the Dhamma Magazine page 2 of April 1953 issue and page 45 of July 1961 issue.

Saddhamma: The true dhamma, the doctrine of the good (PTS Dictionary)

8. DILEMMA AS TO WHETHER THE BUDDHA HAD TOTALLY CUT OFF KAMMICALLY UNWHOLESOME DEEDS (OF THE PAST)

(akusalacchedanapañha)

8. "O Venerable Nāgasena, had the Exalted One attained to Buddhahood after burning out all kammically unwholesome deeds (of the past) or was there still some unwholesome deeds remaining in Him?" (So asked the king.)

"The Exalted One, O king, attained to Buddhahood after burning out all kammically unwholesome deeds (of the past). There was no unwholesome deed left in the Exalted Buddha." (So replied the Elder.)

"But, O Venerable One, is it not a fact that disagreeable feeling had arisen in the body of the Buddha?" (So asked the king.)

"Yes, O king, at Rājagaha a splinter of rock pierced the foot of the Exalted Buddha, and once He suffered from dysentery, and once when the humours of his body were disturbed, the physician and surgeon Jīvaka administered to Him a purge, and once when He was troubled with wind the Elder (Ānanda) who waited on Him prepared hot water for Him." (So replied the Elder.)

"Then, O Venerable Nāgasena, if the Buddha had attained to the Buddhahood by burning out all kammically unwholesome deeds (of the past) in Himself, this other statement that a splinter of rock pierced the foot of the Buddha, and that He once suffered from dysentery, must be false. But if it is true that a splinter of rock pierced the foot of the Exalted One, and that He once suffered from dysentery, then the statement that the Buddha had attained to Buddhahood by burning out all kammically unwholesome deeds (of the past) in Himself must be false. In the absence, O Venerable One, of kammical actions (and fruits thereof) there can be no Feeling

(vedanā). All feeling has its causal factor in kammical actions. That Feeling is experienced due to kammical actions. This dilemma is double-headed and is now put to you with a request for your solving it." (So asked the king.)

"No, O king, it is not all Feeling that has its root in kammical actions (of the past). There are eight causes through which Feeling (vedanā) arises, and which is experienced by many beings (as disagreeable Feeling). And what are the eight? Superabundance of wind, and of bile, and of phlegm, the union of these humours, variations in temperature, allergic food, external agency and (the fruit of) kamma. Some of the Feelings, O king, arise in this world due to the Fruition (as resultant factor) of kammical actions (of the past). But from (either one or more of) these eight causes many beings are experiencing Feeling (of the disagreeable kind.) And therein whosoever maintains that: "It is kamma that injures beings is tantamount to denying and waving aside of the seven other causes. Such views of such individual are false." (So replied the Elder.)

"But, O Venerable Nāgasena, these (seven) causes of ailment – superabundance of wind, and of bile, and of phlegm, the union of these humours, variations in temperature, allergic food, and external agency have each of them also kamma as its origin, for they all produced by kamma!" (So reasoned the king.)

"If, O king, all ailments were really derived from kamma then there would be no characteristic marks by which they could be distinguished one from the other. When the wind is disturbed, it is so in one or other of ten ways – by cold, or by heat, or by hunger, or by thirst, or by over eating, or by standing too long, or by over exertion, or by running too fast, or by external agency or as the result of kamma. In one or other of these ten ways the wind is disturbed. Of these ten, nine do not act in a past life or in a future life, but in one's present existence. Therefore it is not right to say: "All ailments are due to kamma." When the bile, O king, is out of order it is due to disturbance in one or other of three ways – by

cold, or by heat, or by allergic food. When the phlegm, O king, is out of order it is due to disturbance either by cold, or by heat, or by allergic food and drink. When, O king, either of these three humours are disturbed or mixed, it brings about its own special distinctive ailment. Then there are O king, the special ailments such as the one arising from variations in temperature being due to variations in temperature; the one arising form allergic food being due to allergic food; the one arising from external agency being due to acts performed in one's present existence or in a past life. The ailment arising from kamma is due to acts performed in a past life. Thus, O king, what arises as the fruit of kamma is much less than that which arises from other causes. And the ignorant go to the extreme when they maintain: "Every ailment is produced as the fruit of kamma." No, one without a Buddha's insight can determine the extent of the reach of the kamma-result."

"Now when the Exalted Buddha's foot was torn by a splinter of rock, the pain that followed was not produced by superabundance of wind, and of bile, and of phlegm, the union of these humours, variations in temperature, allergic food, nor by the fruit of kamma, but only by external agency. For Devadatta, O king, had harboured hatred against the Exalted One during a succession of hundreds of thousands of births. It was in his hatred that he moved a mighty mass of rock (with the aid of a mechanical device) and made it drop with the design: "Let it fall on the Exalted One's head!" But two other rocky summits came and intercepted the mighty rock dropped by Devadatta before it reached the Exalted One; and by the force of the impact of those two rocky summits a splinter was torn off, and fell upon the Exalted One's foot, and made it bleed. Now, O king, this pain of the Exalted One due to bleeding must have been produced by the fruit (result) of His old kamma as well as by someone else's act. For beyond these two there can be no other kind of pain."

"It is, O king, just as when a seed does not germinate due either to the badness of the soil, or to a defect in the seed. Even so

this pain of the Exalted One due to bleeding must have been produced by the fruit (result) of His old kamma as wall as by someone else's act. For beyond these two there can be no other kind of pain."

"It is, O king, just as when food is not digested due either to a defect in the stomach, or to the badness of the food. Even so, O king, this pain of the Exalted One due to bleeding must have been produced by the fruit (result) of kamma as well as by someone else's act. For beyond these two there can be no other kind of pain."

"However, O king, as a matter of fact there can be no pain to an Exalted Buddha produced by the fruit (result) of kamma nor by allergic food. But He experienced pain produced by the remaining (six) causes. And by the pain He could suffer from these remaining causes it was not possible to deprive Him of life."

"There come to this body of ours, O king, compounded of the four elements, feeling desirable or undesirable, pleasant or unpleasant. Suppose, O king, a stone were to be thrown up into the air, and to fall again on to the ground. Would it be in consequence of any kammical act done in the past that the stone fell on to the ground?" (So asked the Elder.)

"No, O Venerable One, there is no reason in the broad earth which could experience the result of an act whether kammically wholesome or unwholesome. It would be reason of a present cause independent of kamma that the stone would fall to earth again."

"Well, O king, the Exalted One should be regarded as the broad earth. And as the stone would fall on it irrespective of any act done by it in the past, so also was it irrespective of any act done by Him in the past that the splinter of rock fell on the foot of the Exalted One."

"Again, O king, men in this world tear up and also dig the earth. Is it as a result of any kammical act done in the past that men tear up and also dig the earth?" (So asked the Elder.)

"No, O Venerable One." (So replied the king.)

"Even so was it, O king, that the splinter of rock fell on the foot of the Exalted One, but not as a result of any kammical act done by Him in the past; that He once suffered from dysentery but not as a result of any kammical act done by Him in the past; but due to the union of superabundance of wind, and of bile and of phlegm; and that whatsoever bodily disease fell upon him, such was not as a result of any kammical act done by Him in the past but of one or other of the six causes referred to above."

"For it has been declared, O king, by the Exalted One, by Him who is the god of gods, in the glorious collection called the Saṁyutta Nikāya in the prose sutta, called Moliya Sīvaka:

"There are, O Sīvaka, certain pains which arise in the world from bilious humour. And you ought to know for a certainty the fact that there are certain pains which arise in the world from bilious humour, for it is a matter of common knowledge that there are certain pains which arise in the world from bilious humour. But those Samaṇas and Brahmaṇas, O Sīvaka, who proclaim and maintain the view that whatsoever being or individual experiences either an agreeable, disagreeable or neither-agreeable-nor-disagreeable Feeling all such experience of such being or individual is the result of kammical acts done (by such being or individual) in the past. Those Samaṇas and Brahmaṇas who proclaim and maintain such view are going beyond what they know for a certainty, are going beyond what has been commonly proclaimed in the world as a right view. Therefore do I say that the world of those Samaṇas and Brahmaṇas are wrong."

"There are, O Sīvaka, certain pains which arise in the world from the phlegmatic humour – from the windy humour – from the union of the three – from variations in temperature – from allergic food – from external agency. There are, O Sīvaka, certain pains which arise in the world from the fruition (resultant factor) of one's kammical acts done in the past (kamma-vipāka). And you

ought to know for a certainty the fact that there are certain pains which arise in the world from the fruition (resultant factor) of one's kammical acts done in the past (kamma-vipāka), for it is a matter of common knowledge that there are certain pains which arise in the world from the fruition (resultant factor) of one's kammical acts done in the past (kamma-vipāka). But those Samaṇas and Brahmaṇas, O Sīvaka, who proclaim and maintain the view that whatsoever being or individual experiences either an agreeable, disagreeable or neither-agreeable-nor-disagreeable feeling – all such experience of such being or individual is the result of kammical acts done (by such being or individual) in the past, are going beyond what they know for a certainty; are going what has been commonly proclaimed in the world as a right view. Therefore do I say that the words of those Samaṇas and Brahmaṇs are wrọng."

"So, O king, it is not all pain (feeling) that is the result of one's kammical acts done in the past (kamma-vipāka). And you should accept as a fact what has been said before that the Exalted One attained Buddhahood after burning out all kammically unwholesome deeds (of the past)."

"Very good, O Venerable Nāgasena! I accept it as you say."

(Thus said the king.)

HERE ENDS THE EIGHTH DILEMMA AS TO WHETHER THE BUDDHA HAD TOTALLY CUT OFF KAMMICALLY UNWHOLESOME DEEDS (OF THE PAST)

(akusalacchedanapañho aṭṭhamo)

9. DILEMMA AS TO WHETHER THE BUDDHA STILL HAD SOMETHING LEET TO DO

(uttarikaraṇiyapañha)

9. King Milinda said: "O Venerable Nāgasena, your people say that everything which a Buddha has to accomplish that had the Exalted One already carried out when He sat at the foot of the Tree of Wisdom. There was then nothing that He had yet to do, nothing that He had to develop what He had already done. But then there is also talk of His having immediately afterwards lived alone in seclusion for three months. If, O Venerable Nāgasena, the Exalted One had already carried out when He set at the foot of the Tree of Wisdom, which a Buddha has to accomplish, and if there was then nothing that He had yet to do, nothing that He had to develop what He had already done, then the talk of His having immediately afterwards lived alone in seclusion for three months must be wrong. And if the Buddha had actually lived alone in seclusion for three months, then the saying that the Exalted One had already carried out when He set at the foot of the Tree of Wisdom which a Buddha has to accomplish, and that there was then nothing that He had yet do, nothing that He had to develop what He had already done, must be false. There is no need for one who had already accomplished his task to live alone in seclusion. It is the man who still something left to do, who has to think of living alone in seclusion. As for example it is the sick man who has need of medicine, for where is the need of medicine for a man who is healthy? It is the hungry man who has need of food, for where is the need of food for a man who is not hungry. Even so, O Venerable Nāgasena, there should be no need for one who has already accomplished his task to live alone in seclusion. It is the man who has still something left to do who has to think of living alone in seclusion, this dilemma too is double-headed and is now put up to you with a request for your solving it." (So asked the king.)

"The Exalted one had, O king, already carried out, when he set at the foot of the Tree of Wisdom, which a Buddha has to accomplish, and there was then nothing that He had yet to do, nothing that He had to develop what He had already done. Yet the Exalted Buddha immediately afterwards lived alone in seclusion for three months. Because, O king, living alone in seclusion has many virtues. All the Buddha attained to Buddhahood by living a life of solitude and practised it in the recollection of its good qualities. And they did so in the same way as a man who had received from a king would, in the recollection of its advantages, of the prosperity he enjoyed by means of it, remain constantly attendance on that king. Even so, O king, all the Buddha attained to Buddhahood by living alone in seclusion and practised it in the recollection of its good qualities."

"To cite another example, the Buddha practised living alone in seclusion in the same way as a man who having been afflicted and pained with a dire disease, and having recovered his health through making approach to a physician and surgeon, would make approach again and again to such physician and surgeon, calling to mind the virtue of such approach. Even so, O king, all the Buddha attained to Buddhahood by living alone in seclusion and practised it in the recollection of its good qualities."

"There are these twenty and eight good qualities by recollecting which the Buddha practised living alone in seclusion. And which are the twenty and eight? By living alone in seclusion, O king, (1) one guards one's body, (2) one makes one life prolonged, (3) one gives strength of body and knowledge, (4) shuts out faults, (5) wards off ill-fame, (6) brings fame, (7) banishes dislike, (8) produces delight, (9) banishes fear, (10) gives courage, (11) dispels laziness, (12) generates energy, (13) banishes lust, (14) banishes ill-will, (15) banishes delusion, (16) kills conceit, (17) breaks up flighty thoughts, (18) promotes one-pointedness of mind, (19) gives rise to pliancy of mind, (20) promotes cheerfulness, (21) gives rise to

thoughts of weight and solemnity, (22) brings gains and acquisitions, (23) brings obeisance, (24) brings appreciation, (25) brings joy, (26) exposes the true nature of conditioned things, (27) cuts off the links in the chain of rebirth, and (28) bestows peace of every denomination." These are the twenty and eight good qualities by recollecting which the Buddhas practised living alone in seclusion."

"In truth and as a matter of fact, the Buddhas, having accomplished their task, were desirous of enjoying the tranquil and peace-bestowing bliss of the Attainment of Fruition (phala-samāpatti) and so they practised living alone in seclusion. The Buddhas, O king, practised living alone in seclusion for four reasons. And what are the four?"

> The Buddhas, O king, practised living alone in seclusion for creating a happy condition (or faring well) even in the present existence.
>
> The Buddhas practised living alone in seclusion because it is fraught with virtues of the innocent kind.
>
> The Buddhas practised living alone in seclusion because it is the traditional way of living of all the Buddhas of yore.
>
> The Buddhas practised living alone in seclusion because it has been praised and lauded and exalted and magnified by all the (other) Buddhas.

These, O king, are the four reasons for which the Buddhas practised living alone in seclusion."

"For these aforesaid reasons, O king, the Buddhas practised living alone in seclusion. It is not because there was something that they had yet to do, something that they had to develop what they already done. In truth and as a matter of fact, the Buddhas practised living alone in seclusion they saw the special virtues attached to such a living." (Thus explained the Elder.)

"Very good, O Venerable Nāgasena! I accept it as you say."
(Thus said the King.)

HERE ENDS THE NINTH DILEMMA AS TO WHETHER THE BUDDHA HAD SOMETHING LEFT TO DO.

(uttarikaraṇiyapañho navamo)

10. DILEMMA AS TO THE EXHIBITION OF MAGICAL POWERS

(iddhibaladassanapañha)

10. "O Venerable Nāgasena, it has been said by the Buddha: "The Exalted one, O Ānanda, has already developed, already had repeated practice, already been using as a vehicle, already been using as a basis, already raised as an edification, already amassed and accumulated, and already striven his uttermost to win the four roads to power (iddhi-bala). Therefore, O Ānanda, should the Exalted One desire it He might remain alive for a full human life-span (āyu-kappa) or beyond a human life-span."[1] And again (elsewhere) he had said: "At the end of three months from this day the Exalted Buddha will attain final emancipation (pass away)." O Venerable Nāgasena, if the statement: "The Exalted One, O Ānanda, has already developed ..... the four roads to power (iddhi-bala). Therefore, O Ānanda, should the Exalted One desire it He might remain alive for a full human life-span (āyu-kappa) or beyond a human life-span." were true, then the limit of three months must have been false. If, O Venerable One, the statement: "At the end of three months from this day the Exalted Buddha will attain final emancipation (pass away)." were true, then the statement: "The Exalted One, O Ānanda, has already developed ..... the four roads to power (iddhi-bala). Therefore, O Ānanda, should the Exalted One desire it He might remain alive for a full human life-span (āyu-kappa) or beyond a human life-span." must have been false. For the Exalted Buddhas boast not without an occasion, the mighty Buddhas speak no misleading words, but they utter only the truth and not two words that contradict each other. This too, is a double-headed dilemma, profound, subtle, hard to expound. It is now put to you. Tear in asunder this net of heresy, put it on one side i.e. the side that is right, destroy the views upheld by the adversary!" (So asked Milinda the king.)

"The Buddha has, O king, indeed said: "The Exalted Buddhas, O Ānanda, have already developed ..... the four roads to power (iddhi-bala). Therefore, O Ānanda, should the Exalted Buddhas desire it they might remain alive for a human life-span or beyond a human life-span." He has also made the statement putting a limit of three months. But the term Kappa (Skr. Kalpa) referred to by the Exalted One implies the human life-span. And the Exalted one, O king, was not exalting his own power when he said that he might remain alive for a human life-span but it was for the purpose of explaining the potentialities of the four roads to power (iddhi-bala) when he said: "The Exalted Buddha, O king, has already developed ..... the four roads to power (iddhi-bala). Therefore, O Ānanda, should the Exalted One desire it He might remain alive for a full human life-span (āyu-kappa) or beyond a human life-span."

"It was, O king, as if a king were possessed of a horse most swift of foot, who could run like the wind. And in order to exalt the power of his speed the king were to say in the presence of all his court – townsfolk and country folk, hired servants and men belonging to armed forces, Brahmins, nobles and officers: "O people assembled here, if he wished it, this noble steed of mine could cross the earth to its ocean and be back here again, in a moment!" Now though he did not actually have the speed of the horse proved in the presence of the court, yet it had that speed and was really able to go a over the earth to its ocean boundary in a moment. Even so, O king, the Exalted One spoke as He did in praise of the potentialities of the four roads to power and so spoke seated in the midst of the Holy Ones (arahats) who were endowed with the Threefold Knowledge (te-vijja) and the sixfold higher spiritual powers (abhiñña), and in whom all impurities being absent the Biases (āsava) have reached extinction, and of gods and men thus: "The Exalted One, O Ānanda, has already developed, already had repeated practice, already been using as a vehicle, already been using as a basis, already raised as an edification, already amassed and accumulated, and already

striven his uttermost to win the four roads to power (iddhi-bala). Therefore, O Ānanda, should the Exalted One desire it, He might remain alive for a full human life-span (āyu-kappa) or beyond a human life-span." And there was that power, O king, in the Exalted One, and by the exercise of that power He could have remained alive for a full human life-span or beyond a human life-span, and yet he did not show that power in the midst of that assembly. The Exalted One, O king, is free from desire as respects all conditions of future life (or process of becoming) (bhava) and condemned them all. For it has been said, O king, by the Exalted One: "Just, O monks, as a very small quantity of excrement is of evil smell, even so do I regard the very smallest degree of future life (or process of becoming) for which I have no words of praise. So do I find no praise in such for the time of a single snapping of the fingers." Now, would the Exalted One, O king, who thus looked upon all conditions of future life (or process of becoming) (bhava) all courses of existence (gati) and all modes of generation (yoni) as equivalent to excreta have nevertheless, simply because of his roads to power (iddhi-bāda) harboured a passionate desire (chanda-rāga) for future life (or process of becoming)?" (So asked the Elder.)

"No, O Venerable One, He would not have harboured any such passionate desire." (So replied the king.)

"Then it must have been to exalt the potentialities of the four roads to power that the Exalted Buddha gave utterance of roaring a lion's roar as did other Buddhas in similar circumstances." (So asked the Elder.)

"Very good, O Venerable Nāgasena! It is so, and I accept it as you say." (Thus said the king.)

HERE ENDS THE TENTH DILEMMA AS TO THE EXHIBITON OF MAGICAL POWERS.

(iddhibaladassanapañho dasamo)

THIS IS THE END OF THE FIRST CHAPTER DEALING WITH SPIRTUAL AND SUPERNORMAL POWERS

(iddhibalavaggo paṭhamo)

THERE ARE TEN QUESTIONS IN THIS CHAPTER

(imasamiṁ vagge dasa pañhā)

(Endnotes)

[1] Āyu: life, vitality, duration of life, longevity (PTS Dictionary)

Kappo: Time, a short time, moment, a vast period, age, cycle, (Childers' Dictionary)

Kappa: World-period (Nyānatiloka Dictionary)

2. CHAPTER DEALING WITH SCHISM

(abhejjavagga)

1. PROBLEM AS TO REVOCATION OF PRECEPTS NOT INVOLVING QUESTIONS OF FUNDAMENTAL MORALITY

(khuddānukhuddakapañha)

1. "O Venerable Nāgasena, it has been said by the Buddha: "I preach the Doctrine, O monks, because I know it by super-knowledge. It is not that I preach the Doctrine without knowing it by super-knowledge[1] (abhiññā)." On the other hand he said of the Disciplinary Rules promulgated by Him thus: "When I am gone, O Ānanda, let the Order, if it should so wish, abolish the minor precepts not involving questions of fundamental morality." Now what do you think, O Venerable Nāgasena, were then these lesser and minor precepts wrongly promulgated, or established in ignorance and without due cause, that the Buddha allowed them to be revoked after his passing away? If, O Venerable Nāgasena, the Buddha has truly said: "I preach the Doctrine, O Monks, because I know it by super-knowledge. It is not that I preach the Doctrine without knowing it by super-knowledge (abhiññā)." then the statement: "When I am gone, O Ānanda, let the Order, if it should so wish, abolish the minor precepts not involving questions of fundamental morality." must be false. If the statement: "When I am gone, O Ānanda, let the Order, if it should so wish, abolish the minor precepts not involving questions of fundamental morality." were really made, then the saying: "I preach the Doctrine, O monks, because I know it by super-knowledge. It is not that I preach the Doctrine without knowing it by super-knowledge (abhiññā)." must be false. This too is a double-headed problem, fine, subtle, abstruse, deep, profound, and hard to expound. It is now put to you, O Venerable One. Show the extend of power of the knowledge by solving it." (So asked Milinda the king.)

"O king, the Exalted Buddha has indeed said: "I preach the Doctrine, O monks, because I know it by super-knowledge. It is not that I preach the Doctrine without knowing it by super-knowledge (abhiññā)." He also said of the Disciplinary Rules promulgated by him thus: "When I am gone, O Ānanda, let the Order, if it should so wish, abolish the minor precepts not involving questions of fundamental morality." In the latter case, O king, the Exalted One said those words reflecting: "I would test my disciples and find out whether, if leave were granted to them, they would, after my demise, revoke the minor and lesser precepts in the Disciplinary Rules, not involving questions of fundamental morality, or still adhere to them.""

"It runs, O king, as if a Universal Monarch were to say to his sons: "This great country, O my sons, reaches to the sea on every side. It is a hard thing to maintain it with the forces we have at our disposal. So behold, O my sons, I exhort you. When I am gone you had better abandon the outlying districts along the border." Now, O king, would these princes, on the death of their father, give up those outlying districts along the border, provinces already in their power?" (So asked the Elder.)

"No indeed, O Venerable One. The princes with more lust for power than their father the king, and with ambition for territorial expansion would be likely to capture an extent of country twice or thrice the size of the one they inherited from their father, but they would never give up what they already possessed." (So replied the king.)

"Even so, O king, was it that the Exalted One, with a view to testing His Disciples, has said: "When I am gone, O Ānanda, let the order, if it should so wish, abolish the minor precepts not involving questions of fundamental morality." But the sons of the Buddha, O king, in their eagerness for release from the vicious circle of woes (vaṭṭa dukkha) were avid in the practice of the doctrine (dhamma-lobhena) and might observe even one hundred and fifty precepts in addition to what has already been prescribed in the Disciplinary

Rules. In such circumstances how would it be possible for them to give up the practice of the precepts originally prescribed for them?" (So explained the Elder.)

"The Buddha, O Venerable Nāgasena, has used the expression: "Minor precepts not involving questions of fundamental morality (Khuddānukhuddakāni sikkhāpadāni samūhanatu)." In this expression these people are bewildered and have fallen into doubt, they have run into a quandary of the gravest kind, of what kind are those lesser precepts (khuddaka sikkhā) and of what kind are the minor precepts (anu-khuddaka sikkhā)?" (So asked the king.)

"The lesser errors in conduct, O king, are the lesser precepts, and the lesser errors in speech are the minor precepts; and these two together make up therefore "the lesser and minor precepts". Elders too of old, O king, were in doubt about this matter and they were not unanimous on the point in the Disciplinary Rules promulgated by the Exalted One." (So explained the Elder.)

"Then this dark saying of the Conqueror (Buddha) which has long lain hidden has been now today uncovered by you in the face of the world, and made clear to all."

HERE ENDS THE FOREMOST PROBLEM AS TO REVOCATION OF PRECEPTS NOT INVOLVING QUESTIONS OF FUNDAMENTAL MORALITY.

(khuddānukhuddakapañho pathamo)

(Endnotes)

[1] ABHIÑÑĀ: Higher knowledge, transcendent or supernatural knowledge or faculty (Childers' Dictionary)

ABHIÑÑĀ: The 6 Higher spiritual powers, consist of 5 mundane (lokiya) and one super-mundane (lokuttara) power attainable through concentration (samādhi) and penetrating insight (vipassanā) respectively. (Nyānatiloka Dictionary)

2. DILEMME AS TO QUESTION NOT ANSWERED BY THE BUDDHA

(abyākaranīyapañha)

2. "O Venerable Nāgasena, it was said by the Buddha: "In respect of all matters pertaining to the Doctrine, O Ānanda, the Exalted One has no such thing as the closed fist of a teacher who keeps something back." Notwithstanding such declaration the Buddha gave no answer to the question put by the Elder Mālukyaputta. This problem, O Venerable Nāgasena, will be one of two ends, on one of which it must rest, for He must have refrained from answering either out of ignorance, or out of wish to conceal something. If, O Venerable Nāgasena, the Buddha has truly said: "In respect of all matters pertaining to the Doctrine, O Ānanda, the Exalted One has no such thing as the closed fist of a teacher who keeps something back." Then his refraining from answering the question must have been due to ignorance. But if such refraining was not due to ignorance then in respect of all matters pertaining to the Doctrine, the Exalted One must have such a thing as the closed fist of a teacher who keeps something back. This too is a double-pointed dilemma. It is now put to you for your solving it." (So asked Milinda the king.)

"The Exalted One, O king, has indeed made the statement: "In respect of all matters pertaining to the Doctrine the Exalted One has no such thing as the closed fist of a teacher who keeps something back." And he did not give an answer to Malukyaputta's question. But such refraining was not due to ignorance nor to any act of concealing anything. There are, O knig, four ways in which a problem may be explained. And which are the four? There is the problem to which an explanation can be given that shall be direct and final. There is the problem which can be answered by counter-questioning. And there is the problem which can be left unanswered."

"And which, O king, is the problem to which a direct and final explanation can be given? It is such as this – "Is corporeality

(rūpa) impermanent?" "Is feeling (vedanā) impermanent?" "Is perception (saññā) impermanent?" "Are Mental-Formations (saṅkhāra) impermanent?" "Is consciousness (viññāṇa) impermanent?""

"And which, O king, is the problem which can be answered by going into details? It is such as this –

"Is corporeality (rūpa) merely called impermanent?" "Is feeling (vedanā) merely called impermanent?" "Is perception (saññā) merely called impermanent?" "Are Mental-Formations (saṅkhāra) merely called impermanent?" "Is consciousness (viññāṇa) merely called impermanent?""

"And which, O king, is the problem which can be answered by counter-questioning? It is such this – "What then? Can Eye-consciousness (cakkhu-viññāṇa) perceive all things?"

"And which, O king, is the problem which can be left unanswered? It is such as this –

Is the world eternal?

Is the world not eternal?

Is the world finite?

Is the world infinite?

Is the world both finite and infinite?

Is the world neither finite nor infinite?

Are the soul and the body the same thing?

Is the soul distinct from the body?

Will a being be reborn after death?

Will a being not be reborn after death?

Will a being be both reborn and not reborn after death?

Will a being be neither reborn nor not reborn?"

"Now, O king, Mālukyaputta's question being one that ought to be left unanswered, the Exalted One refrained from giving him an answer. And why should it be left unanswered? Because there is no reason or object for answering it. That is why it should be left unanswered. For the Buddhas by tradition and custom, never speak a word without a reason and without an object." (So explained the Elder.)

"Very good, O Venerable Nāgasena! It is so, and I accept it as you say." (Thus said the king.)

HERE ENDS THE SECOND DILEMMA AS TO QUESTION NOT ANSWERED BY THE BUDDHA.

(abyākaraniyapañho dutiyo)

3. DILEMMA AS TO THE FEAR OF DEATH

(maccubhāyanābāyanapañha)

3. "O Venerable Nāgasena, this too was said by the Buddhas: "All beings tremble at punishment, all beings are afraid of death." But again he said: "The Holy One (arahat) has passed beyond all fear." How then, O Venerable Nāgasena, does the Holy One tremble with the fear of punishment? Or are the beings in purgatory, when they are being burnt and boiled and scorched and tormented, afraid of that which would release them from the burning fiery pit of that awful place of woe? If, O Venerable Nāgasena, the Buddha really said: "All beings tremble at punishment, all beings are afraid of death." then the statement: "The Holy One (arahat) has passed beyond all fear." must be false. If, on the other hand, the Buddha really said: "The Holy One (arahat) has passed beyond all fear." then the statement: "All beings tremble at punishment, all beings are afraid of death." must be false. This double-headed problem is now put to you for your solving it." (So asked Milinda the king.)

"It was not with regard to the Holy Ones (arahat), O king, that the Exalted One spoke when he said: "All beings tremble at punishment, all beings are afraid of death." The Holy One is an exception to that statement, for all cause for fear has been removed from the Holy One (arahat). He spoke of those beings in whom defilements (Kilesa) still existed, who are still infatuated with the delusion of self, who are still uplifted or downcast by pleasures and pains. To the Holy One (arahat) O king, rebirth in every state has been cut off, all causal factor of future existence have been destroyed, all links (conceptions in the womb) have been killed, all fetters of the house of life have been broken, craving for existence in all spheres has been uprooted, all volitional (rebirth-producing) activities have been totally cut-off, kammically wholesome and unwholesome deeds have been exterminated, ignorance has been eradicated, the rebirth-consciousness has been degerminated, all defilements set

ablaze and burnt out and all worldly ups-and-downs have been transcended. Therefore is it that the Holy One (arahat) is not made to tremble by any fear."

"Suppose, O king, there were four chief ministers who were placed in high positions of authority and who were permanent guardians (of the state), were posses of great wealth and following, and who were of great influence. And the king, on some emergency arising, were to issue to them an order touching all the people in the realm, saying: "Let all now pay up a tax for me and do you, as my four officers, carry out what is necessary in this emergency." Now tell me, O king, would the tremor which comes from fear of taxation arise in the hearts of those ministers?" (So asked the Elder.)

"No, O Venerable One, the tremor would not arise." (So replied the king.)

"But why not?" (So asked the Elder.)

"O Venerable One, the king, placed these ministers in high positions of authority. Taxation does not affect them for they are beyond taxation. It was all people other than the four ministers that the king referred to when he gave the order: "Let all now pay up a tax for me.""

"Even so, O king, is it with the statement: "All beings" which was made by the Exalted One not with regard to the Holy Ones (arahat). In that context the Holy One is an exception to that statement, for all cause for fear has been removed from him. The Exalted One spoke of those beings in whom defilements (kilesa) still existed, who are still infatuated with the delusion of self, who are still uplifted or downcast by pleasures and pains. It is with regard to those beings that the Exalted One spoke when he said: "All beings tremble at punishment, all beings are afraid of death." Therefore is it that the Holy One (arahat) is not made to tremble by any fear." (So replied the Elder.)

"O Venerable Nāgasena, the word: "All beings" is inclusive, none are left out when it is used. Give me in this respect a further reason to establish the point."

"Suppose, O king, that in some village the headman of the village were to give orders to the attendant, saying: "Come attendant, bring all the villagers quickly together before me." That attendant saying: "Very well, O lord." were to stand in the midst of the village and were thrice to call out: "Let all the villagers assemble at once in the presence of the village headman!" And they should assemble in haste according to the word of that attendant and addressed the village headman saying: "All the villagers, Sire, have assembled. Do now whatsoever you require." Now when the village headman, O king, is thus summoning all the male heads of houses, he issues his order to all the villagers, but it is not they who assemble on obedience to the order; it is the male heads of houses. And the village headman acknowledges impliedly; "This much is the number of my villagers." There are many others who do not come – women, men, slave girls and slaves, hired workmen, servants, village women, sick people, oxen, buffaloes, goat (Burmese), goat (Indian) and dogs and they are a good many. But all those do not count. Why so? Because it was with reference to heads of houses that the order was issued in the words: "Let all the villagers assemble!" Even so, O king, it is not of the Holy Ones (arahat) that the Exalted One spoke when he said: "All beings". In that context the Holy One is an exception to that statement, for all cause for fear has been removed from him. The Exalted One, O king, spoke of those beings in whom defilements (Kilesa) still existed, who are still infatuated with the delusion of self, who are still uplifted or downcast by pleasures and pains. It is with regard to those beings that the Exalted One spoke when he said: "All beings tremble at punishment, all beings are afraid of death." Therefore is it that the Holy One (arahat) is not made to tremble by any fear." (So replied the Elder.)

"There is, O king, non-inclusive expression whose meaning is non-inclusive, and the non-inclusive expression whose meaning is

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"There is, O king, non-inclusive expression whose meaning is non-inclusive, and the non-inclusive expression whose meaning is

Why should they find delight in purgatory (which is a place of entire mass of pain)?" (So asked the king.)

"No indeed, O king, the beings in purgatory find no delight in (undergoing the torments of) purgatory. They long to be released from it. It is the power of death of which they are afraid." (So replied the Elder.)

"Now this, but, O Venerable Nāgasena, I cannot believe, that they, who want to be released, should be afraid of death. This is a mirth provoking affair. Is it not through death that the beings in purgatory can avail of the opportunity of release which the beings in purgatory long for? Convince me by some further reason." (So asked the king.)

"Death, O king, is a condition which those who have not seen the (four) Noble Truths (ariya saccā) are afraid of."

"About it these people (who have not seen the Noble Truths) are seized with dread and fear. Whosoever is afraid of a cobra is really in dread of death and is therefore afraid of the cobra.

Whosoever is afraid of an elephant .....

Whosoever is afraid of a lion .....

Whosoever is afraid of a tiger .....

Whosoever is afraid of a leopard .....

Whosoever is afraid of a bear .....

Whosoever is afraid of a hyena .....

Whosoever is afraid of a buffalo .....

Whosoever is afraid of a gayal .....

Whosoever is afraid of fire .....

Whosoever is afraid of water .....

Whosoever is afraid of tree stumps .....

Whosoever is afraid of thorns .....

And whosoever is afraid of spear is really in dread of death and is therefore afraid of the spear. This being afraid of a cobra and-so-on and-so-forth is the majesty of the essential nature of death."

"And all beings in whom the defilements are present are in dread and fear before its majesty. In this sense, O king, it is that even the beings in purgatory, who long to be released from it, are afraid of death."

"Suppose, O king, a boil were to arise, full of fatty substance, on a man's body, and he, in pain from that disease, and wanting to escape from the danger of it, were to call in a physician and surgeon. And the surgeon, accepting the call were to make ready some means or other for the removal of his disease – were to have a lancet sharpened, or to have sticks put into the fire to be used as cauterisers, or to have something ground on a grindstone to be mixed in a salt lotion. Now would the patient begin to be in dread of the cutting of the sharp lancet, or of the burning of the pair of caustic sticks, or of the application of the stinging lotion?" (So asked the Elder.)

"Yes, O Venerable One, the patient would be in dread." (So replied the king.)

"But, O king, if the sick man who wants to be free from his ailment, can fall into dread by the fear of pain, even so can the beings in purgatory though they long to be released from it, fall into dread by the fear of death."

"And suppose, O king, a man who had committed an offence against the crown, when bound with a chain, and cast into a dungeon, were to long for release. And the king wishing to release him were to send for him. Now would not that man, who had thus committed an offence and knew it be in dread when he saw the king at the interview?" (So asked the Elder.)

"Yes, O Venerable One, he would be in dread." (So replied the king.)

"But, O king, if the man who had committed an offence against the state and were longing for release from bondage (and confinement) would still be in dread when he saw the king at the interview, even so can the beings in purgatory, though they long to be released from it, fall into dread by the fear of death." (So explained the Elder.)

"Give me, O Venerable One, another illustration to convince me altogether on this point." (So asked the king.)

"Suppose, O king, a man in this world, were bitten by a poisonous snake and so should be afraid. Suppose that by the action of the poison he should fall and struggle and roll this way and that. And then suppose that another man by the repetition of a powerful charm, should compel that poisonous snake to approach to suck the poison back again. Now when the bitten man saw the poisonous snake coming to him, though for the object of saving his life, would he not still be in dread of it?" (So asked the Elder.)

"Yes, O Venerable One, the man would still be in dread of the snake." (So replied the king.)

"Now, O king, although the object of the snake in approaching near him is to suck the poison back again and save his life, the man would still be in dread of the snake. Even so can the beings in purgatory, though they long to be released from it, fall into dread by the fear of death. Death, O king, is a thing disliked by all beings. And therefore are the beings in purgatory in dread of it though they want to be released from purgatory." (So explained the Elder.)

"Very good, O Venerable Nāgasena! That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE THIRD DILEMMA AS TO THE FEAR OF DEATH.

(maccubhāyanābhāyanapañho tatiyo)

4. DILEMMA AS TO WHETHER OR NOT ESCAPE FROM THE SNARE OF DEATH IS POSSIBLE

(maccupāsamuttipañha)

4. "O Venerable Nāgasena, it was said by the Buddha:

"Not in the sky, not in the ocean's midst,

Not in the most secluded mountain cleft,

Not in the whole wide world is found the spot

Where standing one could escape the snare of death.""

"But on the other hand the Buddha promulgated these discourses as protective spells or charms which are to be solemnly recited for the purpose of carding off of evil circumstances:

The Jewel Discourse (Ratana sutta)

The Discourse on Loving Kindness (Metta sutta)

The spell entitled "The Groups of Existence" (Khandha paritta)

The spell entitled "The Crest of the Banner" (Dajagga paritta)

The Spell promulgated with regard to the town of Ātānāṭiya (Ātānāṭiya paritta)

The Spell promulgated for and recited by the Elder Aṅgulimāla (Aṅgulimāla paritta)

"If, O Venerable Nāgasena, a man can escape death's snare neither by staying in the sky, nor by staying in the midst of the ocean, nor by taking shelter in lofty palaces with terraced roofs, in the caves or grottoes or declivities or clefts or holes in the mountains, then is the seeking of protection from spells or charms wrong. If, on the other hand, the spells and charms really afford means of escape from the snare of death then the saying: "Not in the sky

..... where standing one could escape the snare of death." must be false. This too is a double-headed problem, more knotty then a knot. It is now put to you with a request for solving it." (So asked Milinda the king.)

"The Exalted One has indeed said: "Not in the sky ..... where standing one could escape the snare of death." The Exalted One has also promulgated the protective spells or charms. But these protective spells or charms are only meant for the benefit of those who have some portion of their life yet to run, who are of full age, and who are outside the pale of restrictions imposed by the law of kamma (in respect of such grievous offenses as killing one's own mother). The spells, O king, have neither power nor potency to prolong the existence of one whose life-span has come to an end. Just, O king, as with a dry and dead log of wood, dull and sapless, out of which all life has departed, which is devoid of any factor of a life continuing process and which has a hollow interior, would never become fresh again or put forth sprouts of leaves even though you might have a thousand pots of water poured over it. Even so, O king, there is neither power nor potency in any medical treatment, or reciting of any spell or charms in an attempt to prolong the life of one whose allotted period has come to an end. All the medicines in the world are useless, O king, to such a one. But protective spells or charms are a protection and assistance to those who have a period yet to live, who are of full age, and who are outside the pale of restrictions imposed by the Law of kamma (in respect of such grievous offenses as killing one's own mother.) And it is for that use that protective spells or charms were appointed by the Exalted One. Just, O king, as a farmer guards the grain when it is ripe and dead and ready for harvesting from the influx of water, but makes it grow by giving it water when it is young and retains the colour of a cloud and full of life – even so, O king, should the seeking of aid from medical treatment and recitation of spells or charms to put aside and neglected in the case of one who has reached the allotted

term of life. But for those who have a period to run and are full of vigour, medical treatment may be given and spells or charms recited for they will be benefited by their use?" (So explained the Elder.)

"But, O Venerable Nāgasena, if he whose life-term has expired will die and he who has a term of life yet to run will live, then medical treatment and recitation of spells or charms are alike useless." (So maintained the king.)

"Have you ever seen, O king, the case of a disease being turned back by medicine?" (So asked the Elder.)

"Yes, O Venerable One, more than a hundred of them." (So replied the king.)

"In that case, O king, your statement: "Medical treatment and recitation of spells or charms are alike useless." must be false." (So concluded the Elder.)

"I have seen the physicians, O Venerable Nāgasena, administer medicines orally or by way of outward applications, any by such activity of the physicians the disease has been assuaged." (So replied the king.)

"And when, O king, the voice of those who are reciting the spells or charms is heard, the tongue may be dried up, and the heart beat but faintly and the throat be hoarse, but by hearing the voice of those who are reciting the spells or charms, all diseases are allayed, all calamities depart."

"Again, have you ever seen, O king, a man who has been bitten by a snake having the poison removed under a spell that was incantated and who thereby rejected alien elements from the stomach by vomiting or purging?" (So asked the Elder.)

"Yes, O Venerable One, I have seen. The method of removing snake-poison by such means is still being pursued in the present day world." (So replied the king.)

"In that case, O king, the statement: "Medical treatment and recitation of spells or charms are alike useless." must be false. O king, when a spells or charms has been recited over a man, a snake ready to bite, will not bite him but close its jaws – the club which robbers hold aloft to strike him with will never strike; they will let it drop and treat him with love and kindness – the enraged elephant rushing at him will suddenly stop and go elsewhere – the burning flames that roll furiously towards him will die out (before touching him) – the malignant poison that he has eaten will become medicine and then spread through the body for nutritional growth – assassins who have come to kill him will, on nearing him, become as the slaves who wait upon him – and the noose of the snare into which he has put his foot will not tighten nor hold him."

"Again, have you never heard, O king, of that hunter who during seven hundred years failed to throw his net over the peacock who sought protection from spells or charms, but snared him the very day he omitted to do so?" (So asked the Elder.)

"Yes, O Venerable One, I have heard of it. The fame of it has gone through all the world." (So replied the king.)

"In that case, O king, the statement: "Medical treatment and recitation of spells or charms are alike useless." must be false."

"Again, have you never heard, O king, of the saying: "Dānava the ogre, who, to guard his wife, put her into a casket, and swallowing it, carried her about in his stomach? Thereupon, a man who was possessed of magical powers (vijjādharo) entered his mouth, and played games with his wife. And Dānava the ogre when he became aware of it, vomited up the casket, and opened it, and the moment he did so the man who was possessed of magical powers (vijjādharo) escaped wither he would?"" (So asked the Elder.)

"Yes, O Venerable One, the fame of it has gone through out the world of gods and men." (So replied the king.)

"Well, did not the man who was possessed of magical powers (vijjādhara) escape capture by the power of incantation of spell?" (So asked the Elder.)

"Yes, O Venerable One, that was so." (So replied the king.)

"Then, O king, there must be power in incantation of spell. And have you heard of the saying: "There was another man who was possessed of magical powers (vijjādhara) and who got into the harem of the king of Benares, and committed adultery with the chief queen, and was caught, and then became invisible, and got away?"" (So asked the Elder.)

"Yes, O Venerable One, I heard that story." (So replied the king.)

"Well, did not he too escape capture by the power of incantation of spell?" (So asked the Elder.)

"Yes he did, O Venerable One." (So replied the king.)

"Then, O king, there must be power in incantation of spell." (So concluded the Elder.)

"O Venerable Nāgasena, does incantation of spell afford protection to everybody?" (So asked the king.)

"It does afford protection to some, but not to others." (So replied the Elder.)

"If it affords protection only to some and not to others, then the incantation of spell as a means of protection does not serve all the purpose for which it is intended." (So asked the king.)

"Does food keep all people alive, O king?" (So asked the Elder.)

"It keeps some alive, but not others." (So replied the king.)

"But why not?" (So asked the Elder.)

"Because, O Venerable One, some, eating too much of the same food, die of diarrhea." (So replied the king.)

"If such is the case, O king, food does not keep all men alive?" (So asked the Elder.)

"O Venerable Nāgasena, there are two reasons which make food destroy life – over-indulgence in it, and weakness of digestion."

"Notwithstanding its life-giving qualities, O Venerable One, food kills if it is consumed in a wrong way." (So replied the king.)

"Even so, O king, incantation of spells and charms afford protection to some, but not to others."

"These, O knig, are the three reasons why incantation of spells and charms afford no protection: –

i. restriction, imposed by the law of kamma (in respect of such grievous offences as killing of one's own mother);

ii. restriction, imposed by the defilement of false views (such as denial the laws of Causality as applied to moral behaviour);

iii. Disbelief in the efficacy of protective spells or charms."

"That spell or charm which is a protection to beings, loses its protection power by acts done by those beings themselves. An illustration, O king, may be given with a mother who lovingly nourishes the son who has entered her womb, and bring him forth with care. And after his birth she keeps him clean from dirt and stains and mucus, and anoints him with the best and most costly perfumes. And when sons of other people abuse or strike him, he would strike them in retaliation. Thereupon those other sons would seize him, and full of anger and excitement drag him before the authorities. And if that mother's son is guilty of any offence or as

transgressed any statutory law promulgated by the king, then the minions of those authorities would drag him out and strike him with rods, or clubs, or knees or fists. Now, that being so, would the boy's mother be able to approach the authorities with a view to securing a release of her son from the hands of punishment?" (So asked the Elder.)

"No, O Venerable One, she would not be able to do so." (So replied the king.)

"But why not, O king?" (So asked the Elder.)

"Because, O Venerable One, the boy was in fault." (So replied the king.)

"Even so, O king, the incantation of spell, thought it affords protection to the beings, loses its protective power and becomes barren due to acts done by these beings themselves." (So explained the Elder.)

"Very good, O Venerable Nāgasena! the problem has been solved. The entanglement has been disentangled, the darkness has been transformed into the light (of day), the net of heresy unraveled – and by you, O best of the leaders of schools!"

HERE ENDS THE FOURTH DILEMMA AS TO WHETHER OR NOT ESCAPE FROM THE SNARE OF DEATH IF POSSIBLE.

(maccupāsamuttipañho catuttho)

5. DILEMMA AS TO WHETHER THERE ARE OBSTACLES TO A GIFT INTENDED FOR THE BUDDHA

(buddhalābhantarāyapañha)

5. "O Venerable Nāgasena, your people say thus: "The Buddha was in constant receipt of the things necessary for a recluse – robes, food, lodging, a place to sleep at, and medical appliances for use in sickness." And again they say: "When the Buddha entered the Brahman village called Pañcasāla for collecting alms-food, He received nothing, and had to return with His bowl in its state of being originally washed." If, O Venerable Nāgasena, the Buddha was actually in constant receipt of the things necessary for a recluse – robes, food, lodging, a place to sleep at, and medical appliances for use in sickness." then the saying: "When the Buddha entered the Brahman village called Pañcasāla for alms-food collecting, He received nothing, and had to return with His bowl in its state of being originally washed." is false. And if it is true that when the Buddha entered the Brahman village called Pañcasāla for alms-food collecting, He received nothing, and had to return with His bowl in its state of being originally washed, then the saying that the Buddha was in constant receipt of the things necessary for a recluse – robes, food, lodging, a place to sleep at, and medical appliances for use in sickness." is false. This too, is a double-headed problem, a might crux hard to unravel. It is now put to you with a request for solving it." (So asked Milinda the king.)

"It is a fact, O king, that the Buddha was in constant receipt of the things necessary for a recluse – robes, food, lodging, a place to sleep at, and medical appliances for use in sickness and also that when the Buddha entered the Brahman village called Pañcasāla for alms-food collecting, He received nothing, and had to return with His bowl in its state of being originally washed." That having to return empty-handed was the work of Māra, the evil one." (So replied the Elder.)

"Then, O Venerable Nāgasena, how was it that the perfections and fruits of kammically wholesome deeds laid up by the Buddha through countless world-periods came to end that day? How can it be possible for Māra, the evil one, who had only just then appeared to overcome the strength and influence of those perfections and fruits of Kammically wholesome deeds laid up so long ago? In that case, O Venerable Nāgasena, the logical inference is that either the kammically unwholesome phenomenon is much more powerful than the kammically wholesome phenomenon or that the power of Māra, the evil one is much greater than that of the Buddha. In that case also the inference is that the top of a tree is heavier than the root of it and that the base and lowly, unwholesome phenomenon is much more powerful than the whole mass of wholesome phenomenon that surrounds it." (So reasoned the king.)

"That is not enough, O king, to prove that the kammically unwholesome phenomenon is much more powerful than the kammically wholesome phenomenon or that the power of Māra the evil one is much greater than that of the Buddha. Still a reason is desirable in this matter."

"Suppose, O king, a man were to bring to for the benefit of a world monarch honey, or honey-cake or some other present of that kind. And the monarch's doorkeeper were to say to him: "My good fellow, this is the wrong time to seek the monarch's audience. So, my friend, take your present and go back very quickly before the monarch inflicts punishment upon you." And then that man, in dread and shaking with fear, should pick up his present, and return in great haste. Now, O king, would the universal monarch, merely because he was deprived of so insignificant a present, be less powerful than the doorkeeper? Or would he never receive a complimentary present any more?" (So asked the Elder.)

"No, O Venerable One, being oppressed by surliness, that doorkeeper turned away the present. From another door however,

presents more than a hundred thousand times as valuable might be brought in." (So replied the king.)

"Even so, O king, it was out of the jealousy of his nature that Māra, the evil one, possessed the Brahman Pañcasāla and householders of the Pañcasāla village. In spite of this incidence more than a hundred thousand other deities came up to offer the Buddha the strength-giving ambrosia of gods and stood paying him reverence with their clasped hands raised to their heads and thinking to themselves: "We would infuse the Buddha's system with the invigorating nutriment of gods."" (So Explained the Elder.)

"Be that as may, O Venerable Nāgasena, for the Buddha who was a super-man it was easy to get the four requisites of a recluse, and he availed of the four requisites only at the requests of gods and men. But still Māra, the evil one's intention to stop the supply of food to the Buddha was so far carried out with success. Herein, O Venerable One, my doubt is not yet fully removed. I am still in perplexity and hesitation about this. My mind is not clear how the Buddha, one who was worthy of the highest respect and reverence, who all by Himself became Supremely Enlightened (and the Knower of the Four Noble Truths), the most exalted among the exalted of gods and men, the main origin and primary source of all sublime merits and virtues, the peerless, one who was comparable only with the Buddha of yore, one who was unequalled, unrivalled, one to whom nothing was analogues – how so vile, mean, deficient, immoral, and revolting act of stopping the supply of food to Him could have been effectively perpetrated by Māra, the evil one." (So complained the king.)

"There are, O king, four kinds of obstacles to the giving away of gifts, namely:

(i) the obstacle to a gift not intended for any particular person, and as such not yet exposed to view,

(ii) the obstacle to a gift set apart for some one,

(iii) the obstacle to a gift got ready for giving away, and

(iv) the obstacle to a gift enjoyment of the gift of these four. –

(i) "Which is the obstacle to a gift not intended for any particular person, and as such not yet exposed to view?

It is when any one puts an obstacle in the way of an actual gift of a thing put ready to be given away, but not with a view to, or having seen any particular donee, – an obstacle raised, for instance, by saying: "What is the good of giving it away to any one else?""

(ii) "Which is the obstacle to a gift set apart for some one?

It is when any one puts an obstacle in the way of the actual gift of food to be prepared and to be given to a person specified."

(iii) "Which is the obstacle to a gift got ready for giving away?

It is when any one puts an obstacle in the way when such a gift has been got ready, but not yet accepted." and

(iv) "Which is the obstacle to the enjoyment of the gift?

It is when any one puts an obstacle in the way of the enjoyment of a gift already given (and so has become the property of the donee.)"

"Now when Māra, the evil one, possessed the Brahmans and householders at the Pañcasāla village, the food in that case was neither a gift already given to, and being enjoyed by the Exalted Buddha. Neither was that food a gift that has been got ready, but not yet accepted nor was it a gift set apart for the Exalted Buddha. The obstacle was put in the way of some one who was yet to come, who had not arrived, and for whom no gift was intended. That was not against the Exalted One alone. But all Venerable Ones who had gone out that day, and were coming to the village, failed to receive an alms. I see no one, O king, in the world of gods including Devas, Māras and Brahmas and in the world of mankind including recluses

and Brahmins, kings and commoners, who could put any obstacle in the way of an alms intended for, or got ready for, or already given to, and being enjoyed by, the Exalted One. And if any one, being oppressed by jealousy, were to raise up any obstacle in the way of an alms intended for, or got ready for, or already given to, and being enjoyed by, the Exalted One, then would his head split into a hundred or into a thousand pieces."

"There are four things, O king, connected with the virtues of an Exalted Buddha, to which no one can oppose or obstruct. And what are the four?

(i) No one, O king, can do harm to an alms intended for, or got ready for, or already given to, and being enjoyed by the Exalted Buddha.

(ii) No one, O king, can do harm to halo of a fathom's length that always accompany the Exalted One's body.

(iii) No one, O king, can do harm to the jewel treasure of the Exalted Buddha's supreme knowledge (omniscience).

(iv) No one, O king, can do harm to the Exalted Buddha's life."

"All these things, O king, are one in essence – they are free from danger, are indestructible, are unassailable and untouchable by other beings. And Māra, the evil one, lay in concealment out of sight, when he possessed the Brahmans and householders at the Pañcasāla village. It was just as when robbers, O king, hiding out of sight in the inaccessible country over the border, beset the highways. But if the king caught sight of them, do you think those robbers would be safe?" (So asked the Elder.)

"No, O Venerable One, he might have them cut into a hundred or a thousand pieces with an exe." (So replied the king.)

"Even so, O king, Māra, the evil one, lay in concealment out of sight, when he possessed the Brahmans and householders at the Pañcasāla village."

"It was, O king, as when a married woman, in concealment and out of sight, frequents the company of her paramour. But if, O king, she were to carry on her intrigues in her husband's presence, do you think she would be safe?" (So asked the Elder.)

"No, O Venerable One, he might slay her, or would her, or put her in bonds, or reduce her to slavery." (So replied the king.)

"Even so, O king, Māra, the evil one, lay in concealment out of sight, when he possessed the Brahmans and householders at the Pañcasāla village. But if, the same Māra, the evil one, had interfered with any alms intended for, or made ready for, the Exalted One, or with his partaking thereof, then would his head have been split into a hundred or a thousand pieces." (So Explained the Elder.)

"That is so, O Venerable Nāgasena, Māra, the evil one, acted stealthily. Māra, the evil one, lay in concealment out of sight, when he possessed the Brahmans and householders at the Pañcasāla village. But if the same Māra, the evil one, had interfered with any alms intended for, or made ready for, the Exalted One, or with his partaking thereof, then would his head have been split into a hundred or a thousand pieces, or his bodily frame have been dissipated like a handful of chaff. O Venerable Nāgasena, very good indeed is your explanation! That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE FIFTH DILEMMA AS TO WHETHER THERE ARE OBSTACLES TO A GIFT INTENDED FOR THE BUDDHA.

(buddhalābhantarāyapañho pañcano)

6. DILEMMA AS TO WHETHER OR NOT DEMERIT IS ACCUMULATED BY AN ACT OF WRONG-DOING COMMITED THROUGH IGNOTANCE

(apuññapañha)

6. "O Venerable Nāgasena, your people say: "Whosoever deprives a living being of life, without knowing his act, he accumulates very serious demerit." But on the other hand it was laid down by the Buddha in the Disciplinary Rules for monks: "There is no offence to a monk who acts unknowingly.""

"If it is true that whosoever deprives a living being of life, without knowing the heinousness of his act, he accumulates very serious demerit, then the passage: "There is no offence to a monk who acts unknowingly." must be false. If however it is true that there is no offence to a monk who acts unknowingly, then the saying: "Whosoever deprives a living being of life, without knowing (the heinousness of) his act, he accumulates very serious demerit." must be false. This too is a double-pointed problem, hard to master, hard to overcome. It is now put to you with a request for your solving it."

"The Exalted Buddha has indeed said, O king: "Whosoever deprives a living of life, without knowing (the heinousness of) his act, he accumulates very serious demerit." He has also laid down in the Disciplinary Rules for monks: "There is no offence to a monk who acts unknowingly." But there is a nuance of meaning in these saying, and what is the nuance of meaning therein? There is, O king, an offence (āpatti) which is not culpable when considered in terms of the particular nature of mental perception (saññā) under the influence of which such offence was committed. There also is an offence (āpatti) which is culpable when considered in terms of the particular nature of the mental perception (saññā) under the

influence of which such offence was committed. It was with particular reference to this type of inculpable offence that the Exalted Buddha laid down in the Disciplinary Rules for monks: "There is no offence to a monk who acts unknowingly".

"Very good, O Venerable Nāgasena! That is so, and I accept it as you say." (Thus said the king.)

HERE ENDS THE SIXTH DILEMMA AS TO WHETHER OR NOT DEMERIT IS ACCUMULATED BY AN ACT OF WRONG-DOING COMMITTED THROUGH IGNORANCE OF ITS HEINOUSNESS.

(apuññapañho chaṭṭho)

7. DILEMMA AS TO THE BUDDHA'S ROLE AS LEADER OF THE ORDER OF MONKS

(bhikkhusaṁghapariharaṇapañha)

7. "O Venerable Nāgasena, it was said by the Buddha: "Now, O Ānanda, the Exalted One has no attachment such as to think: 'I will go on leading the Order of monks.' or to think: 'The Order or monks is dependent upon me.'" But on the other hand when describing the virtues and the nature of Metteyya Buddha (that is to be) he (Gotama Buddha) said: "He will be the leader of an Order of monks several thousand in number, just as I am now the leader of an Order of monks several hundreds in number.""

"If, O Venerable Nāgasena, the Buddha actually said: "Now, O Ānanda, the Exalted One has no attachment such as to think: 'I will go on leading the Order of monks' or to think: 'The Order or monks is dependent upon me.'" then the statement: "Just as I am now the leader of an Order of monks several hundreds in number." must be wrong. If the statement: "Metteyya Buddha will be the leader of an Order of monks several thousands in number, just as I am now the leader of an Order of monks several hundreds in number." is right, then the statement: "Now, O Ānanda, the Exalted One has no attachment such as to think: 'I will go on leading the Order of monks.' or to think: 'The Order or monks is dependent upon me.'" must be false. This too is a double-pointed problem now put to you with a request for solving it." (So asked the king.)

"The Buddha has, O king, actually said: "Now, O Ānanda, the Exalted One has no attachment such as to think: 'I will go on leading the Order of monks.' or to think: 'The Order of monks is dependent upon me.'" He also actually said: "He Metteyya Buddha will be the leader of an Order of monks several thousands in number, just as I am now the leader of an Order of monks several hundreds in number.""

"The sense in one passage, O king, is inclusive, while in the other it is not. It is not the Exalted Buddha, O king, who seeks after a following. It was the followers who seek after Him. The expressions 'I' or 'Mine' O king, are only to be understood as more conventional truths or concepts (paññatti). They ('I' or 'Mine') are not said in the ultimate or highest (paramattha) sense. Attachment, O king, is a frame of mind alien to the Exalted Buddha from whom endearment and affection have also been put away. The idea: "This belongs to me." is absent in him too. In reality such idea is the basis of the concept of clinging (upādā paññatti)."

"Just as the earth, O king, is a support to the land based beings, and an asylum to them, and they depend upon it. But the broad earth has no longing after them in the idea that "These belong to me." – just so is the Exalted Buddha a support and an asylum to all beings, but has no longing after them in the idea that "These belong to me." And just as a mighty rain cloud, O king, pours out its rain, and gives nourishment to grass and trees, to cattle and to men, and maintains the lineage thereof, and all these creatures depend for livelihood upon its rain, but the cloud has no feeling of longing in the idea that these are mine – just so does the Exalted Buddha cause kammically wholesome volitions arise in all beings and afford them protection forever and all beings have to depend on the Exalted Buddha for their livelihood, but the Exalted Buddha has no feeling of longing in the idea that "These are mine." And why is it so? It is because of His having abandoned the false (personality) view of "I" or "mine"." (So Explained the Elder.)

"Very good, O Venerable Nāgasena! The problem has been well solved by variety of examples. The deep and profound thing has been brought into the open. The entanglement has been disentangled. Darkness has been transformed into the light of day. The alien views have been broken and insight has been awakened in the sons of the Conqueror." (Thus said Milinda the king.)

HERE ENDS THE SEVENTH DILEMMA AS TO THE BUDDHA'S ROLE AS LEADER OF THE ORDER OF MONKS.

(bhikkhusaṁghapariharaṇapañho sattamo)

8. DILEMMA AS TO WHETHER THE BUDDHA'S FOLLOWING CAN BE BROKEN UP

(abhejjaparisapahña)

8. "O Venerable Nāgasena, your people say: "The Buddha has a following which can never be broken up." And again they say: "At one stroke Devadatta seduced five hundred monks who broke away (from the Order)." If the saying: "The Buddha has a following which can never be broken up." is true, then the saying: "At one stroke Devadatta seduced five hundred monks who broke away (from the Order)." must be false. If at one stroke Devadatta seduced five hundred monks who broke away (from the order) then the saying: "The Buddha has a following which can never be broken up." is wrong. This too is a double-pointed problem which is now put to you. It is profound, hard to unravel, much more knotty than a knot. By it these people are veiled, enshrouded, screened out, obstructed and enmeshed from all sides. Herein show your skill as against the arguments of the adversaries." (So asked Milinda the king.)

"O king, the Buddha had a following which could never be broken up and Devadatta also, at one stroke, seduced five hundred monks who broke away (form the Order). As a matter of fact the breach thus created is owing to the power of the breach maker. Where, O king, there is one to make the breach there is nothing that will not break up. Where there is one to make the breach, a mother will be separated from her son, and the son will break with the mother or the father with the son and the son with the father or the brother from the sister and the sister from the brother, or friend from friend. A boat although pieced together with timber of all sorts is broken up by the force of the violence of the waves, and a tree in full bearing with fruits as sweet as honey is broken down by the force of the violence of the wind, and gold of the finest sort is

debased by being alloyed with bronze. But as a matter of fact, O king, it is not the intention of the wise, it is not the will of the Buddhas, it is not the desire of those who are learned that the following of the Buddha should be broken up. On the contrary there should be a reason for desiring that the following of the Buddha should not be broken up. And such a reason exists. What then is the reason? It is an unheard of thing, so far as I know, that any breaking-up of the Exalted Buddha's following was attributable to the following acts or omissions done by Him during any one of His former existence;

(i) Omission to give away something as an act of charity,

(ii) Saying of any unkind word,

(iii) Acting to someone's disadvantage, or

(iv) Not treating others like Himself."

"The Exalted Buddha should, therefore, be regarded as One whose following can be broken up. And you yourself, do you know of any word in the Exalted Buddha's Pāḷi canon of ninefold virtues implying that any breaking-up of the Exalted Buddha's following was attributable to this or that act or omission done by Him during any one of His former existences as a Buddha in the embryonic stage (Bodhisttta)?" (So asked the Elder.)

"No, O Venerable One, such a thing has never been seen or heard in the world. It is very good, O Venerable Nāgasena, what you say and I accept it so." (Thus said Milinda the king.)

HERE ENDS THE EIGHT DILEMMA AS TO WHETHRE THE BUDDHA'S FOLLOWING CAN BE BROKEN UP.

(abhejjaparisapañho aṭṭamo)

THIS IS THE END OF THE SECOND CHAPTER DEALING WITH SCHISM.

(abhejjavaggo dutiyo)

THERE ARE EIGHT QUESTIONS IN THIS CHAPTER.

(imasamiṁ vagge aṭṭha pañhā)

3. CHAPTER ON BOWING IN OBEISANCE

(paṇāmitavagga)

1. QUESTION AS TO WHETHER OR NOT THE DOCTRINE IS PRE-EMINENT

(seṭṭhadhammapañha)

1. "O Venerable Nāgasena, it was said by the Buddha: "For it is the Doctrine, O Vāseṭṭha, which is pre-eminent amongst those people both in the world of the present and in the world hereafter." But again it was declared by Him: "The devout layman and Stream-Winner (sotāpanna),

> again whom the doors to the realms of intense misery and woe (apāya) have been shut forever, who has realized Nibbāna by means of Path-Knowledge (magga-ñāṇa) and who clearly comprehends the Doctrine and Discipline (sāsana), otherwise known as the Threefold-Training (or Threefold Divisions of the Eightfold Path)

even such a one ought to pay obeisance and hail with reverence the approach of a monk or of a novice, even though such monk or novice is a mere worldling (puthujjana).""

"O Venerable Nāgasena, if the Buddha had really said: "For it is the Doctrine, O Vāseṭṭha, which is pre-eminent amongst those people both in the world of the present and in the world hereafter." then the saying: "The devout layman and Stream-Winner (sotāpanna), again whom the doors to the realms of intense misery and woe (apāya) have been shut forever, who has realized Nibbāna by means of Path-Knowledge (magga-ñāṇa) and who clearly comprehends the Doctrine and Discipline (sāsana), otherwise known as the Threefold-Training (or Threefold Divisions of the Eightfold Path) – even such a one ought to pay obeisance and hail with reverence

the approach of a monk, or of a novice, even though such monk or novice is a mere worldling (puthujjana)." must be wrong."

"If the devout layman and Stream-Winner (sotāpanna), against whom the doors to the realms of intense misery and woe (apāya) have been shut forever, who has realized Nibbāna by means of the Path-Knowledge (magga-ñāṇa) and who clearly comprehends the Doctrine and Discipline (sāsana), otherwise known as the Threefold-Training (or Threefold Divisions of the Eightfold Path) – even such a one has to pay obeisance and hail with reverence the approach of a monk, or of a novice, even though such monk or novice is a mere worldling (puthujjana) then the saying: "For it is the Doctrine, O Vāseṭṭha, which is pre-eminent amongst those people both in the world of the present and in the world hereafter." must be false."

"This too is a double-pointed problem. It is now put to you with a request for solving it." (So asked Milinda the king.)

"The Exalted Buddha has, indeed, said: "For, it is the Doctrine, O Vāseṭṭha, which is pre-eminent amongst those people both in the world of the present and in the world hereafter." It is also a fact that the layman and Stream-Winner (sotāpanna), against whom the doors to the realms of intense misery and woe (apāya) have been shut forever, who has realized Nibbāna by means of the Path-Knowledge (magga-ñāṇa), and who clearly comprehends the Doctrine and Discipline (sāsana), otherwise known as the Threefold-Training (or Threefold Divisions of the Eightfold Path) – even such a one pays obeisance and hail with reverence the approach of a monk, or of a novice, even though such monk or novice is a mere worldling (puthujjana). There is, O king, a reason for such paying of obeisance, and what is the reason therefor?"

"There are, O king, these twenty Rules of Conduct, the observance of which makes for the monkhood of a monk, (or for a novice) and there are two outward forms which make for the

monkhood of a monk and which make him worthy of the obeisance being paid to him, of being hailed with reverence, and being held high in respect and being venerated. And what are these twenty Rules of Conduct, and what are those two outward forms?"

"They are, O king –

(1) taking delight in the noble practice of the sublime Doctrine,

(2) keeping up the noble Sabbath (uposatha) without a break,

(3) keeping up the noble practice of training, such as going round for alms-food,

(4) dwelling properly robed,

(5) guarding one's sense-doors, such as eye, etc.,

(6) putting under restraint one's deed of the body, speech or thoughts,

(7) braving with courage such adversities as the rigours of heat or cold,

(10) taking delight in solitude,

(11) dwelling alone in seclusion,

(12) having a sense of moral shame and moral dread,

(13) being zealous in the practice of virtue,

(14) being vigilant in the practice of virtue,

(15) rigidly observing the Rules of Moral Training,

(16) pursuing the study of Pāḷi scriptures,

(17) pursuing the study of Commentaries,

(18) taking delight in the practice of Morality, Concentration, and Wisdom,

(19) being free from attachment (to things of the world), and

(20) fulfillment of the precepts.

(These are the twenty Rules of Conduct.)

(1) wearing of the yellow robe, and

(2) keeping one's head shaven.

(These are the two outward forms.)

These twenty, O king, are the Rules of Conduct, the observance of which makes for the monkhood of a monk and those two are the outward forms."

"In consideration, therefore, of the fact that the monk gives an undertaking and practises the virtues of these Rules of Conduct, that he is not deficient but perfect in all of them, and that by being accomplished in and endowed with all such virtues, this monk reaches forward to the condition of the Path and Fruition of Holiness which is the final goal reached by the Holy Ones (arahat), that this monk can enter upon and abide in this sublime and laudable state of the Path and Fruition of Holiness and that being possessed of the training that leads to the Path and Fruition of Holiness, the devout layman and Stream-Winner should pay obeisance and hail with reverence the approach of a monk, even though such monk is a mere worldling."

""This monk, though he is a mere worldling (puthujjana) wears the outward signs and also emulates the decorous manners of a Holy One (arahat) whereas on my part I am incapable of wearing such an outward sign and emulating such decorous manners." Thus reflecting and considering, the devout layman and Stream-Winner (sotāpanna) should pay obeisance and hail with reverence the approach of a monk even though such monk is a mere worldling."

""This monk, though he is a mere worldling (puthujjana), fraternizes with a noble community whereas I am incapable of

fraternizing with or getting involved in such noble community." Thus reflecting and considering, the devout layman and Stream-Winner (sotāpanna) should pay obeisance and hail with reverence the approach of a monk even though such monk is a mere worldling."

""This monk, though he is a mere worldling (puthujjana), has the privilege of listening to the recitation of the Code of Monks Discipline (pātimokkha) (in a Sīma on all Uposatha Days) whereas I have not the privilege of listening to such recitation." Thus reflecting and considering, the devout layman and Stream-Winner (sotāpanna) should pay obeisance and hail with reverence the approach of a monk even though such monk is a mere worldling."

""This monk, though he is a mere worldling (puthujjana), can ordain another person as a novice (sāmaṇera) or as a monk (bhikkhu) and thus promote the expansion and growth of the Doctrine and Discipline (sāsana) whereas I am incapable of performing these duties." Thus reflecting and considering, the devout layman and Stream-Winner (sotapanna) should pay obeisance and hail with reverence the approach of a monk even though such monk is a mere worldling."

""This monk, though he is a mere worldling (puthujjana), completely observes the innumerable precepts as laid down, whereas I am incapable of observing those innumerable precepts." Thus reflecting and considering, the devout layman and Stream-Winner (sotāpanna) should pay obeisance and hail with reverence the approach of a monk even though such monk is a mere worldling."

""This monk, though he is a mere worldling (puthujjana), wears the outward sign and conforms to the wishes of the Exalted Buddha, whereas I am far and away removed from wearing such outward sign and conforming to such wishes." Thus reflecting and considering, the devout layman and Stream-Winner (sotāpanna) should pay obeisance and hail with reverence the approach of a monk even though such monk is a mere worldling."

""This monk, though he is a mere worldling, is having a thick hair-growth in his arm-pits and does not stain his eyes nor wear ornaments, yet is fragrant with the sweet small of morality that pervades from his perpetual anointment with his (spiritual) training. While at the same time I am addicted to ornamenting, dressing and grooming myself." Thus reflecting and considering, the devout layman and Stream-Winner (sotāpanna) should pay obeisance and hail with reverence the approach of a monk though such monk is a mere worldling."

""There are the twenty Rules of Conduct and two outward forms the observance of which makes for the monkhood of a monk. All these virtues are vested in this monk, and the very same monk though he is a mere wordling observes such Rules and makes other follow suit. While at the same time the observance of such Rules and making of others to follow suit are deplorably absent in myself." Thus reflecting and considering, the devout layman and Stream-Winner (sotāpanna) should pay obeisance and hail with reverence the approach of a monk though such monk is a mere worldling."

"Just, O king, as a royal prince who learns his knowledge is taught the duties of a ruler, at the feet of a Brahmin who is a king's chaplain, when after a time he is ceremoniously anointed king, pays obeisance and hails with reverence the approach of his old master reflecting and considering: "This Brahmin is my old teacher who gave me knowledge of arts and sciences.""

"Even so, O king, the devout layman and Stream-Winner (sotāpanna), reflecting and considering: "This monk, though he is a mere worldling promotes the observance of the precepts and carries on the tradition and lineage (of the spiritual community). Should pay obeisance and hail with reverence the approach of a monk though such monk is a mere worldling.""

"And moreover, O king, may you be impressed by this fact with the greatness and the peerless glory of the condition of a monk

– that if a devout layman and Stream-Winner should attain to the realisation of Holiness (arahatship) one of these two results must happen to him and there is no other (third alternative) – he must either die away to attain to final emancipation on that very day or take upon himself the condition of a monk (bhikkhu). For there is, O king, the condition, or state of becoming a monk and that condition, is immovable, glorious, and most exalted!" (So explained the Elder.)

"O Venerable Nāgasena, this subtle problem has reached the state of being known. By your powerful and great wisdom you have thoroughly unrevealed this problem. No one else would be able to solve it likewise unless he were as wise as you."

HERE ENDS THE FOREMOST QUESTION AS TO WHETHER OR NOT THE DOCTRINE IS PRE-EMINENT.

(seṭṭhadhammapañho paṭṭhamo)

2. DILEMMA AS TO WHETHER OR NOT THE BUDDHA WORKS FOR THE WELFARE OF ALL BEINGS

(sabbasattahitapharaṇapañha)

2. "O Venerable Nāgasena, you monks say: "The Exalted Buddha averts what is harmful to the interests of all beings and works for their welfare." And again they say: "When the Discourse based on the simile of the Burning Fire was delivered (by the Buddha), hot blood was ejected from the mouths of about sixty monks." By delivering the Discourse based on the simile of the Burning Fire, O Venerable One, the Buddha had averted the welfare of the monks, about sixty in number, and worked for what was harmful to the interests of those monks."

"If, O Venerable Nāgasena, the Buddha really averted what was harmful to the interests of all beings and worked only for their welfare, then the saying that when the Buddha delivered the discourse based on the simile of the Burning Fire, not blood was ejected from the mouths of about sixty monks, must be false."

"If, on the other hand, it is true that when the Discourse based on the simile of the Burning Fire was delivered (by the Buddha) hot blood was ejected from the mouths of about sixty monks, then the statement that the Buddha averted what was harmful to the interests of all beings and worked only for their welfare, must be false. This too is a double-pointed problem which is now put to you with a request for your solving it." (So asked Milinda the king)

"The Exalted Buddha, O king, had indeed averted what is harmful to the interests of all beings and worked for their welfare. It is a fact also that when the Discourse based on the simile of the Burning Fire was delivered (by the Buddha) hot blood was ejected from the mouths of about sixty monks. But the ejection of hot blood was not due to the action of the Exalted Buddha involved in delivering

the Discourse. It was due to the kammically unwholesome acts done by these monks themselves in the past." (So replied the Elder.)

"But, O Venerable Nāgasena, if the Buddha had not delivered the Discourse based on the simile of the Burning Fire, then would those monks have vomited up hot blood?" (So asked the king.)

"No, O king, they would not have vomited up hot blood (if the Buddha had not delivered the Discourse). But in those monks who followed wrong practices the hearing of the Discourse delivered by the Exalted Buddha gave rise to a burning being kindled within them culminating in the vomiting of hot blood from their mouths." (So replied the Elder.)

"In such a case, O Venerable Nāgasena, it was through the Buddha's act of delivering the Discourse that the vomiting of hot blood from the mouths of those monks was brought about. In that event of vomiting blood from the mouths of those sixty monks, the Buddha must be deemed to have wrought the death and destruction of those monks. Suppose, O Venerable Nāgasena, a snake had crept into (the hole in) a hill, and a man in want of earth were to destroy that hill and take the earth away. And by his doing so the entrance-hole to the hill were closed up, and the snake were to die in consequence of want of air. Would not, O Venerable One, that snake have been killed by that man's action." (So asked the king.)

"Yes, O king." (So replied the Elder.)

"Even so, O Venerable Nāgasena, the Buddha must be deemed to have wrought the death and destruction of those sixty monks in that event of their vomiting blood." (So insisted the king.)

"When the Buddha delivered a Discourse, O king, he was never inspired by love or hatred in doing so. With freedom from love or hatred, did he make the preaching. Those who follow the preaching and act accordingly are enabled to comprehend the Four Noble Truths. On the other hand, those who follow the wrong

practice fall (on the way). Just, O king, as when a man shakes a mango tree or a jambu tree or a mee tree, such of the fruits on it as are full of sap and strongly fastened to it remain undisturbed, but such as have rotten or weak stalks and are loosely attached, fall to the ground. Even so was the Buddha who, when delivering a Discourse, was never inspired by love or hatred in doing so. With freedom from love or hatred did he make the preaching. Those who follow the preaching and act according are enabled to comprehend the Four Noble Truths. On the other hand those who follow the wrong practice fall (on the way.)"

"It was, O king, as when a farmer, wanting to grow a crop of rice, ploughs the field, but by the ploughing more than a hundred thousand blades of grass are killed. Even so, O king, the Exalted Buddha, desiring to impress the beings with matured minds, delivered the Discourse with a freedom from love or hatred. Those who follow the preaching and act accordingly are enabled to comprehend the Four Noble Truths. On the other hand those who follow the wrong practice are killed like the blades of grass."

"Or it was, O king, as when men, for the sake of sugarcane juice, crush sugar-cane in a mill, and in the course of their doing so such small insects as pass into the mouth of the mill are crushed also. Even so, O king, the Exalted Buddha, desiring to impress the beings with matured minds, with the Four Noble Truths, turns the crushing machine of the Doctrine-mill. During the process of such crushing, those who follow the wrong practice are killed like those small insects." (So explained the Elder.)

"Then did not, O Venerable Nāgasena, those (sixty) monks fall just because of that Discourse based on the simile of the Burning Fire?" (So asked the king.)

"Does the lumberman, O king, save the log in hewing the timber straight and clean?" (So asked the Elder.)

"No, O Venerable One, the lumberman does not save the log in hewing timber straight and clean. He would have to get rid of such timber as (the bends) should be discarded."

"Even so, O king, if the whole audience were to be saved, the Exalted Buddha, could not have impressed the beings with matured minds with the Four Noble Truths. But only by getting rid of those who follow the wrong practice he had impressed the beings with the matured minds with the Four Noble Truths. Those monks, O king, through their own kammical actions of the past and by following the wrong practice fall (on the way.)"

"Just as, O king, a plantain tree, or a bamboo or an Assatara mare are destroyed by that to which they them selves give birth, even so, O king, those who follow the wrong practice, through their own kammical actions, have to die, and have to fall."

"Just as, O king, it is by their own acts that the robbers come to have their eyes plucked out, or to impalement, or to the scaffold, even so were those who follow the wrong practice, through their own kammical actions, have to die, and have to fall. The vomiting of blood from the mouths of about sixty monks, O king, is not due to the action of the Exalted Buddha, nor to the action of any one else. It was in fact due to their own kammical actions that the vomiting took place."

"Suppose, O king, a man were to give ambrosia to all the people, and they, by eating it, were to become healthy and long-lived and free from every illness. But one man, on eating it, were by his following of the wrong practice to die. Would then, O king, the man who gave away the ambrosia by reason of such giving away be guilty of any offence?" (So asked the Elder.)

"No, O Venerable One." (So replied the king.)

"Even so, O King, the Exalted Buddha, gave away to all gods and men of ten thousand world system the gift of the Doctrine

(dhamma) that leads to the Realm of Deathlessness. Those beings who are worthy of being liberated (from the Realm of Death and Woe) comprehend the Four Noble Truths by means of the ambrosia of the Doctrine while those beings who are not worthy of being liberated will have, by reason of the ambrosia of the Doctrine, to die and to fall."

"The edible food, O king, sustains and supports the lives of all sentient beings. But some who eat of it die of diarrhea. Would then, O king, the man who gave away the edible food by reason of such giving away be guilty of any offence?" (So asked the Elder.)

"No, O Venerable One." (So replied the king.)

"Even so, O king, the Exalted Buddha gave away to all gods and men of the ten thousand world system the gift of the Doctrine (dhamma) that leads to the Realm of Deathlessness. Those being who are worthy of being liberated (from the Realm of Death and Woe) comprehend the Four Noble Truths by means of the ambrosia of the Doctrine while those beings who are not worthy of being liberated will have by reason of the ambrosia of the Doctrine, to die and to fall." (So explained the Elder.)

"Very good, O Venerable Nāgasena! That is so and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE SECOND DILEMMA AS TO WHETHER OR NOT THE BUDDHA WORKS FOR THE WELFARE OF ALL BEINGS.

(sabbasattahitapharaṇapañho dutiyo)

3. DILEMMA AS TO SHOWING OF SECRET GENITAL ORGAN

(vatthaguyhanidassanapañha)

3. "O Venerable Nāgasena, it has been said by the Buddha:[1]

"Good is restraint in action;

good is restraint in speech;

good is restraint in thought;

good is restraint in everything.

The monk (bhikkhu) restrained in every way, is freed from all sorrows."

"On the other hand the Buddha showed Sela the Brahmin his secret genital (male) organ which was concealed under a sheath, in the presence of gods and men while seated in the midst of an assembly[2] of four classes."

"If, O Venerable Nāgasena, the Buddha had actually said: "Good is restraint in action; ....." then the saying that "the Buddha showed Sela the Brahmin his secret genital (male) organ[3] which was concealed under a sheath." must be false."

"If on the other hand (the Buddha) had actually shown Sela the Brahmin His secret genital (male) organ which was concealed under a sheath, then the saying: "Good is restraint in action ....." must be false. This too is a double-pointed problem which is now put to you with a request for your solving it." (So asked Milinda the king.)

"The Exalted Buddha had actually said: "Good is the restraint in action. He had also shown Sela the Brahmin His secret genital (male) organ which was concealed under a sheath. In order to remove double entertained by Sela the Brahmin as to whether the

Exalted Buddha was a real superman or not the Exalted One exercised His Psychic Power in such a way that an exact imitation of His secret genital (male) organ was exposed to view and the only person who was in doubt and to whom it was shown could see the miracle (pātihāriya) thus performed." (So replied the Elder.)

"O Venerable Nāgasena, who would believe the saying that only one person comprised in the whole assembly could perceive the secret genital (male) organ and that the secret organ was invisible all others comprised in the same assembly? I beseech you now, O Venerable One, give me the reasons involved in this problem. Permit me to understand this problem with full reasons therefor." (So asked the king.)

"Have you ever seen, O king, a man who was afflicted with a painful disease and who was surrounded by a crowd of relatives and friends who were nursing him?" (So asked the Elder.)

"Yes, I have, O Venerable One." (So replied the king.)

"Can, O king, those surrounding relatives and friends perceive (with their eyes) the feeling of pain experienced by that man?" (So asked the Elder.)

"No, O Venerable One, that man experiences the pain all alone by himself." (So replied the king.)

"Even so, O king, whosoever was in doubt as to whether the Exalted Buddha was genuinely the Supremely Enlightened One, it was solely for the benefit of such a one that the Exalted Buddha exercised His Psychic Power in such a way that an exact imitation of His secret genital (male) organ was exposed to view and the only person who was in doubt and to whom it was shown could see the miracle (pāṭihāriya) thus performed."

"For illustration, O king, be it supposed that a certain man was possessed by the devil. Would the people who flocked on all sides of the devil-possessed man be able to see the coming of the devil?" (So asked the Elder.)

"No, O Venerable One, only the devil-possessed man would be able to see the coming of the devil." (So replied the king.)

"Even so, O king, whosoever was in doubt as to whether the Exalted Buddha was genuinely the Supremely Enlightened One, it was solely for the benefit of such a one that the Exalted Buddha exercised His Psychic Power in such a way that an exact imitation of His secret genital (male) organ was exposed to view and the only person who was in doubt and to whom it was shown could see the miracle (pāṭihāriya) thus performed." (So explained the Elder.)

"The Buddha, O Venerable Nāgasena, had shown His secret genital (male) organ which should not be exposed to view, and thus had performed a rare act." (So commented the king.)

"The Exalted Buddha, O king, had not shown His genital organ but and in fact shown but a glimpse by His power." (So explained the Elder.)

"Even though, O Venerable One, a glimpse only was seen, a decision was reached on the basis of the sight of that mere glimpse. It is therefore as good as having seen the genital organ itself." (So reasoned the king.)

"The Exalted Buddha, O king, had performed rare acts also with a view to bringing understanding of the Four Noble Truths to those beings who deserve to know and understand such Truths. If, O king, the Exalted Buddha were to detract from doing things that should be done, those beings who deserve to know the Four Noble Truths would be deprived of the knowledge and understanding of such Truths. Just because, O king, the Exalted Buddha knew (with omniscience) the ways and means of bringing knowledge and understanding of the Four Noble Truths to those beings who deserve to know and understand such Truths. By such ways and means the Exalted Buddha had brought knowledge and understanding of the Four Noble Truths to those beings who deserve to know and understand such Truths."

"For illustration, O king, let us take the case of a physician and surgeon, skilled in the art of dispelling diseases. Whatsoever medicine is a means of cure of a patient of a particular form of disease, he applies such medicine or administers such treatment as would heal up wounds or help such patient to recover his health. Those who would recover health by vomiting he makes them vomit. Those who would recover their health by movement of bowels he makes their bowels move. On those patients who require treatment with application of ointment, he applies such ointment. For those patients who require treatment through perspiration, he prescribes drugs tending to exude sweat. Even so, O king, the Exalted Buddha had, by such ways and means as would make those beings who deserve to know and understand the Four Noble Truths, brought knowledge and understanding of the Four Noble Truths to such beings."

"For further illustration, O king, let us take the case of a woman who is undergoing labour pains of a child-birth, and who thereby is constrained to show her female genital organ what should not be shown normally (under the rules of decency). Even so, O king, the Exalted Buddha, with a view to bringing knowledge and understanding of the Four Noble Truths to those beings who deserve to know and understand such Truths, had to exercise His Psychic Power and show what should not be shown normally (under the rules of decency) i.e. an exact imitation of His secret genital (male) organ. Considering the person involved in such cases there is no place where at such kind of showing should not take place. If, O king, a certain person were to be able to know and understand the Four Noble Truths only by seeing the heart of the Exalted Buddha, the Enlightened One would have shown him also His heart through proper ways and means. The Exalted Buddha knew the right ways and means of bringing knowledge and understanding of the Four Noble Truths to those beings who deserve to know and understand such Truths. He was also skillful in the art of preaching."

"Did not, O king, the Exalted Buddha, knowing the bent and inclination of the Elder Nanda, and saying to himself: "This son of a good family will know and understand the Four Noble Truths and taking him (while yet as prince Nanda) to the world of gods, showed him the (five hundred) nymphs?" By such ways and means this son of a good family came to know and understand the Four Noble Truths. Thus, O king, the Exalted Buddha who detested and decried the agreeable sense-objects (commonly accepted as pleasurable and attractive), yet by reason of the prospect of the Elder Nanda knowing and understanding the Four Noble Truths went to the extent of showing him the (five hundred) nymphs, with feet red like those of the doves. In this manner also the Exalted Buddha knew the right ways and means of bringing knowledge and understanding (of the Four Noble Truths to those beings who deserve to know and understand such Truths). He was also skillful in the art of preaching."

"The Exalted Buddha had also, O king, approached the Elder Cūḷapanthaka who, being driven away by his elder brother, was having trouble and in a depressed mood. Reflecting these thoughts: "This son of a good family, if favoured by this means will come to know and understand the Four Noble Truths." (the Buddha) handed to him a fine piece of shredded cloth. That son of a good family also for that reason reached the state of self mastery (vasībhāvo) in the course of mind development, in this manner also, O king, the Exalted Buddha knew the right way and means of bringing knowledge and understanding (of the Four Noble Truths to those beings who deserve to know and understand such Truths.) He was also skillful in the art of preaching."

"Also, O king, in the case of Mogarāja the Brahmin who put a question to the Exalted Buddha, which was thrice repeated and to which the Exalted Buddha gave no answer after reflecting the thought: "By not giving him an answer the swelling pride of the son of a good family will subside and vanish, and by so subsiding and

vanishing the knowledge and understanding of the Four Noble Truths will arise in him." By this action (of the Exalted Buddha) the swelling pride of that son of a good family subsided and vanished and due to that subsiding and vanishing, that Brahmin reached the state of self-mastery (vasībhāvo) in the course of his bending the mind to the knowledge pertaining to the sixfold super-normal powers (abhñña). In this manner also, O king, the Exalted Buddha knew the right way and means of bringing knowledge and understanding of the Four Noble Truths to those beings who deserve to know and understand such Truths. He was also skilful in the art of preaching." (So explained the Elder.)

"Very good, O Venerable Nāgasena, the problem has been solved by your explanation with various reasons. The entanglement has been disentangled, the darkness has been transformed into the light (of day) the knot has been destroyed, and the alien views broken up. You, O Venerable One, have provided the sons of the Conqueror (Buddha) with the eye of wisdom. The heretics are having no words to say in the matter because they are confronted by you who excels all leaders of other schools." (Thus said Milinda the king.)

HERE ENDS THE THIRD DILEMMA AS TO THE SHOWING OF SECRET GENITAL ORGAN.

(vatthaguyhanidassanapañho tatiyo)

(Endnotes)

[1] Stanza No. 361 of the Dhammapada includes also the passage: "sabbattha saṁvaro bhikkhu sabbhadukkhapamuccati."

[2] typical sets of assemblies (parisā); according to PTS Dictionary. (1) bhikkhus (2) bhikkhunis (3) upasakas and (4) upāsikās (1) nobles (2) brahmins (3) householders and (4) wanderers, (5) Catummahārājika, (6) Tāvatiṁsa, (7) Māra and (8) Brāhma

[3] One of the thirty-two bodily marks of a real superman.

4. DILEMMA AS TO THE ALLEGED HARSH WORDS OF THE BUDDHA

(pharusavācābhāvapañha)

4. "O Venerable Nāgasena, it was said by the Elder Sariputta, the commander of the Doctrine (dhamma senāpati): "The Exalted Buddha, O brethren, is perfect in courtesy of speech. There is no fault of speech in the Exalted Buddha concerning which he should take care and say to himself: 'Let no one else know this fault of speech of mine.'" And on the other hand the Buddha, when promulgating the offence entailing the loss of monkhood (pārājika) on the occasion of the first offence of the Elder Sudinna, the son of banker Kalanda, addressed him with harsh words calling him "A hopeless man where Deliverance is concerned (moghapurisa)". And that Elder, being so called, become demoralized and thus overcome with remorse and was incapacitated from comprehending the Noble Path (ariyamagga) with penetrative insight."

"If, O Venerable Nāgasena, the Buddha were perfect in courtesy of speech and were free from any fault of speech, the allegation that the Buddha had, on the occasion of the first offence of the Elder Sudinna the son of banker Kalanda, addressed him with harsh words calling him "A hopeless man where Deliverance is concerned (moghapurisa)" must be false. But if the allegation that the Buddha had, on the occasion of the first offence of the Elder Sudinna the son of banker Kalanda, addressed him with harsh words calling him "A hopeless man where Deliverance is concerned (mogha purisa)" is correct then the statement that the Buddha was perfect in courtesy of speech and was free from any fault of speech, must be false. This too is a double-edged problem which is now put up to you for your solving it." (So asked Milinda the king.)

"The Elder Sāriputta, O king, actually said: "The Exalted Buddha, O brethren, is perfect in courtesy of speech. There is no

fault of speech in the Buddha concerning which He should have said: 'Let no one else know the fault of speech of mine.'" The Buddha who promulgated the offence entailing the loss of monkhood (pārājika) had, on the occasion of the first offence the Elder Sudinna the son of banker Kalanda, also addressed him with harsh words calling him "A hopeless man where Deliverance was concerned (moghapurisa)". In saying those words the Exalted Buddha was not motivated by any desire to be rude, but was making a statement having the characteristic of facts whereby no wrong was intended. By the expression: "Having the characteristic of facts", is meant, O king that to whomsoever in this (present) body the comprehension of the Four Noble Truths does not arise, then the existence of such individual as a man is fruitless and in vain. It is a case of one wishing to do good but achieving (otherwise than good) what is bad. This is what is meant by the expression: "A hopeless man where Deliverance is concerned (moghapurisa)". In this way, O king, the Exalted Buddha addressed Venerable Sudinna the son of banker Kalanda with words of naked truth in the natural sense and not with words that were false." (So explained the Elder.)

"O Venerable Nāgasena, though one desiring to abuse another uses words of truth we inflict upon him a fine of a piece of silver. Because he knows he is guilty of an offence in abusing (another) he does so by employing a different set of words based on the true nature of things which serve the purpose." (So reasoned the king.)

"Have you ever heard, O king, of a people (collectively) paying obeisance to, or hailing with reverence the approach of, or showing honour and veneration to, or make gift offerings to, a person who commits faults or wrong doings?" (So asked the Elder.)

"No, O Venerable One, whosoever commits faults or wrong-doings of whatever sort or kind and for whatsoever reason, such a one is worthy of reproof and punishment and they would behead him, or beat him, or bind him with fetters, or put him to death, or burn him up alive." (So replied the king.)

"If so, O king, the Exalted Buddha had done what should be done and avoided doing what should not be done." (So concluded the Elder.)

"In doing what should be done, O Venerable Nāgasena, the opportunity that is fit and proper for doing so, should also be put into consideration. A mere hearing about the Buddha brings fear and shudder to the hearts of gods and men; and arouse their moral shame and moral dread. The actual sight of Him brings to them an excessive amount of fear and shudder and also of moral shame and moral dread. Sitting close to Him in interview brings still much more amount of fear and shudder and of moral shame and moral dread." (So reasoned the king.)

"Now, O king, would a physician administer pleasant things as a medicine in cases where the ailment of the body is due to wetness caused by excessive accumulation of hard stool (constipation), or to disruption of the triumvirate of blood, bile and phlegm?" (So asked the Elder.)

"No, O Venerable One, he would administer sharp and powerful drugs that would mitigate the rigour of the disease or blow it away altogether." (So replied the king.)

"Even so, O king, the Exalted Buddha bestows admonition for the sake of dispelling all diseases of Defilement. And the words of the Exalted Buddha, even when they are harsh have the effect of softening the beings and making then tender-hearted. Just as hot water, O king, softens and makes tender anything capable of being softened or made tender, even so are the words of the Buddha, which, even when they are harsh, are beneficial and are associated with pity and mercifulness."

"Just as, O king, the words of a father are beneficial and associated with pity and mercifulness towards his sons and daughters, even so are the words of the Exalted Buddha, even when they are harsh, are beneficial and associated with pity and mercifulness. The

words of the Buddha, even when they are harsh, can dispel the Defilements of the beings. As for example, O king, the urine of the cattle, even though evil-smelling for drinking purposes, yet dispels the diseases of the beings. The swallowing of the nasty drugs also dispels the diseases of the beings. Even so, O king, the words of the Exalted Buddha, even when they are harsh, are beneficial and associated with pity and mercifulness. As for yet another example, O king, a flake of cotton-wool, even though it is massive, makes no hurt by falling on the body of a man. Even so, O king, the words of the Exalted Buddha, even though they are harsh, bring suffering to not a single being!" (So explained the Elder.)

"Well have you, O Venerable Nāgasena, made this problem clear by many a simile. Very good, O Venerable Nāgasena! That is so and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE FOURTH DILEMMA AS TO THE ALLEGED HARSH WORDS OF THE BUDDHA.

(pharusavācābhāvapañho catuttho)

5. DILEMMA AS TO TREE HAVING NEITHER CONSCIOUSNESS NOR VOLITION

(rukkhaacatanābhāvapañha)

5. "O Venerable Nāgasena, the Buddha had said:

"O Brahmin, knowledgeable as you are,
Why by putting forth relentless energy
And with monotonous regularity are you
Inquiring: "Did you sleep well and soundly too?"
Of this wild Palasa tree that is having
Neither consciousness nor volition?
And on another occasion, He said thus:

"And the Aspen tree said in reply: "O Brahmin Bhāradvāja, I have something to say to you presently. So please listen to what I have to say.'"

"If, O Venerable Nāgasena, a tree is having neither consciousness nor volition, then the statement that the Aspen tree had a talk with Bhāradvāja the Brahmin must be false. If, on the other hand, it was a fact that the aspen tree talked with Bhāradvāja the Brahmin then the saying about a tree having neither consciousness nor volition, must be false. This too is a double-edged problem which is now put to you for your solving it." (So asked Milinda the king.)

"O king, the Exalted Buddha had indeed said: "A tree is having neither consciousness nor volition." He had indeed said also that the Aspen tree had a talk with Bhāradvāja the Brahmin. That statement about the Aspen tree holding a talk is to be understood in terms of the phraseology which is in common use among the people. There is, O king, no function of talking by a tree which is devoid of

consciousness or volition. In this respect, O king, the designation "tree" is strictly applicable to the guardian deity of that tree. The expression that "The tree talks." is in terms of the phraseology which is in common use among the people. As for example, O king, a cart loaded with paddy conventionally called a paddy-cart although in reality such cart is made not of paddy but only of wood. Just because this (wooden) cart is loaded with paddy the people commonly call it a paddy-cart. Even so, O king, there is no function of talking by a tree which is devoid of consciousness or volition. The designation "tree" is, in this respect, strictly applicable to the guardian deity of that tree. And the expression that "the tree talks" is in terms of the phraseology which is in common use among the people."

"As for another example, O king, when a man is churning some milk the common expression is that he is churning butter (curd). But it is not butter that he is churning but milk. Even so, O king, there is no function of talking by a tree which is devoid of consciousness or volition. The designation "tree" is, in this respect, strictly applicable to the guardian deity of that tree. And the expression that "the tree talks" is in terms of the phraseology which is in common use among the people."

"As for another example, O king, whosoever is making something that does not really exist – such as the horns of a hare – the common expression is that he is making that which all the while as yet is not. In this way the people use conventional terms of expression. Even so, O king, there is no function of talking by a tree which is devoid of consciousness or volition. The designation "tree" is, in this respect, strictly applicable to the guardian deity of that tree. And the expression that "the tree talks" is in terms of phraseology which is in common use among the people."

"Very good, O Venerable Nāgasena! That is so, and I accept it as you say."

HERE ENDS THE FIFTH DILEMMA AS TO A TREE HAVING NEITHER CONSCIOUSNESS NOR VOLITION.

(rukkhaacetanābhāvapañho pañcano)

6. DILEMMA AS TO TWO OFFERS OF ALMS-MEALS BRINGING EQUALLY GREAT REWARDS

(piṇḍhapātamahapphalapañha)

6. "O Venerable Nāgasena, it was said by the Elders who participated in the Recitation of the Pāḷi canon in the (first) synod (saṅgāyana): "Thus have I heard: 'The Exalted Buddha, after He had partaken of the alms-meal offered by Cunda the gold- smith, felt that dire sickness accompanied by sharp pains even unto death.'" On the other hand the Buddha had also, said: "These two offerings of alms-food, O Ānanda, are equal in all respects of the greatness of fruit, and beneficial reward that accrues therefrom, which outstrips in an excessive measure that (greatness) which accrues from all other kinds of alms-meal ever offered. And which are those two offerings of alms-food?

(i) that which, when a Buddha has partaken of it, He attains to the incomparable knowledge of the Path of Holiness (arahattamaggañāṇa) and the All-Embracing knowledge (sabbaññutañāṇa), and

(ii) that which, when a Buddha has partaken of it, He passes away to attain to final emancipation (parinibbāna) by the Nibbāna aspect with no more groups of existence remaining (anupādisesanibbānadhātu).

These two offerings of alms-food are equal in all respects of the greatness of fruit and beneficial reward accruing therefeom which outstrips in an excessive measure that which accrues from all other kinds of alms-food ever offered.""

"Now, O Venerable Nāgasena, if the virulent attack of dysentery fell upon the Buddha after he had partaken of the Cunda's alms-food, and sharp pains arose within Him even unto death, then

the statement: "These two offerings of alms-food are equal in all respects of the greatness of fruit and beneficial reward that accrue therefrom, which outstrips in an excessive measure that which accrues from all other kinds of alms-food ever offered." must be wrong. If, however, the statement: "These two offerings of alms-food are equal in all respects of greatness of fruit and beneficial reward that accrues which outstrips in an excessive measure that which accrues from all other kinds of alms-food ever offered." is right, then the statement: "The virulent attack of dysentery fell upon the Buddha after he had partaken of the Cunda's alms-food, and sharp pains arose within Him even unto death." must be wrong. How could that alms, O Venerable Nāgasena, be of great fruit when it turned to poison, gave rise to disease, destroyed the period of His then existence and took away His life? Explain this to me to the refutation of the adversaries. The people are in bewilderment about this, thinking that the dysentery must have been caused by His eating too much out of greedness."

"It was indeed said, O king, by the Elders who participated in the Recitation of the Pāḷi Canon in the (first) Synod (saṅgāyanā): "Thus have I heard: 'The Exalted Buddha, after He had partaken of the alms-meal offered by Cunda the gold- smith, felt that dire sickness accompanied by sharp pains even unto death.'" The Exalted Buddha had also said: "These two offerings of alms-food, O Ānanda, are equal in all respects of the greatness of fruit, and beneficial reward that accrues therefrom, which outstrips in an excessive measure that (greatness) which accrues from all other kinds of alms-meal ever offered. And which are those two offerings of alms-food?

(i) that which, when a Buddha has partaken of it, He attains to the incomparable knowledge of the Path of Holiness (arahattamaggañāṇa) and the All-Embracing knowledge (sabbaññutañāṇa), and

(ii) that which, when a Buddha has partaken of it, He passes away to attain to final emancipation

(parinibbāna) by the Nibbāna aspect with no more groups of existence remaining (anupādisesanibbānadhātu).

These two offerings of alms-food are equal in all respects of the greatness of fruit and beneficial reward accruing therefeom which outstrips in an excessive measure that which accrues from all other kinds of alms-food ever offered.""

"For that alms is full of virtues and full of advantage. The gods, O king, shouted in joy and gladness at the thought: "This is the last meal the Exalted Buddha will take, and communicated a divine power of nourishment to that tender pork." And that was itself in good condition, light, pleasant, full of flavour, and good for digestion. It was not because of it that any sickness fell upon the Exalted Buddha, but it was because of the extreme weakness of His body, and because of the period of life He had to live having been exhausted, that the disease arose and grew worse and worse."

"It was just as when, O king, an ordinary fire is burning, if fresh fuel be supplied, it will burn up still more, even so, it was because of the extreme weakness of the Exalted Buddha's body, and because of the period of life He had to live having been exhausted, that the disease arose and grew worse and worse."

"Or just as when, O king, a stream is flowing along as usual, if a heavy rain falls, it will become a mighty river with a great rush of water, even so, it was because of the extreme weakness of the Exalted Buddha's body, and because of the period of life He had to live having been exhausted, that the disease arose and grew worse and worse."

"Or just as when, O king, a stomach whose digestive organs are prone to deteriorate will deteriorate all the more if a kind of food to which it is not inured is eaten, even so, it was because of the extreme weakness of the Exalted Buddha's body, and because of the period of life He had to live having been exhausted, that the

disease arose and grew worse and worse. So, this was not, O king, the fault of the food that was presented, and you cannot impute any harm to it." (So explained the Elder.)

"But, O Venerable Nāgasena, why is it that those two offerings of alms-food are so specially meritorious, outstripping in an excessive measure the merit of offering of all other kinds of alms-food?" (So asked the king.)

"Because, O king, of the attainment of the exalted conditions which resulted from them these two offerings of alms-food are equal in all respects of the greatness of fruit and beneficial reward accruing therefrom which outstrips, in an excessive measure, that which accrues from all other kinds of alms-food ever offered." (So explained the Elder.)

"What, O Venerabel Nāgasena, are the exalted condition of attainment, by entering on an abiding in which these two offerings of alm-food are deemed to be equal in all respects the greatness of fruit and beneficial reward accruing therefrom which outstrips, in an excessive measure, that which accrues from all other kinds of alms-food ever offered." (So asked the king.)

"By entering on an abiding, O king, in those nine successive stages of meditative absorption which are of increasing sublimity (first the four fine-material absorptions, then the four immaterial absorptions and finally the state where perceptions entirely cease) and then returning through all these stages in the reverse order, these two offerings of alms-food (which provide the means of such achievement) are deemed to be equal in all respects the greatness of fruit and beneficial reward accruing therefrom which outstrips, in an excessive measure, that which accrues from all other kinds of alms-food ever offered." (So replied the Elder.)

"Was it on the two (memorable) days, O Venerable Nāgasena,

(1) the day on which the Buddha attains to supreme and perfect Buddhahood (Enlightenment), and

(2) the day He passes away to attain the final emancipation

that the Buddha attained to those conditions in the heighest degree? (So asked the king.)

"Yes, O king." (So replied the Elder.)

"It is a most wonderful thing, O Venerable Nāgasena, and a most strange, that of all the great and glorious gift-offering ever present to Buddha during His life-time not one can be compared with these two alm-food offerings. Most marvelous is it, that even as those nine successive stages of meditative absorption are glorious, even so are those two alms-food gift-offerings made, by their glory, of greater fruit and greater beneficial reward then any others. Very good, O Venerable Nāgasena! This is so and I accept it as you say."

HERE ENDS THE SIXTH DILEMMA AS TO TWO OFFERS OF ALMS-MEALS BRINGING EQUALLY GREAT REWARDS

(piṇḍhapātamahapphalapañho chaṭṭho)

7. DILEMMA AS TO REVERENCE PAID TO THE BUDDHA

(buddhapūjanapañha)

7. "O Venerable Nāgasena, the Buddha said: "Do not get yourselves preoccupied, O Ānanda, with honouring the remains of the Buddha." And on the other hand he said:

> "Honour that relic of the Buddha who is worthy of honour. By doing so people earn their merit where by they go from this world to the heavenly world of gods.""

"Now, O Venerable Nāgasena, if the injunction: "Do not get yourselves preoccupied, O Ānanda, with honouring the remains of the Buddha." was made by the Buddha then the saying:

> "Honour that relic of the Buddha who is worthy of honour. By doing so people earn their merit where by they go from this world to the heavenly world of gods."

must be wrong. If, on the other hand, the saying: "Honour that relic of the Buddha who is worthy of honour. By doing so people earn their merit where by they go from this world to the heavenly world of gods." is right, the injunction: "Do not get yourselves preoccupied, O Ānanda, with honouring the remains of the Buddha." must be wrong. This too, is a double-edged problem which is now put to you with a request for solving it." (So asked Milinda the king.)

"The Exalted Buddha, O king, had indeed said: "Do not get yourselves preoccupied, O Ānanda, with honouring the remains of the Buddha." He had also said: "Honour that relic of the Buddha who is worthy of honour. By doing so people earn their merit where by they go from this world to the heavenly world of gods." The injunction: "Do not get yourselves preoccupied with honouring the remains of the Buddha." was laid down not with reference to all beings but only to the sons of the Conqueror (jinaputtānam). It was in these terms: "Do not get yourselves preoccupied, O Ānanda,

with honouring the remains of the Buddha." (So replied the Elder.) This is a trite saying, O king, that the paying of reverence where it exists, is not the work of the sons of the Conqueror whose legitimate duty should be-

to contemplate on all compounded things (phenomena);

to call into play a full rational exercise of mind;

to develop frequently the four Applications of Mindfulness;

to hold fast to contemplation on the most sublime mind-object;

to give battle to Defilements; and

to strive for attainment of the Fruition of Holiness which is the goal of one's real benefit.

Paying of reverence is the legitimate work of gods and men who are other than the sons of the conqueror."

"And that is so, O king, just as it is the business of the princes of the earth to train themselves in -

Elephant riding;

Horsemanship;

Chariot riding;

Bowmanship;

Sword-handle manipulation;

Script-writing;

Computing by finger-joints;

Mathematics;

Double-bladed swordsmanship;

Incantation of spells;

Veda technology;

The Manual of Worldly Advices;

The art of warfare and

war strategy,

just as it is the business of mankind of other classes such as traders and poor people to plough fields, to trade in goods, and tend to cattle. Even so, O king, this paying of reverence, where it exists, is not the work of the sons of the conqueror whose legitimate duty should be;

to contemplate on all compounded things (phenomena);

to call into play a full rational exercise of mind;

to develop frequently the four Applications of Mindfulness;

to hold fast to contemplation on the most sublime mind-object;

to give battle to Defilements; and

to strive for attainment of the Fruition of Holiness which is the goal of one's real benefit."

Paying of reverence is the legitimate work of gods and men who are other than the sons of the conqueror."

"In other words, O king, it is the business of mankind of other classes such as traders and poor people to be well versed in -

Mystic and Occult powers (Iru-veda),

Sacrificial formula (Yaju-veda),

Sacred Brahmanical songs, devotion, worship and propitiation (Sāma-veda),

The Code of Magic (Āthabbhana-veda),

Palmistry,

Legends,

Ancient Book (Purāna),

Lexicography,

Prosody

Phonology,

Verses,

Grammar,

Etymology,

Astrology,

Interpretation of Omens,

Interpretation of Dreams,

Interpretation of Signs,

The six book on Prophesying

Foretelling the eclipses of the sun an moon,

Prognostications to be drawn from the flight of comets, the junction of planets, the fall of meteors, earthquakes, conflagrations, and sign in the heavens and on the earth,

Arithmetic,

Casuistry,

Interpretation of the omens to be drawn from dogs, and deer, and rats, and mixtures of usually estranged beings, and from the sounds and cries of birds."

"Even so, O king, this paying of reverence where it exists, is not the work of the sons of the conqueror whose legitimate duty should be -

to contemplate on all compounded things (phenomena);

to call into play a full rational exercise of mind;

to develop frequently the four Applications of Mindfulness;

to hold fast to contemplation on the most sublime mind-object;

to give battle to Defilements; and

to strive for attainment of the Fruition of Holiness which is the goal of one's real benefit."

"Paying of reverence is the legitimate work of gods and men who are other than the sons of the conqueror."

"So it was, O king, in the sense of devote not yourselves to such things as are not your business, but to such things as are so that the Exalted Buddha was speaking when he said: "Do not get yourselves preoccupied, O Ānanda, with honouring the remains of the Buddha." And if, O king, the Exalted Buddha had not said so, the monks would have occupied themselves solely with paying reverence to Him (through His (Buddha's) bowl and robe till those relics have) worn themselves out." (So explained the Elder.)

"Very good, O Venerable Nāgasena! That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE SEVENTH DILEMMA AS TO REVERENCE PAID TO THE BUDDHA.

(buddhapūjanapañho sattamo)

8. DILEMMA AS TO A ROCK SPLINTER GRAZING THE BUDDHA'S FOOT

(pādasakalikāhatapañha)

8. "O Venerable Nāgasena, you Elders say that: "When the Exalted one walked along, the earth, though it is void of consciousness or volition made itself level by heaving itself up where there was a depression or lowering itself down where there was a high ground. And on the other hand you (Elders) say that a splinter of rock grazed the foot of the Exalted Buddha. When that splinter was falling on the foot of the Exalted Buddha, why did not, then, turn aside? If, O Venerable Nāgasena, when the Buddha walked along, the earth, though it is void of consciousness or volition, made itself level by heaving itself up where there was a depression or lowering itself down where there was a high ground, then the saying: "A splinter of rock grazed the foot of the Exalted Buddha." must be untrue. But if the saying: "A splinter of rock grazed the foot of the Exalted Buddha." be true, then the saying: "When the Exalted one walked along, the earth, though it is void of consciousness or volition, made itself level by heaving itself up where there was a depression or lowering itself down where there was a high ground." must be false. This too is a double-edged problem now put to you with a request for solving it." (So asked Milinda the king.)

"The saying, O king, that when the Exalted One walked along the earth, though it is void of consciousness or volition, made itself level by heaving itself up where those was a depression or lowering itself down where there was a high ground, and that a splinter of rock grazed the foot of the exalted Buddha, are true. But that splinter of rock did not fall of itself. It was cast down through the act of Devadatta. Through hundreds of thousands of existences, O king, had Devadatta borne a grudge against the Exalted Buddha. It was through that hatred he pushed over a mass of rock as huge as the summit of a house and let it drop with the design of "making it fall upon the Buddha's head." But two other rocks came together,

and intercepted the (dropping) rock before it reached the Exalted Buddha, and by the force of their impact a splinter was torn off, and fell in such a direction that it struck the Exalted Buddha's foot."

"But, O Venerable Nāgasena, just as those two rocks intercepted that (dropped) rock so could they have intercepted the splinter also." (So asked the king.)

"But a thing intercepted, O king, either falls or flows away and does not stay where it is put. Just as the water when it is taken into the hand escapes or slips through the fingers, and does not stay where it is put or just as milk, or butter milk, or honey, or ghee or oil, or fish gravy, or meat gravy when it is taken into the hand, escapes or slips away through the fingers and does not stay where it is put, even so, O king, those two rocks came together and intercepted the (dropping) rock and by the force of their impact a splinter was torn off, and fell in such a direction that it struck the Exalted Buddha's foot."

"Or just as, O king, subtle, minute, dusty grains of sand, when they are taken into the hand, and you close your fist on them escape or slip away through the fingers, and do not stay where they are put, even so those two rocks came together and intercepted the (dropping) rock and by the force of their impact a splinter was torn off, and fell in such a direction that it struck the Exalted Buddha's foot."

"Or just as, O king, rice when it is taken into the mouth will sometimes fall away in a morsel or slip out of the mouth, even so those two rocks came together and intercepted the (dropping) rock and by the force of their impact a splinter was torn off, and fell in such a direction that it struck the Exalted Buddha's foot."

"Well, let that be so, O Venerable Nāgasena. I admit that the rock was intercepted. But the splinter ought at least to have paid as mush respect to the Buddha as the earth did." (So reasoned the king.)

"There are, O king, twelve kinds of persons who pay no respect. And which are the twelve?

(i) the lustful man, who being overwhelmed by lust, will pay no respect;

(ii) the angry man, who being overwhelmed by ill-will, will pay no respect;

(iii) the deluded man, who being overwhelmed by deludedness will pay no respect;

(iv) the conceited man, who being overwhelmed by pride, will pay no respect;

(v) the man who has no self-respect, who being overwhelmed by lack of honour or distinction, will pay no respect;

(vi) the impetuous man, who being overwhelmed by lack of restraint, will pay no respect;

(vii) the mean person, who being overwhelmed by meanness will pay no respect;

(viii) the slavish man, who being overwhelmed by lack of personal freedom, will pay no respect;

(ix) the lowly person, who being overwhelmed by craftiness will pay no respect;

(x) the man, who is undergoing ill-treatment, who being occupied with the desire to retaliate will pay no respect;

(xi) the greedy man, who being overwhelmed by covetousness will pay no respect; and

(xii) the man in hot pursuit of a set purpose who, being overwhelmed by a desire to accomplish his task, will pay no respect."

"These, O king, are the twelve kinds of persons who pay no respect. But that rock splinter, just as it was broken off by the impact of rocks, fell by chance, and not by design, in such a direction that it struck against the foot of the Exalted Buddha."

"Or just as, O king, fine, subtle, and minute grains of sand, when carried away by the force of the wind are sprinkled down by chance, and not by design, in any direction they may happen to take. Even so, O king, that rock splinter, just as it was broken off by the impact of rocks, fell by chance, and not by design, in such a direction that it struck against the foot of the Exalted Buddha."

"If that rock splinter, O king, had not been separated from the rock of which it formed a part, it too would have been intercepted by their meeting together. But as it was, it was neither fixed on the earth, nor did it remain stationary in the air, but fell wheresover chance directed it, and happened to strike against the Exalted Buddha's foot."

"Or just as, O king, dried leaves might fall if caught up in a whirlwind, even so, O king, that rock splinter, just as it was broken off by the impact of rocks, fell by chance, and not by design in such a direction that it struck against the foot of the Exalted Buddha. And the real cause of that rock splinter striking against the foot of the Exalted Buddha, O king, is the evil destiny of suffering and torment in purgatory that awaited Devadatta who was ungrateful, deceitful and cunning." (So explained the Elder.)

"Very good, O Venerable Nāgasena! That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE EIGHTH DILEMMA AS TO A ROCK SPLINTER GRAZING THE BUDDHA'S FOOT

(pādasakalikāhatapañhho aṭṭhamo)

9. DILEMMA AS TO PRE-EMINENCE OF A RECLUSE (SAMANA)

(aggaggasamaṇpañha)

9. "O Venerable Nāgasena, the Buddha said: "A man becomes a recluse (samaṇa) when the four Biases (āsava) have reached extinction in him."

But on the other hand he said: "Him do I verily call a recluse (samaṇa) who is endowed with the four kinds of forbearance." By the term 'forbearance' is meant these four -

Enduring patience;

Moderate food habits;

Avoidance of sensual delights; and

Absence of cares and wants (paliboda)."

"All these four (drawbacks) are incumbent upon those in whom Biases (āsava) have not yet reached extinction and defilements (kilesa) are still present. If, O Venerable Nāgasena, a man becomes a recluse when the four Biases have reached extinction in him, then the saying: "Him do I verily call a recluse who is endowed with the four kinds (of enduring patience, etc.)" must be wrong. And if the saying: "Him do I verily call a recluse who is endowed with the four kinds (of enduring patience etc.)" is right, then the saying: "A man becomes a recluse when the four Biases have reached extinction in him." must be wrong. This too is a double-edged problem and is now put to you with a request for your solving it." (So asked Milinda the king.)

"The Exalted Buddha, O king, said indeed: "A man becomes a recluse when the four Biases have reached extinction in him." He said also: "Him do I verily call a recluse who is endowed with the

four kinds (of enduring patience, etc.)" The statement: "Him do I verily call a recluse who is endowed with the four kinds (of enduring patience, etc.) was said of the characteristics of such and such men while the saying "A man becomes a recluse when the four Biases have extinction in him." is an inclusive statement."

"By judging, in order of merit, all those who strive for extinction of defilements the recluse in whom all Biases have reached extinction is acknowledged to be pre-eminent. Just, O king, as of all flowers produced in the water or on land, the double jasmine is acknowledged to be pre-eminent, all other kinds of flowers of whatever sort are merely flowers, and taking them in order it is the double jasmine that people most desire and like. Even so, O king, by judging in order of merit, all those who strive for extinction of defilements, the recluse in whom all Biases (āsava) have reached extinction is acknowledged to be pre-eminent."

"And just, O king, as of all kinds of grain rice is acknowledged to be the chief, all other grains of whatever sort are deemed to be mere foods useful only for the support of the body. Even so, O king, by judging in order of merit those who strive for extinction of defilements, the recluse in whom all Biases have reached extinction is acknowledged to be pre-eminent." (So explained the Elder.)

"Very good, O Venerable Nāgasena! This is so and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE NINTH DILEMMA AS TO THE PRE-EMINECE OF A RECLUSE

(aggaggasamaṇapañho navamo)

10. DILEMMA AS TO SPEAKING IN PRAISE

(vaṇṇabhaṇanapañha)

10. "O Venerable Nāgasena, the Buddha said: "If, O monks, other should speak in praise of me, in praise of the Doctrine, or in praise of the order of monks, you should not, on that account, be filled with pleasure or gladness, or be lifted up in mind."

And on the other hand the Buddha was so delighted and pleased, and exultant at the deserved praise bestowed on Him by Sela the Brahmin, that he replied to him by singing him own praise in superlative terms thus:

> "A king, I am, O Brahmin Sela, the peerless king of (propounders of) the Doctrine
>
> With supreme Knowledge (omniscience) I set rolling
>
> The wheel of Doctrine which rolls
>
> Like the jewel-Treasure wheel of a
>
> Universal Monarch and which
>
> No one else can turn or set to roll.""

"If, O Venerable Nāgasena, the Buddha really said: "If, O monks, other should speak in praise of me, in praise of the Doctrine, or in praise of the order of monks, you should not, on that account, be filled with pleasure or gladness, or be lifted up in mind." then the saying that the Buddha was so delighted and pleased, and exultant at the deserved praise bestowed on him by Sela the Brahmin, that he replied to him by singing his own praise in superlative terms, be right then must the saying: "If, O monks, others should speak in praise of me, in praise of the Doctrine, or in praise of the order of monks, you should not, on that account, be filled with pleasure or gladness, or be lifted up in mind." be wrong. This too is a double-

edged problem, which is now put to you with a request for you solving it." (So asked Milinda the king.)

"O king, the Exalted Buddha really said: "If, O monks, other should speak in praise of me, in praise of the Doctrine or in praise of the order of monks, you should not, on that account, be filled with pleasure or gladness, or be lifted up in mind." It is also true that the Exalted Buddha was so delighted and pleased, and exultant at the deserved praise bestowed on him by Sela the Brahmin, that he replied to him by singing his own praise in superlative terms thus:

"A king, I am, O Brahmin Sela, the peerless king of
(propounders of) the Doctrine

With supreme Knowledge (omniscience) I set rolling

The wheel of Doctrine which rolls

Like the jewel-Treasure wheel of a

Universal Monarch and which

No one else can turn or set to roll.""

"It was, O king, with the intention of setting forth truthfully, in accordance with reality, and fact, and real nature and essence and characteristic marks of the Doctrine that the Exalted Buddha said: "If, O monks, others should speak in praise of me, in praise of the Doctrine or in praise of the order of monks, you should not, on that account, be filled with pleasure or gladness, or be lifted up in mind." When, on Brahmin Sela's bestowing on him the deserved praise, He replied to him by singing His own praise in superlative terms thus: "A king I am, O Brahmin Sela, the peerless king of (propounders of) the Doctrine, etc." it was spoken not for the sake of worldly gain or fame, nor for the benefit of self, nor out of party spirit, nor for the sake of winning devotees and followers. But it was in the spirit of guardianship in terms of eternities (anukampaṁ)

in mercy (kāruññena), for the sake of common weal (hitavasena) and the conviction that by so replying it would afford means of bringing knowledge and understanding of the Four Noble Truths to Sela the Brahmin and his three hundred followers, that the Exalted Buddha replied to Brahmin Sela by singing his own praise in superlative terms such as; A king I am, O Brahmin Sela, the peerless king of (propounders of) the Doctrine, etc."" (So explained the Elder.)

"Very good, O Venerable Nāgasena! That is so and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE TENTH DILEMMA AS TO SPEAKING IN PRAISE.

(vaṇṇabhaṇanapañho dasamo)

11. DILEMMA AS TO KINDNESS OR CRUELTY

(ahiṁsānigghapañha)

11. "O Venerable Nāgasena, the Buddha said: "One who does not inflict pain on others would be a lovely and adorable person." And on the other hand, he said: "One who deserves punishment should be punished and who deserves honour should be honoured." Now, O Venerable Nāgasena, punishment meats cutting off of hands or feet, flogging, casting into bonds and putting into a cage, such other torture, killing and destroying of life. The saying: "One who deserves punishment should be punished." is not, therefore, worthy of the Buddha and He ought not to have made use of it. If, O Venerable Nāgasena, the Buddha had actually said: "One who does not inflict pain on other would be a lovely and adorable person." then the saying: "One who deserves punishment should be punished and one who deserves honour should be honoured." must be wrong. And if the Buddha had actually said: "One who deserves punishment should be punished and who deserves honour should be honoured." then the saying: "One who does not inflict pain on other would be a lovely and adorable person." must be wrong. This too is a double-edged problem which is now put to you with a request for your solution." (So asked Milinda the king.)

"O king, the Buddha had actually said: "One who does not inflict pain on others would be a lovely and adorable person." He had also said: "One who deserves punishment should be punished and one who deserves honour should be honoured." The saying: "One who does not inflict pain on others would be a lovely and adorable person." is a doctrine amiably accepted and desired by all the Buddha. It is a doctrine admonished as a matter of routine (by all the Buddhas in a succession). It is a fundamental basis of all (rational) teachings. This saying, O king, is true indeed. The Doctrine has non-violence and non-injury as its characteristic marks. This saying is in thorough accord and complete harmony with facts. O

king, when the Exalted Buddha said: "One who deserves punishment should be punished and one who deserves honour should be honoured." this expression is in terms of terminology which is in common use among the people in the world. (Analogously) O king, the highly spirited mind should be subdued and the depressed mind should be uplifted and given cheer; Kammically unwholesome (evil) mind should be suppressed and the Kammically wholesome (virtuous) mind should be encourage. The wrong way of thinking should be suppressed and the rational way of thinking should be encouraged. The wrong way of conduct should be suppressed and the right way of conduct should be encouraged. The evil person should be suppressed and the virtuous person should be honoured. The robber is to be suppressed and the honest person is to be honoured." (So explained the Elder.)

"Let that be so, O Venerable Nāgasena. But now, in that last word of yours you have put yourself into my power. You have come round to the sense in which I put my question. For how, O Venerable Nāgasena, is the robber to be suppressed by him who sets to suppress him?" (So asked the king.)

"One who sets to work to suppress the robber may thus do the suppression – if deserving of rebuke let him be rebuked, if deserving of a fine let him be fined, if deserving of banishment he should be banished, if deserving of confinement let him be confined and if deserving of death let him be put to death." (So replied the Elder.)

"Is then, O Venerable Nāgasena, the execution of the robber amiably permitted by all the Buddha?" (So asked the king.)

"No, O king." (So replied the Elder.)

"Then why should the Buddha permit a deterring punishment to the robber?" (So asked the king.)

"It is not that the robber, who deserves death, is being put to death by reason of the opinion put froth by the Buddha. He suffers

by reason of what he himself has done. In other words, a deterring punishment is being meted out according to the law of Righteousness. Would it be possible, O king, for you to seize and kill a man who had done nothing wrong but was walking innocently along the streets?" (So asked the Elder.)

"O Venerable Nāgasena, it is impossible to kill him." (So replied the king.)

"But why, O king?" (So asked the Elder.)

"Because of his innocence, O Venerable One." (So replied the king.)

"Even so, O king, the execution of the robber is not by reason of the opinion put forth by the Buddha. He suffers by reason of what he himself has done. In executing the robber how can any blame be put on the teacher who admonishes (saying that a certain action is deemed to be an offence.)?" (So asked the Elder.)

"No, O Venerable One, the teacher deserves not any blame." (So replied the king.)

"So you see, O king, the teaching of the Buddha is a righteous teaching." (So asserted the Elder.)

"Very good, O Venerable Nāgasena!" (Thus said Milinda the king.)

HERE ENDS THE ELEVENTH DILEMMA AS TO KINDNESS OR CRUELTY.

(ahiṁsāniggahapañho ekādasamo)

12. PROBLEM AS TO DISMISSAL OF THE MONKS BY THE BUDDHA

(bhikkhupaṇāmitapañha)

12. "O Venerable Nāgasena, it was said by the Buddha: "I am not prone to getting angry and am free from spikes or stakes of misconduct." But on the other hand the Buddha dismissed the Elders Sāriputta and Moggalāna, together with the monks who formed their company of disciples. How now, O Venerable Nāgasena, was it in anger that the Buddha sent away the whole company, or was it in pleasure that He sent them away? Be so good as to explain the reason why. For if, O Venerable Nāgasena, He dismissed them in anger then had the Buddha not yet uprooted the anger in Himself. If He dismissed them in pleasure, then he did so ignorantly and without due cause. This too is a double-edged problem and is now put to you with a request for solving it." (So asked Milinda the king)

"The Exalted Buddha did say, O king: "I am not prone to getting angry and am free from spikes or stakes of misconduct." and He did dismissed the Elders Sāriputta and Moggalāna, together with the monks who formed the company of disciples. But the dismissal was made not in anger. Suppose, O king, that a man were to stumble against some root, or stake or stone, or broken pottery, or on an uneven ground and fall upon the broad earth. Would it be that broad earth, being angry with him, had made him fall?" (So asked the Elder.)

"No, indeed, O Venerable One. The broad earth feels neither anger against any man nor relight. It is altogether free from love or hatred. It would be by reason of his own carelessness that man stumbled and fall." (So replied the king.)

"Even so, O king, do the Buddhas experience neither anger nor delight. The Buddhas who are worthy of the highest veneration, and who, unaided and, all by themselves comprehend rightly (the Four Noble Truths), are altogether free from love or hatred. And

those disciples were sent away by reason of what they themselves had done."

"The great ocean, O king, endures not association with any corpse. Any foul and dead body there may be in it that does it promptly cast up, and leave high and dry on the shore. Does the great ocean, O king, cast up that foul and dead body in anger?" (So asked the Elder.)

"Certainly not, O Venerable One. The broad ocean feels neither anger against any, nor does it take delight in any. It is altogether free from love or hatred." (So replied the king.)

"Even so, O king, do the Buddhas experience neither anger nor delight. The Buddhas who are worthy of the highest veneration and who, unaided and all by themselves, comprehend rightly (the Four Noble Truths) are altogether free from love or hatred. And those disciples were sent away by reason of what they themselves had done."

"Just O king, as a man who stumbles against the ground is made to fall, even so is he who stumbles in the Doctrine and Discipline of the Conqueror (jinasāsanavare) made to go away. And when the Exalted Buddha sent those disciples away it was with His wish for their advantage, for their welfare, for their bliss and for their purification and with His (benign) thoughts: "By thus being sent away they would be delivered from (the vicious circle of) rebirths, ageings and dryings." (So explained the Elder.)

"Very good, O Venerable Nāgasena! That is so, and I accept it as you say. (Thus said Milinda the king.)

HERE ENDS THE TWELFTH PROBELM AS TO DISMISSAL OF THE MONKS BY THE BUDDHA

(bhikkhupaṇāmitapañho dvādasamo)

THIS IS THE END OF THE THIRD CHAPTER ON BOWING IN OBEISANCE

(paṇāmitavaggo tatiyo)

THERE ARE TWELVE QUESTIONS IN THIS CHAPTER

(imasamiṁ vagge dvādasa pañhā)

4. CHAPTER DEALING WITH OMISCIENCE

(sabbaññutañāṇavagga)

1. PROBLEM AS TO WHICH OF THE TWO – MAGICAL POWER OR KAMMA-RESULT IS PREDOMINANT.

(iddhikammavipākapañha)

1. "O Venerable Nāgasena, it has been said by the Buddha: "Among my disciples in the order of monks who are possessed of the magical power of Iddhi, Mahāmoggallāna is pre-eminent." But on the other hand they say that his death accompanied by attainment of final emancipation took place by his being beaten to death (by five hundred robbers) with clubs so that his skull was broken and his flesh and bones crushed to pieces and his body limp due to sinews being severed. If, O Venerable Nāgasena, the Elder Mahāmoggallāna had really attained to supremacy in the magical power of Iddhi, then the saying that his death accompanied by attainment of final emancipation took place by his being beaten to death with clubs, cannot be true. But if his death accompanied by attainment of final emancipation took place by his being beaten to death with clubs, then the saying that he attained to supremacy in the magical power of Iddhi must be wrong. Why could not be, by the exercise of his magical power of Iddhi, prevent his being beaten to death? Was he not worthy of all gods and men taking refuge in him? This too is a double-edged problem which is now put to you with a request for your solving it." (So asked Milinda the king.)

"The Exalted Buddha, O king, did declare: "Among my disciples in the order of monks who are possessed of the magical power of Iddhi, Mahāmoggallāna is pre-eminent." And he was nevertheless beaten to death with clubs and thereby his death took place accompanied by his attainment of final emancipation. But his being beaten to death with clubs whereby he attained final

emancipation was through his being visited by evil kamma-result." (So replied the Elder.)

"O Venerable Nāgasena, are not both of these things – magical power of Iddhi and kamma-result – alike unthinkable?[1] Cannot the unthinkable Kamma-result be held back by the unthinkable magical power of Iddhi? Just, O Venerable One, as those who want fruits will knock a wood apple down with a wood apple, or a mango with a mango, so ought not the unthinkable magical power of Iddhi knock down and displace the unthinkable kamma-result?" (So asked the king.)

"O king, even among things which are unthinkable, still one is in excess above the other, one more powerful than the other. Just, O king, as the monarchs on earth are alike in kind, but among them, so alike in kind, one may overcome the rest, and bring them under his command. Even so, O king, among the things which are unthinkable, it is the kamma-result which is by far the most powerful. It is the kamma-result which overcomes all the rest, and has them under its rules; and no other influence is of any avail to the man in whom kamma-result is working out its inevitable end."

"It is as when, O king, any man has committed an offence against the law. Neither his mother nor his father, neither his sisters nor his brother, neither his friends nor his intimate associates can protect him then. He has fallen therein under the power of the king who will issue his command respecting him. And why is that so? It is because of the wrong that the man has done. Even so, O king, among the things which are unthinkable, it is the kamma-result which is by far the most powerful. It is the kamma-result which overcomes all the rest, and has them under its rule and no other influence is of any avail to the man in whom kamma-result is working out its inevitable end."

"It is just, O king, as when a jungle fire has arisen on the earth, then even a thousand pots of water cannot be of any avail to

put it out, but the conflagration overpowers all, and places them at his disposal. And why is that so? It is because of the fierceness of its heat. Even so, O king, among the things which are unthinkable, it is the kamma-result which is by the far the most powerful. It is the kamma-result which overcomes all the rest, and has them under its rule and no other influence is of any avail to the man in whom kamma-result is working out is inevitable end. That is why, O king, the Venerable Mahāmoggllāna, who at the time was being visited by evil kamma-result and who was being beaten to death with clubs, was yet unable to make use of his magical power of Iddhi." (So explained the Elder.)

"Very good, O Venerable Nāgasena! That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE FIRST PROBLEM AS TO WHICH OF THE TWO – MAGICAL POWER OR KAMMA-RESULT – IS PREDOMINANT.

(iddhikammavipākapañho paṭhamo)

(Endnotes)

[1] ACINTEYYA SUTTA (The Discourse on the Unthinkables) There are, O monks, these four unthinkables, not to be though of, thinking of which would lead to madness and frustration. What are the four?

1. O monks, the realm (gocara) of Buddha is unthinkable, not to be thought of, thinking of which would lead one to madness and frustration.

2. O monks, the range of Jhānas attained by one who has practised Jhānas is not thinkable, not to be thought of, thinking of which would lead one to madness and frustration.

3. O monks, the resultant of Kammais not thinkable, not to be thought of, thinking of which would lead one to madness and frustration.

4. O monks, loka-ciñta (evolution of the world) is unthinkable, not to be thought of, thinking of which would lead one to madness and frustration. (Aṅguttara Nikāya, Catukka-nipāta, Apannaka-vagga, 7 sutta.)

2. PROBLEM AS TO WHETHER OR NOT THE DOCTRINE AND DISCIPINE SHOULD BE KEPT SECRET

(dhammavinayapaṭicchannāpaṭicchanapañha)

2. "O Venerable Nāgasena, it was said by the Buddha: "O monks, the Doctrine and the Higher Teaching (dhamma), and the Discipline (vinaya) which are proclaimed and promulgated, respectively, by the Buddha, are graceful only when they are kept on display but are lacking in grace when they are kept secret." But on the other hand the recitation of the (227) Rules of Training for Monks (pātimokkha) and of the whole Discipline (vinaya) are to be kept closed and secret. In the Buddha sāsana, O Venerable Nāgasena, the Disciplinary Rules (Vinaya) can be graceful if kept open on display whenever a suitable opportunity presents itself for doing so. For what reason can it be thus graceful? The reason is that the Treasury of Discipline (vinaya piṭaka) is replete not only with the rules of conduct, of training, of observances, of abstinences, of virtues, of morality and of good manners, but also with the cream of beneficial results (attharasa), cream of righteous laws (dhammarasa), cream of release and emancipations (vimuttirasa). But if the Buddha really said: "O monks, the Doctrine and Higher Teaching (dhamma) and the Discipline (vinaya) which are proclaimed and promulgated respectively by the Buddha, are graceful only when they are kept on display but are lacking in grace when they are kept secret." Then the saying that the recitation of the (227) Rules of Training for monks (pātimokkha) and of the whole code of Discipline (vinaya) are to be kept closed and secret, must be wrong. And if the saying that the recitation of the (227) Rules of Training for monks (pātimokkha) and of the whole code of Discipline (vinaya) are to be kept closed and secret, be right, then the saying: "O monks, the Doctrine and Higher Teaching (dhamma) and the Discipline (vinaya) which are proclaimed and promulgated respectively by the Buddha, are graceful only when they are kept on display but are lacking in grace when they are kept secret." must

be wrong. This too is a double-edged problem, and is now put up to you with a request for your solving it." (So asked Milinda the king.)

"It was indeed said, O king, by the Exalted Buddha: "O monks, the Doctrine and Higher Teaching (dhamma) and the Discipline (vinaya) which are proclaimed and promulgated respectively by the Buddha, are graceful only when they are kept on display but are lacking in grace when they are kept secret." And on the other hand the recitation of the (227) Rules of Training for monks (pātimokkha) and of the whole code of Discipline (vinaya) are to be kept closed and secret. But this (injunction) does not apply to all cases. They are to be closed and kept secret only up to a certain limit or a certain extent."

"And the recitation of the (227) Rules of Training for monks (pātimokkha) is kept secret up to that certain limit on three grounds: – firstly because that is the traditional custom of the previous Buddhas, secondly out of respect for the (227) Rules of Training for monks, and thirdly out of respect for the position of a monk (for his life of renunciation.)"

"How does the traditional custom of the previous Buddhas constitute as a reason for keeping secret up to that certain limit the recitation of the (227) Rules of Training for monks (pātimokkha)? The practice, O king, of reciting the (227) Rules of Training for Monks (pātimokkha) in the midst of the monks only, to the exclusion of all others, was the universal custom of the previous Buddhas. Just, O king, as the mystic formulas of a prince (khattiyamāyā) are handed down among the nobles alone and kept secret from all others. Even so, O king, the practice of reciting the (227) Rules of Training for Monks (pātimokkha) in the midst of the monks only, to the exclusion of all others, was the universal custom of the previous Buddhas. For this reason the recitation is being kept secret to a certain limit."

"And again, O king, just as there are several classes of people known as distinct in the world – such as wrestlers, tumblers, jugglers, actors, ballet-dancers, and followers of the mystic cult of

the sun and moon, of the goddess of fortune and other gods. And the secrets of each of these sects are handed on in the sect itself, and kept hidden from all others. Even so, O king, the practice of reciting the (227) Rules of Training for monks (pātimokkha) in the midst of the monks only, to the exclusion of all others, was the universal custom of the previous Buddhas. For this reason the recitation is being kept secret to a certain limit."

"And how is it that the recitation of the (227) Rules of Training for monks (pātimokkha) is kept secret up to a certain limit out of respect for the Rules (pātimokkha) themselves?. These Rules of Training, O king, are of great weight and responsibility. He who, with correctness and devotion, follows these Rules is bound to attain to the Fruition of Holiness (arahatta-phala). And because of a succession of practising these Rules with correctness and devotion the Fruition of Holiness (arahatta-phala) can be attained. But who fails to practise in succession and with correctness and devotion, these Rules of Training will not attain to the fruition of Holiness (arahatta-phala). For one who has attained to proficiency in this law may exhort another in this wise: "Let not this Law so full of truth and so sublime, fall into the hands of those who do not practise it in succession and with correctness and devotion, lest it should be despised, treated with contempt, derided upon, found fault with or reviled such, O king, is the reason for keeping secret to a certain limit, the reciting of the (227) Rules of Training for monks, out of reverence for the Rules (pātimokkha) themselves."

"Take for example, O king, the case of the best, most costly, most rare and pedigreed, red sandal wood of the finest quality. Should this precious sandal wood fall into the hands of the wild tribes it is liable to be despised, treated with contempt, derided upon, found fault with or reviled. Even so, O king, for one who has attained to proficiency in this Law may exhort another in this wise: "Let not this Law so full of truth and so sublime, fall into the hands of those who do not practise it in succession and with correctness and devotion, lest it should be despised, treated with contempt, derided upon, found fault with, or reviled." Such, O king, is the reason for

keeping secret to a certain limit, the reciting of the (227) Rules of Training for monks, out of veneration for the Rules (pātimokkha) themselves."

"And how is it that the recitation of the (227) Rules of Training for monks (pātimokkha) is kept secret to a certain limit out of reverence for the position of a monk (for his life of renunciation)? The condition of a monk, O king, is in glory beyond the reach of calculation, by weight or measure or price. None can value it, weigh it, and measure it. And the recitation of the (227) Rules of Training for monks (pātimokkha) is carried on before the monks alone, lest any one who has occupied that position should be brought down to a level with the gods and men of the world."

"Just, O king, as if there be any priceless thing, in clothing, in covering, in elephants, chargers or chariots, in gold or silver, or rubies or pearls or women, or the ever conquering heroes, all such things are the perquisites of kings – even so, O king, whatever is most priceless in the way of learning of the Buddha's word in Pāḷi scriptures, of training, of restraint of the senses, and of restraint to the moral Code – all these are the perquisites of a monk. This is why the recitation of the (227) Rules of Training for monks is kept secret to a certain limit out of reverence for the position of a monk." (So explained the Elder.)

"Very good, O Venerable Nāgasena! That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE SECOND PROBLEM AS TO WHETHER OR NOT THE DOCTRINE AND DISCIPLINE SHOULD BE KEPT SECRET

(dhammavinayapaṭicchannāpaṭicchannapañho dutiyo)

3. PROBLEM AS TO THE TWO DEGREES – LIGHT AND HEAVY – OF THE OFFENCE OF TELIING A LIE.

(musāvādagarulahubhāvapañha)

3. "O Venerable Nāgasena, it has been said by the Buddha: "Telling a deliberate lie is an offence entailing loss of monkhood (pārājiko hoti)." And again He said: "By telling a deliberate lie a monk commits a minor offence, one that ought to be the subject of confession made before another (monk)." Now, O Venerable Nāgasena, what is herein the distinction, what is the reason, that by telling one kind of lie a monk commits an offence entailing loss of monkhood (pārājika) and by telling another kind of lie he is guilty only of an offence that can be atoned for. If, O Venerable Nāgasena, the decision: "Telling a deliberate lie is an offence entailing loss of monkhood (pārājiko hoti)." be right, then the decision: "By telling a deliberate lie a monk commit a minor offence, one that ought to be the subject of confession made before another (monk)." must be wrong. But if the decision: "By telling a deliberate lie a monk commits minor offence, one that ought to be the subject of confession made before another (monk)." be right, then the decision: "Telling a deliberate lie is an offence entailing loss of monkhood (pārājiko hoti)." must be wrong. This too is a double-edged problem and is now put to you with a request for your solving it."

"The Exalted Buddha has, O king, made the decision: "Telling a deliberate lie is an offence entailing loss of monkhood (pārājiko hoti)." and also that "By telling a deliberate lie a monk commits a minor offence, one that ought to be the subject of confession made before another (monk)." But telling a deliberate lie is a light or heavy offence according to the circumstances of the case. What do you think, O king? Suppose a man were to give another man a slap with his hand, what punishment would you inflict upon him?" (So asked the Elder.)

"If, O Venerable One, the other man were to say: "I cannot overlook the matter, then neither should we be able to pardon his assailant, but should inflict upon him a monetary fine in awarding sentence." (So replied the king.)

"Suppose, O king, that very man were to give you the slap with his hand, what would then be the punishment?" (So asked the Elder.)

"We should, O Venerable One, condemn him to have his hands cut off, and his feet cut off, and his head cut till fully decapitated. Or we should have all houses and possessions of the assailant destroyed or put to death all his family to the seventh generations on both sides." (So replied the king.)

"But, O king, what is the distinction? Why is it that for one slap of the hand on one person there should be a gentle award of sentence with a monetary fine, while for a slap given to you there should be a fearful retribution of having the assailant's hands cut off, and his feet cut off, and his head cut till fully decapitated, having all houses and possessions of the assailant confiscated, or have all his family to the seventh generation on both sides put to death?" (So asked the Elder.)

"Because, O Venerable One, there is a difference in the person (assaulted)." (So replied the king.)

"Well! Even so, O king, telling a deliberate lie is a light or heavy offence according to the circumstances of the case." (So explained the Elder.)

"'Very good, O Venerable Nāgasena! That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE THIRD PROBLEM AS TO THE TWO DEGREES – LIGHT AND HEAVY – OF THE OFFENCE OF TELLING A LIE

(musāvādagarulahubhāvapañho tatiyo)

4. PROBLEM AS TO THE PRE-DESTINED EVENTS PERTAINING TO A POTENTIAL BUDDHA

(bodhisattadhamatāpañha)

4. "O Venerable Nāgasena, it has been said by the Buddha in the discourse on pre-destined events: "From the moment of their being prophesied as potential Buddha (bodhisatta) the destiny of each is naturally settled in regard to

i. His parents,

ii. His omniscience (sabbaññutañāna),

iii. His two chief disciples (aggasāvaka),

iv. His son, and

v. His special attendant."

"But on the other hand you Elders said: "When yet in the condition of a god in the Tusita heaven, the potential Buddha makes the eight Great Investigations –

i. He investigates the time whether the right moment has come for winning the Buddhahood,

ii. He investigates the continent in which He should become a Buddha,

iii. He investigates the country where His birth should take place,

iv. He investigates the family to which He is to belong,

v. He investigates the mother who is to bear Him,

vi. He investigates his life expectancy,

vii. He investigates the month his birth is to take place, and

viii. He investigates when the event of his renouncing the world is to take place."

"Now, O Venerable Nāgasena, before knowledge is ripe there is no understanding, but when it becomes ripe there is no longer any need to wait for thinking a matter over, for there is nothing outside the ken of knowledge. Why should a potential Buddha have need of thinking to Himself: "In what moment shall I be born?" For before knowledge is ripe there is no understanding, but when it becomes ripe there is no longer any need to wait for thinking a matter over, for there is nothing outside the ken of knowledge. Why should a potential Buddha have need of thinking to Himself: "What is family to which I am to belong?" If, O Venerable Nāgasena, from the moment of His being prophesied as a potential Buddha His destiny is naturally settled in regard to His parents, then the saying: "He investigates the family to which He is to belong." must be false. If however He actually investigates the family to which He is to belong, then the saying: "From the moment of His being prophesied as a potential Buddha, His destiny in naturally settled in regard to his parents." must be false. This too is a double- edged problem and is now put to you with a request for your solving it." (So asked Milinda the king.)

"O king, from the moment of His being prophesied as a potential Buddha, His destiny is naturally settled in regard to His parents. The potential Buddha also investigates the family to which He is to belong. And how does He investigate? He investigates by thinking: "Would it be right for me to be born of parents who are nobles or Brahmans?""

"There are, O king, eight kinds of people who should make investigations of future events in advance. And which are the eight?

i. A merchant, O king, should investigate goods before he trade in them.

ii. An elephant should investigate with his trunk the journey he has yet to perform.

iii. A caravaneer should investigate in advance the next place of halt on the long journey.

iv. The captain of a ship should investigate in advance the terminus of his journey on the other shore before he sets sail.

v. A physician should find out in advance the period of life that had elapsed before he approaches a patient for giving him treatment.

vi. A man who is about to mount a frail bridge should ascertain beforehand that it is yet strong enough to stand his weight.

vii. A monk should ascertain beforehand the time that is yet available before he being to eat his meal.

viii. The potential Buddhas, before they enter the womb, should investigate the question whether it would be right for them to be born in the family of a noble or of a Brahmin."

"These, O king, are the eight kinds of people who should make investigations of future events in advance." (So explained the Elder.)

"Very good, O Venerable Nāgasena! That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE FOURTH PROBLEM AS TO THE PRE-DESTINED EVENTS PERTAINING TO A POTENTIAL BUDDHA

(bodhisattadhammatāpañho catuttho)

5. PROBLEM AS TO SUICIDE

(attanipātanapañha)

5. "O Venerable Nāgasena, it has been said by the Buddha: "One should not, O monks, commit suicide. Whosoever being a monk commits suicide shall be dealt with according to the law." And on the other hand you Venerable Ones use to say: "At whatsoever place the Exalted Buddha was addressing the disciples, he always and with various similes preached to them in order to bring about the complete cutting-off of rebirth, of old age, of disease and death. And whosoever overcame rebirth, old age, disease and death, him did the Buddha honour with the highest praise. Now, O Venerable Nāgasena, if the Buddha said: "One should not, O monks, commit suicide. Whosoever being a monk commits suicide shall be dealt with according to the law." then the saying that the Buddha preached in order to bring about the complete cutting-off of birth, of old age, of disease and of death must be wrong. But if the Buddha really preached in order to bring about the complete cutting-off of birth, of old age, of disease and of death, then the saying: "One should not, O monks, commit suicide. Whosoever being a monk commits suicide shall be dealt with according to the law." must be wrong. This too is a double-edged problem and is now put to you with a request for your solving it." (So asked Milinda the king.)

"The Exalted Buddha has, O king, said: "One should not, O monks, commit suicide. Whosoever being a monk commits suicide shall be dealt with according to the la.", and at whatsoever place the Exalted Buddha was addressing the disciples, He always and with various similes, preached to them in order to bring about the complete cutting-off of birth, of old-age, of disease, and of death. And there is a reason for this, a reason for which the Exalted Buddha both prohibited and also encouraged the practice of the undertaking." (So replied the Elder.)

"What, O Venerable Nāgasena, may be the reason for both of prohibition and encouragement of the practice of the undertaking?" (So asked the king.)

"The man, O king, who is morally upright and morally accomplished, is like –

an antidote to the poison of defilements (kilesa) that are inherent in beings;

the paindho medicine that alleviates the disease of kilesa that is inherent in beings;

water that purifies the impurities of defilements that are inherent in beings;

a precious jewel to beings in bestowing upon them all kinds of wealth and happiness;

a boat to all beings inasmuch as he conveys them to the further shore of safety across the four dangerous torrents and whirlpools;

a caravan owner to the beings in that he brings them to safety beyond the danger of rebirths;

a friendly breeze to the beings in that he puts out the three burning flames of sorrow that consume them,

the mighty rain-cloud to all beings in that he fills their hearts with satisfaction;

a teacher to the beings in that he makes them practice and moral virtues;

a good guide to the beings in that he points out to them the path to safety."

"It was, O king, in order that so good a man as that, one whose good qualities are so many, so various, so immeasurable, in order that so great a treasure mine of good things, so full of benefit

to all beings, might not be done away with, that the Exalted Buddha, out of His mercy towards all beings, laid down that injunction when he said: "One should not, O monks, commit suicide. Whosoever being a monk commits suicide shall be dealt with according to the law." This is the reason, O king, for which the Exalted Buddha prohibited (self slaying). And it was said, O king, by the Elder Kumāra Kassapa, when he was describing the other world to Pāyāsi the Rājañña: "O Rājañña, so long as recluses and Brahmans with their virtuous living and beauty of character continue to exist – however long that time may be – just so long do they conduct themselves to the welfare and happiness of the great masses of the people, to the protection of the world on a long terms basis (anukampāya) to the good, and the gain and the weal of gods and men.""

"And what is the reason for which the Exalted Buddha encouraged the practice of undertaking? Birth, O king, is suffering; decay is suffering; disease is suffering; death is suffering; sorrow is suffering; lamentation is suffering; pain is suffering; grief is suffering; despair is suffering; to be united with the unpleasant is suffering; to be separated from the pleasant is suffering; the death of a mother is suffering; the death of a father is suffering; the death of a brother is suffering; the death of a sister is suffering; the death of a son or of a daughter is suffering; the death of a wife or of a husband is suffering; the death of a slave is suffering; the death of kinsman is suffering; the ruin of family is suffering; being afflicted with disease is suffering; loss of wealth is suffering; the decline in moral virtues is suffering; ruin caused by false belief is suffering; so is the danger produced by despots, or by robbers, or by enemies, or by famine, or by devastating fire, or by flood or by the tidal wave, or by the suction of whirlpool, or by crocodiles or alligators, or by predatory fish. The fear of the danger of self-accusation is suffering; so is the fear of the danger of accusation by others or of punishment, or of evil destiny. The fear arising from shyness in the presence of assemblies (stage-fright) is suffering. Having to depend upon others

for one's livelihood is suffering. So is the fear of death. So is being flogged with rattan canes or with spiked canes. Suffering it is to have one's hands cut off, or one's feet, or one's hands and feet, or one's ears, or one's nose, or one's ears and nose. Suffering it is to be subjected to (the tortures inflicted on traitors) Gruel pot treatment (that is having one's skull removed and the cavity filled with hot molten iron). So it is to be subjected to Chank Crown treatment (that is one being scalped till the skull is exposed like a conch shell). Suffering it is to be subjected to Rāhu treatment (that is one having to emulate the Asura who is supposed to cause eclipses by taking the sun and moon into his mouth). Suffering it is to be subjected to the fire Garland treatment (that is being made a living torch, the whole body, or the arms only, being wrapped up in oily cloths, and set on fire.) Suffering it is to be subjected to the Snake Strips treatment (that is being skinned in strips from the neck to the ankles) – or to the Veil treatment (that is being skinned from the neck to the ankles so that the strips of skin from a veil around one) – or to the Spotted Antelope treatment (that is having one's knees and elbows ringed and spiked with iron, set on with fire made to walk on hands and feet like an antelope). Suffering it is to have one's skeleton bones laid bare by slashing off the flesh, muscles, and sinews with a double-pronged iron hook. Suffering it is to have one's flesh cut with a sharp hatchet into hanging pieces each weighing about a tical – or to the Brine Slit treatment (that is having cuts made all over one's body by means of spears or such other weapons and then having salt and caustic liquids poured over the wounds) – or to the Bar Turn treatment (that is being transfixed to the ground by a bar off iron passing through the root of the ear, and then being dragged round and round by the leg) – or to the Straw Seat treatment (that is, being so beaten with clubs that the bones are broken, and the body becomes like a heap of straw) – or to be poured over with boiling oil, or to be eaten by dogs, or to be impaled alive, or to be beheaded with a double-bladed sword. Such and such, O king, are the manifold and various suffering which a being caught in the Round of Rebirths has to endure on a permanent basis."

"Just as, O king, the water rained down upon the Himalaya mountain flows, in its course along the Ganges, through and over rocks, pebbles, shingles and gravel, whirlpools, waves, billows, hedgerows, embankments, stumps and branches of trees which obstruct and oppose its passage, even so, O king, has each being caught in the Round of Rebirth to endure such and such manifold and various sufferings. Full of suffering, then is the continual succession of rebirths. It is truly bliss when that continual succession of rebirths reaches its extinction. And it was in pointing out the advantage of that extinction, the disaster involved in that continual succession of rebirths, that the Exalted Buddha, O king, always preached in order to bring about the realization of Nibbana, the extinction of that continual succession, and in order to overcome rebirth, old age, disease and death." (So explained the Elder.)

"Very good, O Venerable Nāgasena! Well solved is the puzzle (I put). Well set forth are the reason (you alleged.) That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE FIFTH PROBLEM AS TO SUICIDE.

(attanipātanapañho pañcamo)

6. PROBLEM AS TO BLESSING AND REWARD OF DEVELOPING LOVING KINDNESS.

(mettābhāvanānisaṁsapañha)

6. "O Venerable Nāgasena, it has been said by the Buddha: "Once, O monks, the heart-emancipating all-embracing loving kindness has been developed and frequently practised, taken as vehicle and foundation, firmly established, unfolded and brought to full perfection, one should expect the following eleven blessings and rewards: -

i. one sleeps happily.

ii. one awakes happily.

iii. one is not perturbed by bad dreams.

iv. one becomes dear to human beings.

v. one becomes dear to deities.

vi. one is protected by (invisible) deities.

vii. one becomes immune from fire, poison or weapons (unless one is subject to some inexorable Kamma.)

viii. one becomes capable of quick mental concentration.

ix. one's face becomes unusually radiant with beauty.

x. one dies peacefully without anxiety or perplexity.

xi. If one does not penetrate to any higher deliverance one will be reborn in the Brahma-world."

"But on the other hand you Venerable ones say: "Youth Sāma, while dwelling with thoughts of all-embracing loving kindness, and when he was wandering in the forest (near Migasammada river) surrounded by a herd of deer, was hit by a poisoned arrow shot by Piliyakkha the king, and there, on the spot, fainted and fell."

"Now, O Venerable Nāgasena, if the Buddha really said: "Once O monks, the heart-emancipating ..... in the Brahma world." then your saying: "Youth Sāma, while dwelling with thoughts of all-embracing loving kindness, and when he was wandering in the forest (near Migasammadā river) surrounded by a herd of deer, was hit by a poisoned arrow shot by Piliyakkha the king, and there, on the spot, fainted and fell." must be wrong. But if your saying: "Youth Sāma, while dwelling with thoughts of all-embracing loving kindness, and when he was wandering in the forest (near Migasammadā river) surrounded by a herd of deer, was hit by a poisoned arrow shot by Piliyakkha the king, and there, on the spot, fainted and fell." be right, then the saying: "Once, O monks, the heart-emancipating all-embracing loving kindness has been developed ..... one becomes immune from fire, poison or weapons, etc." must be wrong. This too is a double-edged problem, so subtle, so abstruse, so delicate, and so profound, that the thought of having to solve it might well bring out sweat over the body even of the most subtle of the learned men. This problem is now put up to you. Pray, unravel this mighty knot! Throw light on this matter and furnish the eye of wisdom for the benefit of those sons of the Conqueror who shall arise hereafter." (So asked Milinda the king.)

"The Exalted Buddha had indeed, O king, said: "Once, O monks, the heart- emancipating all-embracing loving kindness has been developed ..... one becomes immune from fire, poison or weapons, etc." True also is it that Youth Sāma, while dwelling with thoughts of all-all-embracing loving kindness, and when he was wandering in the forest (near Migasammadā river) surrounded by a herd of deer, was hit by a poisoned arrow shot by Pīliyakkha the king, and there, on the spot, fainted and fell. But, O king, there is a reason for that. And what is the reason? It is simply that those blessings and rewards such as being able to sleep happily are not attached to the personality of the one who develops all-embracing loving kindness. Such blessings and rewards (as being able to sleep happily) are attached to the virtue of all-embracing

loving kindness that was actually developed. It so happened that at the moment of lifting up the filled water-pot the youth Sāma lapsed in his chain of thoughts on loving kindness."

"At whatsoever moment an individual develops and practises loving kindness, O king, neither fire, for poison nor any weapon can do harm to such individual at that particular moment. If any men bent on doing injury to such individual come up they will not see him, neither will they have a chance of hurting him during that moment (of developing loving kindness.) These blessings and rewards (such as being able to sleep happily), O king, are not attached to the personality, but are attached to the virtue of all all-embracing loving kindness that is actually developed. Suppose, O king, a soldier were to enter the field of battle after wearing a mail coat of armour that has no fissures or openings. Arrows shot at that soldier redound on touching him and fall away scattered and strewn all over the place. For so long as one is attired in a mail coat of armour one does not have a chance of being hit by an arrow. By whatsoever virtue the arrows shot at that soldier redound on touching him and fall away scattered and strewn all over the place, such virtue (of not being pierced by an arrow) does not belong to the soldier but to the unfissured mail coat of armour. Even so, O king, the blessing and rewards (such as being able to sleep happily) are not attached to the personality but are attached to the virtue of all-embracing loving kindness that is actually developed."

"At whatsoever moment an individual develops and practises loving kindness, O king, neither fire, nor poison, nor any weapon can do harm to such individual at that particular moment. If any men bent on doing injury to such individual come up they will not see him, neither will they have a chance of seeing him during that moment (of developing loving kindness.) These blessings and rewards (such as being able to sleep happily), O king, are not attached to the individuality, but are attached to the virtue of developing all-embracing loving kindness that is actually developed. Suppose, O king, a man

were to keep in his hand a Vanishing Root of supernatural power; and that, so long as that Vanishing Root of supernatural power was actually in the hand of that man, no other ordinary person would be able to see him. By whatsoever virtue, O king, the man who kept in his hand that Vanishing Root was invisible to any other ordinary person, such virtue (of invisibility) would not be in the man. It would be in the Vanishing Root such virtue would reside. Even so, O king, the blessings and reward blessings and rewards (such as being able to sleep happily) are not attached to the individuality, but are attached to the virtue of developing all-embracing loving kindness that is actually developed."

"At whatsoever moment an individual develops and practises loving kindness, O king, neither fire, nor poison, nor any weapon can do harm to such individual at that particular moment. If any men bent on doing injury to such individual come up they will not see him, neither will they have a chance of seeing him during that moment (of developing loving kindness.) These blessings and rewards (such as being able to sleep happily), O king, are not attached to the individuality, but are attached to the virtue of developing all-embracing loving kindness that is actually developed. (Or it is, O king, like,) the case of a man who has entered into a well-formed mighty cave. No storm of rain, however mightily it might pour down, would be able to wet him. But that would be by no virtue inherent in the man. It would be a virtue inherent in mighty cave that so mighty a downpour of rain could not wet the man. Even so, O king, these blessings and rewards (such as being able to sleep happily) are not attached to the individuality but are attached to the virtue of all-embracing loving kindness that is actually developed."

"At whatsoever moment an individual develops and practises loving kindness, O king, neither fire, nor poison, nor any weapon can do harm to such individual at that particular moment. If any men bent on doing injury to such individual come up they will not see him. Neither will they have a chance of hurting him during that

moment (of developing loving kindness). These blessings and rewards, O king, are not attached to the personality, but are attached to the virtue of all-embracing loving kindness[1] that is actually developed." (So explained the Elder.)

"Most wonderful is it, O Venerable Nāgasena, and most strange! The development of loving kindness has the power of warding off all evil states of mind." (So exclaimed the king.)

"Yes, O king, the practice of loving kindness is productive of all kammically wholesome states of mind both in aspirants for beneficial ends and in non-aspirants therefore. To all being whatsoever, who are in the bonds of conscious existence, is this practice of loving kindness of great advantage, and therefore ought it to be sedulously cultivated." (So concluded the Elder.)

HERE ENDS THE SIXTH PROBLEM AS TO BLESSING AND REWARD OF DEVELOPING LOVING KINDNESS

(mettābhāvanānisaṁsapañho chaṭṭho)

(Endnotes)

[1] The word "love" - one of the most compelling English language is commonly used for purposes so widely separated, so gross and so rarefied, as to render it sometimes nearly meaningless ..... Where Greek distinguishes between sensual eros and spiritual agape English makes do with only one word "love". But the Pāḷi language, like the Sanskrit, has many words covering many shades of meaning. The word chosen by the Buddha for this teaching is metta, from mitta, a friend. (or better 'the true friend in deed.'), THE LIGHT OF BUDDHA MAGAZINE Page 19 JANUARY, 1959 Issue THE PRACTICE OF LOVING KINDNESS. (metta) By Ñāṇamoḷi Bhikkhu.

7. PROBLEM AS TO WHETHER OR NOT KAMMA-RESULTS OF WHOLESOME AND UNWHOLESOME ACTIONS ARE THE SAME

(kusalākusalasamavisamapañha)

7. "O Venerable Nāgasena, are the kamma-results enjoyed by the doer of good deeds and the doer of evil deeds the same, or is there any difference in the two cases?" (So asked Milinda the king.)

"There is, O king, a difference between good and evil deeds. Good deeds have a happy result, and lead to rebirth in the heavenly world, and evil deeds have an unhappy result, and lead to rebirth in purgatory." (So replied the Elder.)

"But, O Venerable Nāgasena, you Venerable ones say that Devadatta was altogether wicked, and was an embodiment of depravity and wickedness, and that the Bodhisatta (the being destined to Buddhahood) was altogether pure and white and was an embodiment of purity and whiteness. And yet Devadatta, through successive existences, was not only quite equal to the Bodhisatta, but even sometimes superior to Him, both in social status and in the number of his adherents. Thus when Devadatta become the son of the family Brahman or royal chaplain (purohita) of Brahmadatta, the king, in the city of Benares, then the Bodhisatta was a wretched outcast (candala) who knew by heart a magic spell. And by repeating his spell he produced mango fruits out of season. This is one case in which the Bodhisat was inferior to Devadatta in birth, inferior to him in social status and in the number of adherents."

"And again, when Devadatta became a king, a mighty monarch of the earth, living in the enjoyment of all pleasures of the sense, then the Bodhisatta was a state elephant of that king, and was possessed with all features and characteristic signs of a thoroughbred

elephant. And the king, being impatient with the graceful and pleasant style of pace and motion of his elephant, was bent on killing him and so said to the elephant trainer: "Trainer, train this elephant not (in the art of pace and motion) yet. Make him perform the trick called 'Sky walking'." In that case too the Bodhisatta was inferior to Devadatta – was a mere dumb animal."

"And again, when Devadatta became a man who lost his cattle in the forest, and was searching for them, then the Bodhisatta was a monkey called the Mahā Pathavā. Here again we have the difference between an animal and a man, and the Bodhisat was inferior in birth to Devadatta.

"And again, when Devadatta became a man who lost his cattle in the forest, and was searching for them, then the Bodhisatta was a monkey called the Mahā Pathvī. Here again we have the difference between an animal and a man, and the Bodhisat was inferior in birth to Devadatta."

"And again, when Devadatta became a man by name Sonuttara, who had the strength of an elephant and who lived by hunting, then the Bodhisatta was the king of elephants by the name of Chaddanta. And in that birth, the hunter slew the elephant. In that case too Devadatta was the superior by birth to the Bodhisatta."

"And again, when Devadatta became a man, a wanderer in the woods, without a home, then the Bodhisatta was a partridge who could recite incantations. And in that birth too the wood man killed the bird. So in that case also Devadatta was the superior by birth."

"And when Devadatta became the king of Beneres, by name Kalābu, then the Bodhisatta was a hermit who practised forbearance. And the king, enraged with the hermit, had his hands and feet cut off like so many bamboo sprouts. In that birth too, Devadatta was the superior, both in birth and social status."

"And again when Devadatta became a man, a hunter, then the Bodhisatta was the king of monkeys, Nandiya by name. And in that birth too the man killed the king of monkeys, and his mother besides, and his younger brother. So in that case also it was Devadatta who was the superior in birth."

"And again, when Devadatta became a man, a naked ascetic, by name Kārambhiya, then the Bodhisatta was a dragon king called Pandharaka. So in that case too it was Devadatta who was the superior in birth."

"And again, when Devadatta became a man, a hermit in the forest, then the Bodhisatta was a full-grown pig called Tacchaka. So in that case too it was Devadatta who was the superior in birth."

"And again when Devadatta became a king in the country of Ceti, by name Sūrapaicara, who had the power of traveling through the air at a level above men's heads, then the Bodhisatta was a Brahman named Kapila. So in that case too it was Devadatta who was the superior in birth and social status."

"And again, when Devadatta became a man by the name of Sāma, then the Bodhisatta was a king among the deer, by name Ruru. So in that case too it was Devadatta who was superior in birth."

"And again, when Devadatta became a man, a hunter wandering in the woods, then the Bodhisatta was a male elephant, and that hunter seven times cut off and took away the tusks of that elephant. So in that case too it was Devadatta who was the superior in birth."

"And again, when Devadatta became a jackal who through the exercise of his magic powers brought the kings of all the countries in Jambudīpa under his control, then the Bodhisatta was a wise man by name Vidhūra. So in that case too it was Devadatta who was the superior in influence."

"And again, when Devadatta became the elephant who destroyed the young of a female partridge, then the Bodhisatta was also an elephant. So in that case they were both on par."

"And again, when Devadatta became a deva, by name Unrighteous, then the Bodhisatta too was a deva, by name Righteous. So in that case too they were both on par."

"And again, when Devadatta became a captain of a sailing boat with five hundred men under his command, then the Bodhisatta too was a captain of a sailing boat with five hundred men under his command. So in that case too they were both on a par."

"And again, when Devadatta became a caravan leader, the lord of five hundred wagons, then the Bodhisatta too was a caravan a leader, the lord of five hundred wagons. So in that case too they were both on a par."

"And again, when Devadatta became a king of deer, by name Sākha, then the Bodhisatta was a king of deer, by name Nigrodha. So in that case too they were both on a par."

"And again, when Devadatta became a commander-in-chief, by name Sākha, then the Bodhisatta was a king, by name Nigrodha. So in that case too they were both on a par."

"And again, when Devadatta became a brahman, by name Khandhala, then the Bodhisatta was a prince, by name Canda. So in that case the Brahman Khandhala was the superior."

"And again, when Devadatta became a king, by name Brahmadatta, then the Bodhisatta was his son, the prince called Mahā Paduma. In that case the king had his son cast down seven times, from the precipice called Core papāta. And inasmuch as fathers are superior to and above their sons, in that case too it was Devadatta who was the superior."

"And (finally) in this life, they were in the Sākya clan, and the Bodhisatta became a Buddha the Supremely Enlightened, the

Leader of all worlds, and Devadatta got himself admitted as a monk to the Order founded by Him who is the god of gods, and having attained to the magical powers of Idhi, imposed himself as a Buddha. Come now, O Venerable Nāgasena! Is not all that I have said true or inaccurate?"

"You have, O king, cited many examples and reasons and all of them are true and not inaccurate." (So replied the Elder.)

"If, O Venerable Nāgasena, the black, filthy-dirty-and-mean things have the same quality and merit as that on the white and clean things, it follows that both wholesome and unwholesome actions are productive of the same Kamm-result condition (vipāka)." (So reasoned the king.)

"Nay, not so, O king! Wholesome and unwholesome actions cannot produce equal results. Devadatta was not opposed to all (other) people; he was hostile only to the Bodhisatta and he experienced the (evil) results of those hostile actions which bore fruit in each successive birth. On the other hand, O king, Devadatta also while he was vested with powers of a King, performed such (meritorious) actions as giving peace and protection in the countries he reigned; having bridges, courts of justice, rest houses, gift halls built; and giving gifts to the full satisfaction of all kinds of wants of recluses and Brahman, of destitutes, of way-farers, of beggars and of those with or without refuge. It was by the Kamma-result (vipāka) of those giving-aways that Devadatta came into the enjoyment of so much wealth and prosperity. For of whom, O king, can it be said that without alms-giving, restraining of senses, control of bodily and verbal actions, and keeping the Uposatha (moral) vows he can reach prosperity?"

"And when you say, O king, that Devadatta and the Bodhisatta accompanied one another in the passage of wandering from birth to birth, that meeting together of theirs took place not only at the ends of a hundred, or a thousand or a hundred thousand births, but was in fact taking place after intervals of immeasurable

periods of time. For you should regard that simile of the blind tortoise told by the Buddha as an illustration of the immeasurable period of time it takes to get the opportunity of being reborn in the human world. It was after such immensely long intervals that the meeting together of the Bodhisatta and Devadatta took place."

"And it was, O king, not only with Devadatta that such union took place. Sāriputta the Elder also, O king, was through many hundred thousands of rebirths the father, or the father's elder brother, or the father's younger brother, or the brother, or the son, or the nephew or the friend of the Bodhisatta."[1]

"And the Bodhisatta, O king, was through many hundred thousand of rebirths the father, or the father's elder brother, of the father's younger brother, or the brother, or the son, or the nephew or the friend of Sāriputta the Elder."

"All being, O king, who belong to the animate world and who are being carried down the stream of rebirths, meet, as they are whirled along in it, both with pleasant companions and with disagreeable ones. Just as water whirled along a stream meets with pure and impure substances, with good objects as well as bad objects even so, O king, all being who belong to the animate world and who are being carried down the stream of rebirths, meet, as they are whirled along in it, both with pleasant companions and with disagreeable ones. And when, O king, Devadatta as the god, had been himself Unrighteous, and had led others into unrighteousness of life, he was burnt in the nethermost purgatory for five hundred and seventy six million years. But the Bodhisatta, who as the god, had been himself Righteous, and had led others into righteousness of life, lived enjoying the sensual delights in all the bliss of heaven for five hundred and seven six million years. And whilst in this life (of the Exalted Buddha) Devadatta, who had plotted against the life of the Exalted one, and had created a schism in the Order of Monks, was swallowed up by the earth, the Exalted Buddha, having become supremely Enlightened was completely set free (from the necessity

of becoming) by entering into a realm where a mind-body complex (upadhi) exists no more." (So explained the Elder.)

"Very good, O Venerable Nāgasena! That is so and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE SEVENTH PROBLEM AS TO WHETHER OR NOT KARMA-RESULTS OF WHOLESOME AND UNWHOLESOME ACTIONS ARE THE SAME.

(kusalākusalasamavisamapañho sattamo)

(Endnotes)

[1] SAMYUTTA-NIKAYA XV 14 -19

"Not easy is it, O monks, to find any living being that upon this long round of rebirths has not yet, sometime or other, been your mother, or father, or brother or sister or son or daughter. And how is it possible? Inconceivable, O monk is the beginning of this Saṁsāra; not to be discovered is a first beginning of beings who, obstructed by ignorance and ensnared by craving, are hurrying and hastening through this round of rebirths."

Page 21 THE PATH TO DELIVERANCE BY NYANATILOKA MAHATHERE (1878-1957) ANTON WALTER FLORUS GUETH, the author of THE GUIDE TEROUGH THE ABHIDHAMMA PITAKA (1938) and THE BUDDHIST DICTIONARY or MANUAL OF BUDDHIST TERMS AND DOCTRINES (1953)

8. PROBLEM AS TO FIDELITY OF LADY AMARĀ

(amarādevīpañha)

8. "O Venerable Nāgasena, it has been said by the Buddha:

"With opportunity and secrecy,

And the right wooer,

To her own husband similar,

All women will go wrong[1] –

Aye, failing others, with a cripple even.""

"But on the other hand it is said: "Sage Mahosadhā's wife, Amarā, when left behind in the village while her husband was away on a journey, remained alone in privacy, and regarding her husband as a man would regard his sovereign lord, she refused to do wrong even when tempted with a thousand pieces." Now, O Venerable Nāgasena, if the passage: "With opportunity ..... all women will go wrong ..... with a cripple even." be correct, then the passage: "Sage Mahosadhā's wife, Amarā, when left ..... refused to do wrong, etc." must be wrong; and if the passage: "Sage Mahosadhā's wife, Amarā, when left ..... refused to do wrong, etc." be right, then the passage: "With opportunity ..... all women will go wrong ..... with a cripple even." must be wrong. This too is a double-edged problem and is now put to you with a request for your solving it." (So asked Milinda the king.)

"The Exalted Buddha, O king, did say: "With opportunity ..... all women will go wrong ..... with a cripple even." He did say also: "Sage Mohosadhā's wife, Amarā, when left ..... refused to do wrong, etc." But the question is would she have done wrong, on receipt of those thousand pieces, and if she were wooed by the right man; or would she not have done so, if

she had had the opportunity and the certainty of secrecy, and a suitable wooer?"

"She (that lady Amarā) did not see any opportunity (to go wrong) –

through her fear of scandal in this world;

through her fear of the sufferings of torment in purgatory in the next world;

because she knew how bitter is the fruit of wrong-doing;

because she did not wish to lose her beloved husband;

because of the high esteem in which she held her husband;

because she honoured the Doctrine;

because she despised ignobleness of life;

because she did not want to destroy her bounden duties;

and because of the manifold reasons having close affinity to these ones."

"And, further, she refused to do wrong because, on consideration, she was not sure of keeping the secret from the world. For even could she have kept it secret from men, yet she could not have concealed it from gods – even could she have kept is secret from gods, yet she could not have concealed it from those recluses who have the power of knowing the thoughts of others – even could she have kept it secret from those recluses who have the power of knowing the thoughts of others, yet she could not have concealed it from those of the gods who can read the hearts of men – even could she have kept it secret from the gods who can read the hearts of men, yet she could not have escaped, herself, from the knowledge of her wrong-doing – even could she have kept it from her won self she would have to conceal her wrong-doing by going against the spiritual laws (adhammena raho na labeyya). She (that lady Amarā) avoided any wrong-doing because of the manifold

reasons having close affinity to these ones and so did not see any opportunity to do so."

"And, further, that lady Amarā refused to do wrong because, on consideration, she found no right wooer similar to her own husband. Sage Mahosadhā, O king, was endowed with the eight and twenty qualities. And which are the twenty eight? Saga Mahosadha, O king,

was brave,

was full of moral shame;

was full of moral dread;

had many adherents;

had many friends;

was given to forbearing patience;

had morality;

was truthful;

was pure in conduct;

was free from hatred;

was free from conceit;

was free from jealousy;

was full of energy;

was given to exertion;

was generous;

was prone to distribute his gains;

was a good conversationalist;

was humble in disposition;

was of fine manners;

was free from guile;

was free from deceit;

was endowed with a far surpassing intelligence;

was of great reputation;

was possessed of knowledge;

was prone to seek the welfare of his dependants;

was so popular, and men yearned for his presence;

had great wealth; and

had many attendants to wait upon him. Mahosadha the wise, O king, was endowed with these eight and twenty qualities. And it was because lady Amarā found no wooer like unto him that she did no wrong." (So explained the Elder.)

"Very good, O Venerable Nāgasena! That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE EIGHTH PROBLEM AS TO FIDELITY OF LADY AMARĀ.

(amarādevīpañho aṭṭhamo)

(Endnotes)

[1] It is not meant that men would not.

9. PROBLEM AS TO THE FEARLESSNESS OR OTHERWISE OF ARAHATS

(arahantaabhāyanapañha)

9. "O Venerable Nāgasena, it was said by the Buddha: "The Arahats are free from all fear and trembling." But on the other hand when, in the city of Rājagaha, they say Dhana-pālaka, the mighty intoxicated elephant bearing down upon the Buddha, all the five hundred Arahats forsook the Conqueror and fled, one only excepted, Ānanda the Elder. Now how was it, O Venerable Nāgasena, did these Arahats run away out of fear or did they run away willing to let the Buddha be destroyed, and thinking: "Our conduct will be clear to Him." or did they run away with the hope of watching the immense and unequalled mighty power which the Buddha would exhibit? If, O Venerable Nāgasena, the Buddha actually said: "The Arahats are free from all fear and trembling." then the statement: "When, in the city of Rājagaha ..... all the five hundred Arahats forsook the Conqueror and fled, one only excepted, Ānanda the Elder." must be false. But if it is true that when, in the city of Rājagaha, they saw Dhana-pālaka, the mighty intoxicated elephant bearing down upon the Buddha, all the five hundred Arahats forsook the Conqueror and fled, one only excepted, Ānanda the Elder, then the statement: "The Arahats are free all fear and trembling." must be false. This too is a double-edged problem which is now put to you with a request for your solving it." (So asked Milinda the king.)

"The Exalted Buddha, O king, did say: "The Arahats are free from all fear and trembling." It is also true that when, in the city of Rājagaha, they saw Dhana-pālaka, the mighty intoxicated elephant bearing down upon the Buddha, all the five hundred Arahats forsook the Conqueror and fled, one only excepted, Ānanda the Elder. But that running away was resorted to neither out of fear,

nor from willingness to let the Exalted Buddha be destroyed. For in fact, O king, whatsoever cause there exists by which the Arahats could be made to fear and tremble, such cause has been totally destroyed in them and therefore are they free from fear or trembling. Is the broad earth, O king, afraid of people digging into it, or breaking it up, or having to bear the weight of the mighty oceans and the peaked mountain ranges?" (So asked the Elder.)

"Certainly not, O Venerable One." (So replied the king.)

"But why not, O king?" (So asked the Elder.)

"Because, O Venerable One, whatsoever cause there exists to produce fear or trembling, such cause is absent in the broad earth." (So replied the king.)

"Even so, O king, whatsoever cause there exists by which the Arahats could be made to fear and tremble, such cause is absent in the Arahats."

"And would a mountain peak, O king, be afraid of being cut up, broken down, made to fall or burnt with fire?" (So asked the Elder.)

"Certainly not, O Venerable One." (So replied the king.)

"But why not, O king?" (So asked the Elder.)

"Because, O Venerable One, whatsoever cause there exists by which a mountain peak could be made to fear and tremble, such cause is absent in a mountain peak." (So replied the king.)

"Even so, O king, whatsoever cause there exists by which the Arahats could be made to fear and tremble, such cause is absent in the Arahats. Even if all those who came within the definition of beings inhabiting the hundred thousand habitable planets of the universe were to come together rushing towards an Arahats holding spears in their hands in a frightening attitude, they would not be able to bring about the slightest variation in his heart. And why?

Because there is neither condition nor cause of fear (in him whence fear could arise.)"

"The following, O king, are the considerations that arose in the minds of those Arahats:

"Today when the very best of the best of men, the hero among conquerors, has entered into the famous city of Rājagaha by measured treads, Dhana-pālaka, the mighty intoxicated elephant will rush down the street heading for the Exalted One. But to a certainty the brother Ānanda the Elder who is his special attendant will not desert Him who is above the god of gods. But if we should not desert the Exalted One, then neither will the virtue of Ānanda the Elder be made manifest nor will the mighty elephant actually approach the Exalted One. Let us (now) therefore withdraw. By so withdrawing will great masses of the people attain to emancipation from the bonds of defilements and the virtues of Venerable Ānanda be made manifest." It was on the realization of the fact that those advantages would arise from their doing so, that the Arahats withdrew to every side." (So explained the Elder.)

"Well have you, O Venerable Nāgasena, solved the puzzle. True indeed is the saying that all fear and trembling are absent in the Arahats. However, for the advantages that they foresaw they withdrew on every side." (Thus said Milinda the king.)

HERE ENDS THE NINTH PROBLEM AS TO THE FEARLESSNESS OR OTHERWISE OF ARAHATS.

(arahantaabhāyanapañho navamo)

10. PROBLEM AS TO OMNISCIENCE OF THE BUDDHA

(buddhasabbaññutabhāvapañha)

10. "O Venerable Nāgasena, your people say that the Buddha is omniscient. And no the other hand they say: "When the Buddha expelled the (five hundred) monks of the order led by the Elders Sāriputta and Mahāmoggallāna (for creating noise and uproar) the Sākyan nobles of the city of Cātuma and Sahampati, the Brahmā, were able, by means of the parables[1] of seed and of the calf, to make the Buddha feel pleased, delighted, conciliatory and forgiving in spirit and see the thing in the right light." Now how was that, O Venerable Nāgasena? Were those two parables unknown to the Buddha that He should be made to feel pleased, conciliatory and forgiving in spirit and see the thing in the right light? But if He did not already know them, O Venerable Nāgasena, He was not omniscient. If, however, the Buddha did know them He must have expelled those monks rudely and violently in order to try them; and therein is His unkindness made manifest. This too is a double-edged problem which is now put to you with a request for your solving it." (So asked Milinda the king.)

"The Exalted Buddha, O king, was omniscient; and by means of those parables also He was made to feel pleased, delighted, conciliatory and forgiving in spirit and see the thing in the right light. For the Buddha, O king, is lord of the scriptures. It was with parables that had been first preached by the Buddha Himself, that those Sākyan nobles of Cātuma and Sahampati, the Brahma, made Him feel satisfied, pleased and delighted. And because the Exalted Buddha felt so cheerful he signified his approval by saying: "Good!" to those Sākyan nobles and Sahampati, the Brahmā."

"It was, O king, just as when a wife conciliates, and pleases and gains over her husband by means of things that belong to the

husband himself; and the husband signifies his approval by saying "Good!". Even so, O king, it was with parables that had been first preached by the Buddha Himself that those Sākyan of Cātuma and Sahampati, the Brahmā, made the Exalted Buddha feel satisfied, pleased and delighted. And because the Exalted Buddha felt so cheerful He signified His approval by saying "Good!" to those Sākayn nobles and Sahampati, the Brhama."

"Or it was, O king, just as when the king's barber conciliates and pleases and gains over the king when he dresses the king's head with the golden comb which belongs to the king himself, and the king then signifies his approval thereof by saying "Good!" and bestows gifts to the satisfaction of the barber. Even so, O king, it was with parables that had been first preached by the Buddha Himself that those Sākyan of Cātuma and Sahampati, the Brahmā, made the Exalted Buddha feel satisfied, pleased and delighted. And because the Exalted Buddha felt so cheerful He signified His approval by saying "Good!" to those Sākayn nobles and Sahampati, the Brhama."

"Or it was, O king, just as when a co-resident pupil novice, while he serves his teacher with the food given in alms which his teacher has himself brought back to monastery, conciliates him and pleases him and gains him over, and the teacher then signifies his approval thereof by saying "Good!". Even so, O king, it was with parables that had been first preached by the Buddha Himself that those Sākyan of Cātuma and Sahampati, the Brahmā, made the Exalted Buddha feel satisfied, pleased and delighted. And because the Exalted Buddha felt so cheerful He signified His approval by saying "Good!" to those Sākayn nobles and Sahampati, the Brhama. He next delivered to them a discourse on deliverance from all kinds of woes and sorrows."

HERE ENDS THE TENTH PROBLEM AS TO

OMNISCIENCE OF THE BUDDHA.

(buddhasabbaññubhāvapañho dasamo)

THIS IS THE END OF THE FOURTH CHAPTER DEALING WITH ALL-EMBRACING KNOWLEDGE

(sabbaññutañaṇavaggo catuttho)

THERE ARE TEN QUESTIONS IN THIS CHAPTER

(imasamiṁ vagge dasa pañha)

(Endnotes)

[1] CATUMA SUTTA (Discourse at Catuma) MAJJHAMA NIKAYA-MAJJHIMA PANNASAN page 1 THE LIGHT OF THE DHAMMA MAGAZINE NOVEMBER 1953, ISSUE.

..... Just as, O Venerable One, the freshly germinated seeds, without water, dry up and deteriorate, in the same way, O Venerable one, here among these monks there are new and recently ordained ones who are newly come into this Dhamma and Vinaya and if they are not privileged to see the Venerable One there might come a change and deterioration in them. Just as also, O Venerable One, a newly born calf, not seeing its mother, would become affected and suffer a setback, in the same way, O Venerabl

e One, here among these monks there are new and recently ordained ones who are newly come into this Dhamma and Vinaya and if they are deterioration in them .....

MILINDAPAÑHA

(The Questions of King Milinda)

Sitagū Dhamma Selection (123)

CHAṬṬHASAṄGĪTI PITAKAM

SUTTANTAPIṬAKE KHUDDAKANIKĀYE

MILINDAPAÑHA

Volume II



MARAMMARAṬṬHE BUDDHASĀSANASAMITIYĀ

MUDDAṆAYANTĀLAYE MUDDĀPITĀ

B.E. 2550 M.E. 1368 C.E. 2006

Contant
(mātikā)

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(Milindapañha)
Volume II

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THE QUESTIONS OF KING MILINDA

(Milindapañha)

BELONGING TO THE SMALLER COLLECTION (Khuddakanikāya) OF THE BUDDHIST CANONICAL SCRIPTURES

Volume II

5. CHAPTER DEALING WITH COMPANIONSHIP

(santhavavagga)

1. PROBLEM PERTAINENG TO THE STANZA ON COMPANIONSHIP, ETC.

(santhavapañha)

1. "O Venerable Nāgasena, the Buddha said:

"From companionship there arises anxiety,
From household life there arises dust of defilements,
The state from which ties of home and companionship are set free,
Is Nibbāna which Buddha the Sage rightly sees.'"

"But on the other hand He said:

"Have pleasant monasteries built and donate for lodging
Therein of monks with a vast store of learning.'"

"Now, O Venerable Nāgasena, if the Buddha had really said:

"From companionship there arises anxiety,

From household life there arises dust of defilements,

The state from which ties of home and companionship are set free,

Is Nibbāna which Buddha the Sage rightly sees." then the saying:

"Have pleasant monasteries built and donate for lodging

Therein of monks with a vast store of learning." must be wrong."

"But if the Buddha really said:

"Have pleasant monasteries built and donate for lodging

Therein of monks with a vast store of learning." then the saying:

"From companionship there arises anxiety,

From household life there arises dust of defilements,

The state from which ties of home and companionship are set free,

Is Nibbāna which Buddha the Sage rightly sees." must be wrong."

"This too is a double-edged problem which is now put to you with a request for your solving it." (So asked Milinda the king.)

"The Exalted Buddha, O king, did say:

"From companionship there arises anxiety,

From household life there arises dust of defilements,

The state from which ties of home and companionship are set free,

Is Nibbāna which Buddha the Sage rightly sees.""

"And He did say also:

"Have pleasant monasteries built and donate for lodging
Therein of monks with a vast store of learning.""

When, O king, the Exalted Buddha said:

"From companionship there arises anxiety,
From household life there arises dust of defilements,
The state from which ties of home and companionship are set free,
Is Nibbāna which Buddha the Sage rightly sees."

is a statement as to the nature of things, an inclusive statement, a statement which leaves no room for anything to be supplemented to it, or to be added to it in the way of gloss, as to what is seemly and appropriate for a monk, as to life which a monk should adopt, the path he should walk along, and the practice he should follow. For just, O king, as a deer in the forest, wandering in the woods, sleeps wherever he desires, having no home and no dwelling place, so also should the monk be of opinion that

"From companionship there arises anxiety,
From household life there arises dust of defilements,
The state from which ties of home and companionship are set free,
Is Nibbāna which Buddha the Sage rightly sees.""

"But, O king, when the Exalted Buddha said:

"Have pleasant monasteries built and donate for lodging
Therein of monks with a vast store of learning."

that was said with two advantages in view. And what are those two? The gift of a monastery has been praised, approved, esteemed and highly spoken of, by all the Buddhas. And those donors who have made such a gift shall be delivered from rebirth, old age and death. This is the first of the advantages in the gift of a monastery.

And again, if there be a monastery, the female monks (bhikkhunis) will have a clear notion of a place (set apart) for (male) monks and those who wish to pay respects to monks will find it an easy matter to do so. Whereas if there were no monasteries it woult be difficult to pay them respects. This is the second of the advantages in the gift of a monastery. It was with these two advantages in view that the Exalted Buddha said:

"Have pleasant monasteries built and donate for lodging

Therein of monks with a vast store of learning.""

"And it does not follow from that that a son of the Exalted Buddha should feel attached to or have craving for that monastery." (So explained the elder.)

"Very good, O Venerable Nagasena.! That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE FIRST PROBLEM PERTAINING

TO THE STANZA ON COMPANIONSHIP, ETC.

(santhavapañho paṭhamo)

2. DILEMMA AS TO REGULATION OF THE STOMACH

(udarasaṁyatapañha)

2. "O Venerable Nāgasena, the Buddha said: "Let there be no remissness in the practice of going the round for collecting alms-food (at the doors of donors). Regulate the stomach also by the exercise of moderation in food."

"But on the other hand the Buddha also said: "At times, O Udāyī, I ate out of this bowl when it was full to the brim, and sometimes even more.""

"Now, O Venerable Nāgasena, if the exhortation: "Let there be no remissness in the practice of going the round for collecting alms-food (at the doors of donors). Regulate the stomach also by the exercise of moderation in food," be true, then the statement: "At times, O Udāyī, I ate out of this bowl when it was full to the brim and sometimes even more." must be false. But if the statement: "At times, O Udāyī, I ate out of this bowl when it was full to the brim, and sometimes even more." be true, then the exhortation: "Let there be no remissness in the practice of going the round for collecting alms-food (at the doors of donors). Regulate the stomach also by the exercise of moderation in food." must be wrong. This too is a double-edged problem which is now put to you with a request for your solving it." (So asked Milinda the king.)

"The Exalted Buddha, O king, did exhort: "Let there be no remissness in the practice of going the round for collecting alms-food (at the doors of donors). Regulate the stomach also by the exercise of moderation in food." He did also say: "At times, O Udāyī, I ate out of this bowl when it was full to the brim, and sometimes even more." But the exhortation: "Let there be no remissness in the practice of going the round for collecting alms-food (at the doors of donors). Regulate the stomach also by the exercise of moderation in food." is a statement as to the nature of

things, an inclusive statement, a statement which leaves no room for anything to be supplemented to it, or added to it in the way of gloss, a statement of what is true and real and in accordance with the facts, and that cannot be proved wrong, a declaration made by those who are dedicated to seek the virtues such as morality, a declaration made by the Exalted Buddha who excels all five kinds of sages, a declaration made by the Exalted Buddhas who are endowed with the six kind of power and glory, a declaration made by the Holy Ones (arahats), a declaration made by the silent Buddhas (paccekabuddha), a declaration made by the Buddhas who are the Conquerors of the five Māra[1] or hindrances, a declaration made by the Buddhas who are (omniscient) possessed of the All-Embracing Knowledge, and a declaration made by the Buddhas who, like all their predecessors, are auspicious in their coming (to save the world of woe-struck beings) and who are worthy of the highest veneration."

"He who has no self-control as regards the stomach, O king,

will destroy the life of other beings;

will take possession of what has not been given to him;

will go to another man's wife (commit adultery);

will speak the untruth;

will partake of intoxicating drinks;

will commit matricide;

will commit parricide;

will kill an Arahat;

will create a schism in the Order of monks; and

will cause bloodshed to a Buddha with malicious intent."

"Was it not, O king, when without restraint as to his stomach, that Devadatta by creating a schism in the Order, heaped up for

himself evil kammical actions that bring evil kamma-results that would endure for a world period? It was in consideration of this, O king, and many other things of the same kind, that the Exalted Buddha exhorted: "Let there be no remissness in the practice of going the round for collecting alms-food (at the doors of donors). Regulate the stomach also by the exercise of moderation in food.""

"And he who has self-control as regards the stomach comprehends clearly, and with penetration, the Four Noble Truths that should be comprehended clearly and with penetration; realizes the Four Paths (magga) and the Four Fruitions (phala); becomes possessed of the Four Analytical Knowledges (paṭisambhidā); realizes the eight successive states of Attainment induced by meditative absorption (samāpatti); attains to the six Higher Spiritual Powers (abhiññā); and fulfils all that goes to complete the training of a monk. Did not the parrot fledgling, O king, by self-restraint as to his stomach, cause the Tavatimsa heaven to shake and bring down Sakka, the king of the gods, to wait upon him? It was in consideration of this, O king, and many other things of the same kind, that the Exalted Buddha exhorted: "Let there be no remissness in the practice of going the round for collecting alms-food (standing at the doors of donors). Regulate the stomach also by the exercise of moderation in food.""

"But when, O king, the Exalted Buddha said: "At times, O Udāyī, I ate out of this bowl when it was full to the brim, and sometimes even more." that was said by Him who had completed His task, who had finished all that He had to do, who had fulfilled the Holy Life, who had rid Himself of all Hindrances (nīvarana), who was Omniscient and who by Himself discovered Truths in doctrines hitherto unheard. And He was saying it by referring to Himself only (and not as an inclusive statement)."

"Just, O king, as it is desirable to administer treatment with proper dieting to a patient who has a chronic and sustained attack of vomiting, even so, O king, the man in whom there exist Defilements

and who is ignorant of the Four Noble Truths, should adopt the practice of restraint in the matter of eating. But just, O king, as there is no necessity of wiping, rubbing, or polishing a precious ruby of great brilliancy, of the finest water and of natural purity; even so, O king, is there no restraint as to what actions He should perform, on the Exalted Buddha who has reached the summit of that which lies within the scope of a Buddha." (So explained the Elder.)

"Very good, O Venerable Nāgasena! That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE SECOND DILEMMA AS TO REGULATION OF THE STOMACH

(udarasaṁyatapañho dutiyo)

(Endnotes)

[1] (1) khandhamaro, (2) kilesamaro, (3) maccumāro, (4) abhisaṅkhāramāro, and (5) devaputtamāro

3. DILEMMA AS TO THE BUDDHA AND ONE WHO WAS FREE FROM AILMENTS

(buddhaappābādhapañha)

3. "O Venerable Nāgasena, it was said by the Buddha:

"I am, O monks, one who has put aside evil;

one who trains himself according to the Noble Ones' request;

one the palms of whose hands are always spread the bearer of his last body; and the supreme Healer and Physician.""

"But on the other hand the Buddha said: "O monks, among those who are disciples of mine, this Bākula is pre-eminent (etadaggaṁ) in the matter of freedom from ailments." It is well-known that diseases arose several times in the body of the Buddha. So that, if, O Venerable Nāgasena, the Buddha was supreme, then the statement: "O monks, among those ..... this Bākula is pre-eminent (etadaggaṁ) in the matter of freedom from ailments." must be wrong. But if Bākula the Elder was really pre-eminent in the matter of freedom from ailments among the disciples, then the statement: "I am, O monks, ... the supreme Healer and Physician." must be wrong. This too is a double-edged problem which is now put to you with a request for your solving it." (So asked Milinda the king.)

"The Exalted Buddha, O king, did say: "I am, O monks, ... the supreme Healer and Physician." He did say also: "O monks, among those ..... this Bākula is pre-eminent (etadaggaṁ) in the matter of freedom from ailments." But what the Exalted Buddha said about Bākula the Elder was after considering the following facts:

i. The things that should be kept external or dispelled (bhāhirānaṁ)

ii. The things that have come (āgamānaṁ).

iii. The things that have been acquired (adhigamānaṁ).

iv. The things pertaining to the words of the teaching (pariyattinaṁ).

v. The things of the real concept present in his person (attani-vijjamānataṁ)."

"There were, O king, disciples of the Buddha who kept up the bodily postures of standing and of meditative walking up and down (cañkamika). Such disciples passed their day and night in the two postures of standing and of meditative walking up and down. On the other hand the Exalted Buddha, O king, was in the habit of spending the day and night in (either one of) the four bodily postures namely: standing, walking meditatively up and down, sitting or lying down. Such monks (disciples) restricted their postures only to standing and walking meditatively up and down. By thus restricting their (bodily) postures those monks (disciples) had surpass Him (the Exalted Buddha) in that particular."

There were also, O king, the disciples of the Exalted Buddha, who were "eaters at one sitting" (ekasanikaṅga)[1], who would not, even to save their lives, take two or three meals a day. But the Exalted Buddha was in the habit of taking a second, or even a third. So such, O king, of the disciples as were "eaters at one sitting" surpassed Him in that particular. And in a similar way, O king, a number of different things have been told, each one of one or other of the disciples. But the Exalted Buddha, O king, surpassed them all in respect of Morality (sīla), Concentration (samādhi), Wisdom (paññā), realizing the Fruition of Holiness (arahatta-phala), Retrospective Knowledge (paccavekkhaṇañāṇa), the ten powers (dasa-bala), the Four-fold Self-confidence (vesārajja-ñāṇa), the eighteen Virtues of a Buddha (buddha-guṇa), the sixfold Unrivalled Knowledge (asādharaṇa-ñāṇa), and in all that lies within the scope of a Buddha. It was with reference to such attributes, O king, that the Exalted

Buddha said: "I am, O monks, ... the supreme Healer and Physician.""

"Now in this world, O king, one man may be of good birth, and another may be wealthy, and another full of wisdom, and another skilled in handicraft, and another brave, and another endowed with foresight; but a king, surpassing all these, is reckoned supreme. Just in that way, O king, is the Exalted Buddha the highest, the greatest and the most distinguished among all beings."

"And in so far as the Venerable Bākula was free from ailments that were by reason of an aspiration (he had formed in a previous birth). For, O king, when Anoma-dassī the Exalted One was afflicted with a disease, with wind in His stomach, and again when Vipassī the Exalted One, and the six hundred and eighty thousand monks led by Him, were afflicted with a disease of bacterial infection, he being at those times a hermit cured those diseases with various medicines and, through kamma-result thereof, enjoyed a life of freedom from ailments. Hence the saying of the Exalted Buddha: "O monks, among those who are disciples of mine, this Bākula is pre-eminent (in the matter of freedom from ailments).""

"But the Exalted Buddha, O king, whether He be afflicted or not afflicted with disease; whether He had taken upon Himself the "Means of Purification" (dhutanga) – there is no being like unto Him. For this, O king, has been said by the Exalted Buddha, the god of gods, in the most excellent scriptures, entitled 'The Saṁyutta Nikāya':

"Whatsoever beings, O monks, there may be – whether without feet, or bipeds, or quadrupeds, or with multi-legs, whether with a body or with a mind, whether with perception or without perception, whether with neither-perception-nor-non-perception – the Exalted Buddha, who is worthy of the highest veneration, and who, unaided and all by Himself, comprehends rightly (the Four Noble Truths),

is acknowledged to be the most exalted."" (So explained the Elder.)

"Very good, O Venerable Nāgasena! That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE THIRD DILEMMA AS TO BUDDHA AND ONE WHO WAS FREE FROM AILMENTS

(buddhaappabādhapañho tatiyo)

(Endnotes)

[1] DHUTANGA: 'Means of purification'

– according to Visuddhi Magga II 'Means of shaking off (the defilements),

– are certain ascetic practises recommended by the Buddha, as a help to cultivate contentedness, renunciation, energy and the like, and of which one or more may be observed for a shorter or longer period of time.

"The monk training himself in morality should take upon himself the Means of Purification, in order to gain these virtues through which the purity of morality will become accomplished, to wit: fewness of needs, contentedness, austerity, detachment, energy, moderation, etc." (Visuddhi Magga II)

Visuddhi Magaga II describes 13 Dhutaṅgas consisting in the vows of (Please see Buddhist Dictionery or Manual of Buddhist Terms by Nyanatiloka Frewin & co. , Ltd. , COLOMBO 1952-1956)

4. DILEMMA AS TO WHO IS THE ORIGINAL FINDER OF THE PATH TO DELIVERANCE

(magguppādanapañha)

4. "O Venerable Nāgasena, it has been said by the Buddha: "The Exalted One, who is worthy of the highest veneration and who, unaided and all by Himself, comprehends rightly (the Four Noble Truths), is a discoverer of a way that was unknown." But on the other hand He said: "Now I comprehend, O monks, the ancient way, the ancient path, along which the previous Buddha walked." If, O Venerable Nāgasena, the Buddha be the discoverer of a way not previously found out, then the saying: "Now I comprehend, O monks, the ancient way, the ancient path, along which the previous Buddhas walked." must be wrong. But if the saying: "Now I comprehend, O monks, the ancient way, the ancient path, along which the previous Buddhas walked." then the saying: "The Exalted One, who is worthy of the highest veneration and who, unaided and all by Himself, comprehends rightly (the Four Noble Truths), is a discoverer of a way that was unknown." must be wrong. This too is a double-edged problem which is now put to you with a request for your solving it." (So asked Milinda the king.)

"The Exalted Buddha, did say, O king: "The Exalted One, who is worthy of the highest veneration and who, unaided and all by Himself, comprehends rightly (the Four Noble Truths), is a discoverer of a way that was unknown." He did also say: "Now I comprehend, O monks, the ancient way, the ancient path, along which the previous Buddha walked." And both these statements consist of sincere and correct expressions. When the previous Buddhas, O king, had disappeared, then, there being no teacher left, the way they pointed out too disappeared. And it was that way – though then gone to ruin, estranged, forgotten, faded-out, enshrouded and become impassable – that the Exalted Buddha, having clearly

comprehended with the eye of wisdom and knew it as the way that previous Buddhas trod. And therefore is it that He said: "Now I comprehend, O monks, the ancient way, the ancient path, along which the previous Buddhas walked.""

"And it was a way which – there being through disappearance of previous Buddhas – was away then gone to ruin, estranged, forgotten, faded-out, enshrouded and become impassable that the present Buddha Himself walked (and made now passable) again. And therefore is it that He said: "The Exalted One, who is worthy of the highest veneration and who, unaided and all by Himself, comprehends rightly (the Four Noble Truths), is a discoverer of a way that was unknown.""

"Suppose, O king, that on the disappearance of a universal monarch (cakkavattī), the mystic Gem of Sovereignty lay concealed in a cleft on the mountain peak, and that on another universal monarch practising right conduct (sammā paṭipattiyā), it should appear to him. Would you then say, O king, that a new mystic Gem appeared to the subsequent universal monarch?" (So asked the Elder.)

"Certainly not, O Venerable One. It was the original mystic Gem but produced again by a new universal monarch."

"Even so, O king, is it that the Exalted Buddha, having clearly comprehended with the eye of wisdom, brought back to life and made passable again the most excellent eight fold way in its original condition as when it was walked along by the previous Buddhas – though that way, when there was no teacher more, had gone to ruin, estrange, forgotten, faded out, enshrouded and become impassible. And therefore is it that He said: "The Exalted One, who is worthy of the highest veneration and who, unaided and all by Himself, comprehends rightly (the Four Noble Truths), is a discoverer of away that was unknown.""

"It is, O king, as when a mother brings forth from her womb a child that is already there, and the saying is that the mother

has given birth to the child. Even so, O king, is it that the Exalted Buddha, having clearly comprehended with the eye of wisdom, brought back to life and made passable again the most sublime eightfold way in its original condition as when it was walked along by the previous Buddhas – though that way, when there was no teacher more, had gone to ruin, estranged, forgotten, faded out, enshrouded and become impassible. And therefore is it that He said: "The Exalted One, who is worthy of the highest veneration and who, unaided and all by Himself, comprehends rightly (the Four Noble Truths), is a discoverer of away that was unknown.""

"It is , O king, as when a certain man finds a thing that has been lost, and the people use the phrase: "He has brought this property into existence." Even so, O king, is it that the Exalted Buddha, having clearly comprehended with the eye of wisdom, brought back to life and made passable again the most sublime eightfold way in its original condition as when it was walked along by the previous Buddhas – though that way, when there was no teacher more, had gone to ruin, estranged, forgotten, faded out, enshrouded and become impassible. And therefore is it that He said: "The Exalted One, who is worthy of the highest veneration and who, unaided and all by Himself, comprehends rightly (the Four Noble Truths), is a discoverer of away that was unknown.""

"It is, O king, as when a certain man clears away the jungle and thus brought a piece of (cultivable) land into existence and the people use the phrase: "That is his land." But that land is not made by him. In so far as that land is concerned he is merely the "land owner". Even so, O king, is it that the Exalted Buddha, having clearly comprehended with the eye of wisdom, brought back to life and made passable again the most sublime eightfold way in its original condition as when it was walked along by the previous Buddhas – though that way, when there was no teacher more, had gone to ruin, estranged, forgotten, faded out, enshrouded and become impassible. And therefore is it that He said: "The Exalted One, who

is worthy of the highest veneration and who, unaided and all by Himself, comprehends rightly (the Four Noble Truths), is a discoverer of away that was unknown.""

"Very good, O Venerable Nāgasena! That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE FOURTH DILEMMA AS TO WHO IS THE ORIGINAL FINDER OF THE PATH TO DELIVERANCE.

(magguppādanapañho catuttho)

5. DILEMMA AS TO THE BUDDHA'S HABIT OF NOT INFLICTING HURT ON LIVING BEINHS.

(buddhaavihetḥakapañha)

5. "O Venerable Nāgasena, it was said by the Buddha: "Already in former birth when I was a man had I acquired the habit of not inflicting hurt on living beings." But on the other hand it is said: "When I was Lomasa Kassapa, the hermit, I had more than a hundred living beings slain and offered the great sacrifice called Vājapeyya." Now, O Venerable Nāgasena, if it is true that the Buddha said: "Already in former births when I was a man had I acquired the habit of not inflicting hurt on living beings." then the saying: "When I was Lomasa Kassapa, the hermit, I had more than a hundred living beings slain and offered the great sacrifice called Vajapeyya." must be false. But if as Lomasa Kassapa, the hermit, he had more than a hundred living beings slain and offered the great sacrifice called Vajapeyya then the saying: "Already in former births when I was a man had I acquired the habit of not inflicting hurt on living beings." must be false. This too is a double-edged problem which is now put to you with a request for your solving it." (So asked Milinda the king.)

"The Exalted Buddha had, O king, said: "Already in former births when I was a man had I acquired the habit of not inflicting hurt on living beings." He had also said: "Lomasa Kassapa, the hermit, had more than a hundred living beings slain and offered the great sacrifice called the Vajapeyya." But that was done when he was out of his mind through lust, and not when he was conscious of what he was doing when the sacrifice was offered." (So replied the Elder.)

"There are, O Venerable Nāgasena, these eight classes of men who kill living beings:

i. The lustful man kills living beings through his lust.

ii. The hateful man kills living beings through his hatred.

iii. The deluded man kills living beings through his deludedness.

iv. The conceited man kills living beings through his conceit.

v. The avaricious man kills living beings through his avarice.

vi. The needy man kills living beings for the sake of a livelihood.

vii. The fool man kills living beings for the sake of his merriment.

viii. The king kills livings in the way of punishment (as a punitive measure)."

"These, O Venerable Nāgasena, are the eight classes of men who kill livings. Was not, O Venerable Nāgasena, the Bodhisatta acting in accordance with the natural disposition of killers (when He did so)?" (So asked the king.)

"No it was not, O king, an act natural to Him when the Bodhisatta did it (offering the sacrifice). If the Bodhisatta had been led by natural inclination to offer the great sacrifice he would not have uttered the verse:

"I desire not lordship over the world

Ornamented with the ocean and its seas,

Bays, gulfs and inlets, because its

Stuffed with shame. This desireless trait

Of mine, O minister Seyha, hark

And for remembrance sake please mark.""

"But though, O king, the Bodhisatta was in the habit of saying thus, yet at the very sight of Candavatī the princess, he went out of his mind and being now possessed of a mind which had become dispersed and infatuated, his faculty of perception and mental horizon grew murky and agitated. And it was when thus out of his mind, confused and agitated that he, with his thoughts all perplexed, scattered and wandering, thus offered the great sacrifice called "Vājapeyya" – and mighty was the outpour of blood from the necks of the slaughtered beasts!"

"Just, O king, as a madman, when out of his senses, will step into a fiery furnace, and take hold of an infuriated venomous snake, and go up to a rogue elephant, or rush down into the waters of a great ocean, the further shore of which he cannot see, and trample through pits filled with spikes of dirty cesspools, and trample through brakes, and hurl himself down precipices, and feed himself on human faeces, and go naked through the streets, and do many other things improper to be done. Even so, was it, O king, that at the very sight of Candavatī, the princes, the Bodhisatta went out his mind and being now possessed of a mind which had become dispersed and infatuated, his faculty of perception and mental horizon grew murky and agitated. And it was when thus out of his mind, confused and agitated that he, with his thoughts all perplexed, scattered and wandering, thus offered the great sacrifice called "Vajapeyya" – and mighty was the outpour of blood from the necks of the slaughtered beasts!"

"Now an evil act done, O king, by one out of his mind, is even in this present world not considered as a grievous offence, nor is it considered in the next world as a grievous offence in respect of the fruit (kamma-result) that it brings about. Suppose, O king, that a madman had been guilty of an offence, what punishment would you inflict upon him?" (So asked the Elder.)

"How can it be possible, O Venerable One, to inflict punishment (of an appropriate nature) upon a madman? We should

order him to be beaten and set free. That is all the punishment he would have." (So replied the king.)

"So then, O king, there is no punishment according to the offence of a madman. It follows that there is no offence in the act done by a madman. It is a pardonable act. And even so, O king, is it with respect to Lomasa Kassapa, the hermit, who at the mere sight of Candavatī, the princes, went out of his mind and being now possessed of a mind which had become dispersed and infatuated, his faculty of perception and mental horizon grew murky and agitated. And it was when thus out of his mind, confused and agitated that he, with his thoughts all perplexed, scattered and wandering, thus offered the great sacrifice called "Vajapeyya" – and mighty was the outpour of blood from the necks of the slaughtered beasts! But when he returned again to his natural state, and recovered his presence of mind, then did he again renounce the world, and having attained to the five Higher Spiritual Powers (abhiññā) was, in consequence thereof, reborn in the Brahmā world." (So explained the Elder.)

"Very good, O Venerable Nāgasena! That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE FIFTH DILEMMA AS TO THE BUDDHA'S HABIT OF NOT INFLICTING HURT LIVING BEINGS.

(buddhaaviheṭhakapañho pañcamo)

6. DILEMMA AS TO THE BEHAVIOUR OF THE KING OF ELEPHANTS WITH TUSKS OF SIX MULII-COLOURS AND OF JOTIPĀLA THE YOUNG BRAHMAN

(chaddantajotipālārabbhapañha)

6. "O Venerable Nāgasena, it was said by the Buddha that as the king of elephants with tusks of six multi-colours, the Bodhisatta entertained these thoughts:

"When he sought to slay the hunter
Who with his bow let fly a mighty arrow,
And had reached him with his trunk
And dragged him up and throw down flump:
The Bodhisatta had well nigh slain his foe,
So mad with pain was he, when lo!
A robe of yellow donned by the rogue
Met his eyes – that banner of deathlessness
Raised high by the Buddhas and Pacceka-buddhas,
The emblem of sanctity a sacred guise
And deemed inviolate by the wise.
Slay him I will not
Though mightily he deserves it right.""

"But on the other hand the Buddha said: "When the Bodhisatta was Jotipāla, the young Brahman, he reviled and abused Kassapa the Exalted Buddha who is worthy of the highest veneration and who, unaided and all by Himself, comprehends rightly (the Four Noble Truths) with vile and bitter words, calling Him a shaveling and a good-for-nothing monk."

"Now, if, O Venerable Nāgasena, the Bodhisatta, even when he was an animal, respected the yellow robe, then the statement: "When the Bodhisatta was Jotipala, the young Brahman, he reviled and abused Kassapa the Exalted Buddha who is worthy of the highest veneration and who, unaided and all by Himself, comprehends rightly (the Four Noble Truths) with vile and bitter words, calling Him a shaveling and a good-for-nothing monk." must be false. But if the statement: "When the Bodhisatta was Jotipala, the young Brahman, he reviled and abused Kassapa the Exalted Buddha who is worthy of the highest veneration and who, unaided and all by Himself, comprehends rightly (the Four Noble Truths) with vile and bitter words, calling Him a shaveling and a good-for-nothing monk." is true then the saying that "As the king of elephants with tusks of six multi-colours, the Bodhisatta respected the yellow robe." must be false. If, when the Bodhisatta was an animal, though he was suffering severe and cruel and bitter pain, he respected the yellow robe which the hunter had put on, how was it that when he was a man, a man arrived at discretion, with all his knowledge mature, he did not pay reverence, on seeing him, to Kassapa the Exalted Buddha who is worthy of the highest veneration and who, unaided and all by Himself, comprehends rightly (the Four Noble Truths), who is endowed with the ten power, the leader of the world, the most famous and celebrated, round whose luminous body there was a halo and who was clad in most excellent and delicate cloth of Kāsi country made into yellow robes? This too is a double-edged problem which is now put to you with a request for your solving it." (So asked Milinda the king.)

"The Buddha had indeed said: "As the king of elephants with tusk of six multi-colours, the Bodhisatta entertained these thoughts: "When he sought to slay the hunter who with his bow let fly a mighty arrow ..... slay him I will not thought mightily he deserves it right." It is also a fact that when the Bodhisatta was Jotipāla, the young Brahman, he reviled and abused Kassapa the

Exalted Buddha who is worthy of the highest veneration and who, unaided and all by Himself, comprehends rightly (the Four Noble Truths) with vile and bitter words, calling Him a shaveling and a good-for-nothing monk." But that was owing to his birth and family surroundings. For Jotipala, O king, was descended from a family of unbelievers, men void of faith. His mother and father, his sisters and brothers, female slaves and male slaves, his retainers and servants have only the Brahma for refuge: who have only the Brahma for paying reverence. They hold that the Brahmans only were the highest and most honourable among men, and as such they revile all recluses other then the Brahmans and despise them also. It was through hearing what they said that Jotipāla, the young Brahman, when invited by Ghatikāra the potter to visit the Exalted Buddha, replied: "What is the good to you of visiting that shaveling, that good-for-nothing monk?" Just, O king, as even nectar when mixed with poison will taste bitter, or just as the cool water in contact with fire will become warm, so was it that Jotipāla, the young Brahman, having been born and brought up in the family of unbelievers, men void of faith, thus reviled and abused the Exalted Buddha."

"And just, O king, as a brightly and furiously burning mass of fire, if, even when at the height of its glory, it should come into contact with water, would cool down, with its splendour and glory becoming extinct, and turn to cinders, black as rotten, blighted fruits, even so, O king, Jotipāla, full as he was of merit and faith, mighty as was the glory of his knowledge, yet when reborn into a family of unbelievers, of men void of faith, he became, as it were, blind, and reviled and abused the Kassapa Buddha. But when he had gone to him, and had come to know the virtues of a Buddha he became one like an obedient servant. In the Doctrine and Discipline (sāsanā) of the Exalted Buddha he was admitted to the Order of monks and having gained the fivefold Higher Spiritual Powers (abhiññā) and the sixfold Attainments (samāpatti) was reborn in the Brahmā heaven." (So explained the Elder.)

"Very good, O Venerable Nāgasena! That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE SIXTH DILEMMA AS TO THE BEHAVIOUR OF THE KING OF ELEPHANTS WITH TUSKS OF SIX MULTI-COLOURS AND OF JOTIPĀLA, THE YOUNG BRAHMAN

(chaddantajotipālārabbhapañho chaṭṭho)

7. DILEMMA AS TO THE HOUSE OF GHATIKARA THE POTTER

(ghaṭikārapañha)

7. "O Venerable Nāgasena, the Buddha said: "The house of Ghaṭikāra the potter, although the whole of it was kept (roofless) open to the sky for the three rainy months did not get wet with rain." But on the other hand, the Buddha said: "The monastery of Kassapa Buddha got wet with rain." How was it, O Venerable Nāgasena, that the monastery of Kassapa Buddha the roots of whose merit were so widely spread got wet with rain? One would think that a Buddha should have the power to prevent that. If, O Venerable Nāgasena, Ghaṭikāra the potter's house did not get wet with rain although it was kept (roofless) open to the sky, then the saying: "The monastery of Kassapa Buddha got wet with rain." must be wrong. If the monastery of Kassapa Buddha really got wet then the saying: "Ghaṭikāra the potter's house did not get wet with rain although it was kept (roofless) open to the sky." must be wrong. This too is a double-edged problem which is now put to you with a request for your solving it." (So asked Milinda the king.)

"The Exalted Buddha had indeed said, O king: "The house of Ghaṭikāra the potter, although the whole of it was kept (roofless) open to the sky for three rainy months did not get wet with rain." He did also say: "The monastery of Kassapa Buddha got wet with rain." Ghaṭikāra the potter was, O king, a man of morality, good-natured, deeply rooted in merit, a man who supported his mother and father both of whom were blind and aged. And when he was absent, the people, without so much as asking his leave, took away the thatch from his house to roof in with it the monastery of Kassapa Buddha. Then, unmoved and unshaken at his thatch being thus removed, but filled rather with a well-grounded and great joy the like of which cannot be found, an immeasurable bliss sprang up in

his heart at the thought: "Fortunate am I that I have won the full confidence of the Buddha who is supreme in this world." And thereby, that potter did enjoy even in this present life the (fruit) good result (of his house not being wetted with rain) produced by his meritorious deeds. And the Kassapa Buddha, O king, did not feel disturbed by his monastery being wetted with rain, and thereby being transformed into a mess."

"Just, O king, as Sineru, the king of the mountains, moves not nor is shaken, by the onslaught of more than a hundred thousand gusts of wind – just as the mighty ocean, the home of the great waters, is not filled, neither is disturbed at all, by the inflow of many millions and many hundred thousand of great Ganges rivers – even so, O king, is an Exalted Buddha undisturbed by his monastery being wetted with rain, and thereby being transformed into a mess."

"As a matter of fact, O king, the event of the monastery of Kassapa Buddha being wetted with rain occurred in order that a great mass of people might be benefited by an act of mercy bestowed upon them in terms of eternities (anukaṁpāya). Because they foresaw, O king, the two benefits that would ensue, the Buddhas avoided consuming things of their own creation.[1] And what are the two?

i. Men and gods by offering of gifts to the Exalted Buddha with the notion: "This Exalted Buddha is worthy of receiving gifts of a sublime nature." will be released from all evil destinies (of rebirth in states of woe)

ii. Let not others find fault, saying: "They seek their livelihood by the working of miracles."

If, O king, Sakka the king of gods had kept away rain from that monastery, or even the Brahmā himself, even that action would have been faulty, wrong and worthy of censure. For people might then say: "These kings of gods and the Brahmās by their display of

miracles make mankind bewildered and are going beyond limits. That is the reason why such action by the king of gods, or even the Brahma himself as keeping the rain away from that monastery would have been better left alone. The Exalted Buddhas, O king, do not ask for the four requisites (consisting of robes, almsfood, dwelling and medicine). And it is because they ask for nothing they deserve not any blame or censure." (So explained the Elder.)

"Very good, O Venerable Nāgasena! That is so and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE SEVENTH DILEMMA AS TO THE HOUSE OF GHAṬIKĀRA THE POTTER

(ghaṭikārapañho sattamo)

(Endnotes)

[1] DIGHA-NIKAYA 1. 213

One of little faith, not believing, might say to one of faith, believing: "There is, O Venerable One, a charm called Gandharī. It is because of this that he exercises various kinds of psychic power in diverse ways: from being one, becoming many and so on." It is because I see this peril in the marvel of psychic power that I am distressed by it, that I abhor it, that I loathe it. Similarly in regard to the marvel of thought reading, one of ..... that I am distressed by it, that I abhor it, that I loathe it.

8. DILEMMA AS TO THE BUDDHA BEING BOTH A BRAHMAN AND A KING

(brahmaṇarājavādapañha)

8. "O Venerable Nāgasena, it was said by the Buddha: "I am, O monks, a Brahman who is associated with begging for a living." But on the other hand He declared: "A king am I, O Brahman Sela." If, O Venerable Nāgasena, the Buddha had really said: "I am, O monks, a Brahman who is associated with begging for a living", then the saying: "A king am I, O Brahman Sela." must be false. If the Buddha had really said: "A king am I, O Brahman Sela." then the saying: "I am, O monks, a Brahman who is associated with begging for a living." must be false. He must have been either a king or a Brahman. For he could not have belonged, in the same birth, to two castes. This too is double-edged problem which is now put to you with a request for your solving it." (So asked Milinda the king.)

"The Exalted Buddha had indeed said, O king: "I am, O monks, a Brahman who is associated with begging for a living." He did also say: "A king am I, O Brahman Sela." By whatsoever reason should the Exalted Buddha be deemed to be both Brahman and also king, by such reason should He have been both King and also Brahman." (So replied the Elder.)

"Pray what, O Venerable Nāgasena, can be that reason?" (So asked the king.)

"Because, O king, all evil and kammically unwholesome qualities that are in the Exalted Buddha, have been put away, abandoned, dispelled, rooted out, destroyed, come to an end, gone out, extinguished, and ceased, therefore is it that the Exalted Buddha is called a Brahman.[1]"

"A Brahman, O king, means one who has passed beyond doubts, misgivings and perplexity. And it is because the Exalted Buddha has passed beyond doubts, misgivings and perplexity, that therefore also is He called a Brahman."

"A Brahman, O king, means one who is in the habit of dwelling in a state of sublime way of living of gods (dibbavihāra). And it is because the Exalted Buddha is in the habit of dwelling in a state of sublime way of living that therefore also is He called a Brahman."

"A Brahman, O king, means one who performs Vedic incantations and makes others do so, solicits alms, controls one's senses, restrains one's conduct, is steadfast in behaviour, and carries on the ancient family traditions. And it is because the Exalted Buddha teaches and makes others teach, solicits alms, controls His senses, restrains His conduct, is steadfast in behaviour, and carries on the line of the tradition of the ancient rules enjoined the preceding Conquerors, that therefore also is He called a Brahman."

"A Brahman, O king, means one who enjoys the bliss of meditative-absorption (jhāna). And it is because the Exalted Buddha enjoys the bliss of meditative-absorption (jhāna), that therefore also is He called a Brahman."

"A Brahman, O king, means one who knows the trait of character carried on from one existence to another in a succession of rebirths. And it is because the Exalted Buddha knows the trait of character carried on from one existence to another in a succession of rebirths, that therefore also is He called a Brahman."

"The designation "Brahman", O king, was not applied to the Exalted One by His mother, nor His father, not by His brother, nor His sister, not by His friends, nor His relations, not by Samaṇas and Brahmaṇas, no, not by gods. It is by reason of their emancipation that this the name of the Exalted Ones the Buddhas. From the moment when under the Bodhi Tree (the Tree of

Wisdom, They had overthrown the armies of the Evil Ones (mārasenaṁ), expelled all evil and unwholesome qualities of the past, future and present, and had attained to the knowledge of the Omniscient Ones, it was from the acquisition of this knowledge, the appearance in Them of this Enlightenment, that this true designation became applied to them, – the name of "Brahman." And that is the reason why the Exalted Buddha is called a Brahman."

"Then, O Venerable Nāgasena, what is the reason why the Buddha is called a king?"

"A king means, O king, a (certain) person who rules and disciplines the people, and the Exalted Buddha rules with his Doctrine over the ten thousand world systems and disciplines the Devas, Māras and Brahmas of the divine world and the Samaṇas, kings and commoners of the human world. That is the reason why the Exalted Buddha is called a king."

"A king means, O king, one who dominates over the people making his relatives rejoice and all his enemies feel worried; and sets up the white Umbrella of Sovereignty, of immaculate and stainless white, with its handle of firm hard wood and its ribs numbering not less than a hundred – the symbol of his mighty fame, glory and splendour. And the Exalted Buddha, O king, making the army of the Evil One, those given over to false doctrine, feel worried; filling the hearts of those, among gods or men, devoted to sound doctrine, with joy; and sets up the white Umbrella of the Fruition of Holiness (arahatta-phala), of immaculate and stainless white, with its handle of the enduring hard wood of forbearing patience, with its ribs numbering not less than a hundred which are fashioned out of His Sublime Wisdom – the symbol of His mighty fame, glory and splendour. That too is the reason why the Exalted Buddha is called a king."

"A king is one who is held worthy of homage by the multitudes who approach Him, who come into His presence. And the Exalted Buddha, O king, is held worthy of homage by multitudes of beings whether gods or men, who approach him, who come into his presence. That too is the reason why the Exalted Buddha is called a king."

"A king is one who, when pleased with a strenuous servant gladdens his heart by bestowing upon him, at his own good pleasure, any costly gift the officer may choose. And the Exalted one, O king, when pleased with any one who has been strenuous in word or deed or thought, gladdens his heart by bestowing upon him, as a selected gift, the Fruition of Holiness (arahattaphala) the incomparable realm of deliverance from all woes and sorrows. This too is the reason why the Exalted Buddha is called a king."

"A king is one who degrades, makes unbearably hot for, or destroys a man who transgresses the royal commands. And so, O king, the man who in shamelessness transgresses the Rules of Vinaya prescribed in this Doctrine and Discipline (sāsana) of the Exalted Buddha, that man, despised, disgraced and censured, is expelled from the sāsana of the Conqueror. This too is the reason why the Exalted Buddha is called a king."

"A king is one who in his turn proclaiming laws and regulations according to the instructions laid down in succession by the righteous kings of ancient times, and thus carrying on his rule in righteousness, becomes beloved and dear to the people, desired in the world, and by the force of his righteousness establishes his dynasty long in the land. And the Exalted Buddha, O king, proclaiming in his turn Rules of Vinaya according to the instructions laid down in succession by the Buddhas of ancient times, and thus in righteousness being teacher of the world, – He too is beloved and dear to both gods and men, desired by them, and by the force

of rationality of his Doctrine, makes his religion last long in the land. That too is the reason why the Exalted Buddha is called a king."

"Thus, O king, so many are the reasons why the Exalted Buddha should be both Brahman and also king, and a very learned monk could scarcely in a world period enumerate them all. Why then should I dilate any further? Accept what I have said only." (So asked the Elder.)

"Very good, O Venerable Nāgasena! That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE EIGHTH DILEMMA AS TO THE BUDDHA BEING BOTH A BRAHMANA AND A KING.

(brahmanarājavādapañho aṭṭhamo)

(Endnotes)

[1] DĪGHA NIKĀYA SĪLAKKHANDHA 1. BRAHMA-JĀLA SUTTA (Discourse on the Supreme Net)

11-47 "Whereas some recluses (samaṇa) and Brahmans (brahmaṇa) while living on food provided by the philanthropic and generous ..... cause injury ..... use hoarded things ..... visit shows ..... etc., etc., the monk Gotama refrains from ..... (such things) ....."

DHAMMAPADA (KHUDDAKA NTKĀYA) Chapter 26, Verses 383-423 Brahman in Chapter 26 (brahmaṇavagga) means an Arahat or the Buddha. THE DHAMMAPADA COMMENTARY on Verses 11-12 THE STORY OF THE CHIEF DISCIPLES (aggasāvakavatthu) contains the famous verse uttered by Assaji Thera is: "

Ye dhammā hetuppabhavā – tesaṁ hetuṁ tathāgato āha tesañca yo nirodho – evaṁ vādi mahā-samaṇo." Here in this context mahā-samaṇo means, the Buddha Himself.

9. DILEMMA AS TO THE SAYING "ONE SHOULD NOT PARTAKE OF THE FOOD EARNED BY SINGING OF SACRED HYMNS"

(gāthābhigītabhojanakathāpañha)

9. "O Venerable Nāgasena, it has been said by the Buddha:

"O Brahman, I shall not partake of the food earned by singing of sacred hymns. The partaking of such kind of food is not the way of all Buddhas who scrutinize the purity of the means of bringing about the alms-food. The Buddhas all refused the partaking of alms-food earned by singing of sacred hymns. If, O Brāhman, the means of livelihood is pure, such is the right livelihood of the Buddhas.""

"But on the other hand, the Buddha, when preaching the Doctrine or talking of it, was in the habit of beginning with the so-called "preliminary discourse" in which the talk on alms-giving (dāna-kathā) occupies the first place and the talk on morality (sīla-kathā) the second. So that when gods and men heard the discourse of the Buddha, the ruler of all worlds, they prepared and offered alms and the disciples partook of the alms thus brought about. Now, if, O Venerable Nāgasena, the saying of the Buddha: "O Brahman, I shall not partake of the food earned by singing of sacred hymns." be true, then the saying; "The Buddha, when preaching the Doctrine or talking of it, was in the habit of beginning with the so-called 'preliminary discourse' in which the talk on alms-giving (dāna-kathā) occupies the first place." must be wrong. If, however, the saying: "The Buddha was in the habit of beginning with the talk on alms-giving (dāna-kathā) is true, then the saying: "O Brahman, I shall not partake of the food earned by singing of sacred hymns." must be wrong. And why is it so? Because if, O Venerable One, any receiver of alms should deliver a discourse to the laity praising the good results accruing to them of offering alms-food, and the gods and

men, hearing that discourse which arouse their devotional zeal, will proceed to give alms again and again. And then, whosoever partakes of that alms-food they are indeed partaking of the food earned by singing of sacred hymns. This too is a double-edged problem which is now put to you with a request for your solving it." (So asked Milinda the king.)

"The Exalted Buddha had indeed said, O king:

"O Brahman, I shall not partake of the food earned by singing of sacred hymns. The partaking of such kind of food is not the way of all Buddhas who scrutinize the purity of the means of bringing about the alms-food. The Buddhas all refused the partaking of alms-food earned by singing of sacred hymns. If, O Brāhman, the means of livelihood is pure, such is the right livelihood of the Buddhas.""

"The Exalted Buddha was also in the habit of preaching the Doctrine beginning with the talk on alms-giving (dāna-kathā). But this is the custom of all the Buddhas –first by discourse on alms-giving (dāna-kathā) to make the minds of hearers take delight therein, and than afterwards conform to the Laws of Morality (sīla). This is as when men, O king, give first of all to young children things to play with – such as toy ploughs, tip-cat sticks, toy wind-mills, toy measure cup, toy chariot, and toy bow and arrow – and afterwards appoint to each his separate task. Even so, O king, the Exalted Buddha was in the habit of preaching the Doctrine first by discourse on alms-giving (dāna-kathā) to make the minds of hearers take delight therein, and then afterwards conform to the Law of Morality (sīla)."

"Or it is, O king, as when a physician first makes his patients drink oil for four or five days in order to strengthen them and to soften their bodies; and then afterwards administers a purge. Even so, O king, the Exalted Buddha was in the habit of preaching the Doctrine first by discourse on alms-giving (dāna-kathā) to make the minds of hearers take delight therein, and then afterwards conform

to the Law of Morality (sīla). The minds of donors who make offers of alms are rendered soft, tender and well-conditioned. Thereby do they cross over to Nibbāna the further shore of the ocean of becoming (saṁsāra) by the aid of their boat of alms-giving (dāna), by the support of their bridge of alms-giving (dāna). And (the Exalted Buddha) by preaching the Doctrine first by discourse on alms-giving (dāna-kathā) which paves the way for practical mind-development, dose not by any means commit the offence of "intimation" (viññatti)." (So replied the Elder.)

"O Venerable Nāgasena, when you say "intimation" what are these intimations?"

"There are, O king, two kinds of intimation – bodily intimation and verbal intimation. And there is one bodily intimation which is wrong, and one that is not: and there is one verbal intimation which is wrong, and one that is not."

"Which is the bodily intimation which is wrong? Suppose a certain monk in this Doctrine and Discipline (sāsana), while approaching donors for alms should stand on a spot where he should not have stood and thus commits a breach of the rules prohibiting standing at certain places. That is a bodily intimation which is wrong. The Noble Ones will not use a thing brought about by the bodily intimation which is wrong, and the individual who thus acts is despised, looked down upon, not respected, and blamed as a person of wrong livelihood according to the opinion of the Noble Ones."

"And again, O king, suppose a certain monk in this Doctrine and Discipline (sāsana), while approaching donors for alms should stand on a spot where he should not have stood, and stretch out his neck like a peacock on the gaze, in the hope: "Thus will those donors see me." By thus fixing his gaze the donors also saw him. That also is a bodily imitation which is wrong. The Noble Ones will not use a thing brought about by the bodily intimation which is wrong, and the individual who thus acts is despised, looked down

upon, not respected, and blamed as a person of wrong livelihood according to the opinion of the Noble Ones."

"And again, O king, suppose a certain monk in this Doctrine and Discipline (sāsana) should make a sign with his jaw, or with his eye-brow, or with his fingers. That too is a bodily intimation which is wrong. The Noble Ones will not use a thing brought about by the bodily intimation which is wrong, and the individual who thus acts is despised, looked down upon, not respected, and blamed as a person of wrong livelihood according to the opinion of the Noble Ones."

"And which is the bodily intimation which is not wrong? If a monk in this Doctrine and Discipline (sāsana) while approaching donors for alms, he mindful, tranquil, clearly conscious, and in all matters whether important or otherwise, acting according to the exhortation of the Exalted Buddha, he would go further on when he should and stand still when he should where there are people desirous to make offer of alms. And where they are not so desirous he would pass on. That is a bodily intimation which is not wrong. The Noble Ones will partake of an alms brought about by the bodily intimation which is not wrong, and the individual who thus acts is, according to the opinion of the Noble Ones, praiseworthy, thought highly of, esteemed, and regarded as a person of austere living and pure livelihood. For thus has it been said by the Exalted Buddha, the god of gods:

"The nobles and the wise do not indeed beg
The Wise should know it as a fact
The Noble Ones stand still and with a purpose
And this standing for alms is but
Begging by the Noble Ones.""

"Which is the verbal intimation which is wrong? In case, O king, a monk in this Doctrine and Discipline, verbally ask for a

large number of robes, alms-food, sleeping-cum-dwelling place and medicine for the sick. That is a verbal intimation which is wrong. The Noble Ones will not use a thing brought about by the verbal intimation which is wrong, and the individual who thus acts is despised, looked down upon, not respected, and blamed as a person of wrong livelihood according to the opinion of the Noble Ones."

"And again, O king, in case a monk in this Doctrine and Discipline, should speak to others saying: "I am in want of such and such a thing." and in consequence of that verbal intimation to others he should then get that thing. That too is a verbal intimation which is wrong. The Noble Ones will not use a thing brought about by the verbal intimation which is wrong, and the individual who thus acts is despised, looked down upon, not respected, and blamed as a person of wrong livelihood according to the opinion of the Noble Ones."

"And again, O king, in case a monk in this Doctrine and Discipline (sāsanā) should speak to others saying: "Thus and thus should alms be offered to the monks and in case they, on hearing that saying, should bring forth from their keeping anything so referred to – that too is a verbal intimation which is wrong. The Noble Ones will not use a thing brought about by the verbal intimation which is wrong, and the individual who thus acts is despised, looked down upon, not respected, and blamed as a person of wrong livelihood according to the opinion of Noble Ones."

"For when, O king, Venerable Sāriputta the Elder, being ill in the night time, after the sun had set, and being questioned by Venerable Mahā Moggallāna, the Elder, as to what medicine had done him good in a former illness, replied saying: "Rice porridge boiled in milk had once done me good." By this verbal intimidation of Venerable Sāriputta, the Elder, the medicine (in the form of rice porridge boiled in milk was brought about. Thereupon, Venerable Sāriputta, the Elder, saying to himself: "This medicine has been brought about through my verbal intimation. Let not my (adherence

to the rules regarding) right livelihood be broken." rejected that medicine and used it not for fear of committing a breach of those rules. That too is a verbal intimation which is wrong. The Noble Ones will not use a thing brought about by the verbal intimation which is wrong, and the individual who thus acts is despised, looked down upon, not respected, and blamed as a person of wrong livelihood according to the opinion of the Noble Ones."

"And what is the verbal intimation which is right? Suppose, O king, a monk in this Doctrine and Discipline(sāsana), when there is necessity for it, should ask for medicine from families either related to him, or which had invited him to do so. That is a verbal intimation which is not wrong. The Noble Ones will partake of an alms brought about by the verbal intimation which is not wrong, and the individual who thus acts is, according to the opinion of the Noble Ones, praiseworthy, thought highly of, esteemed, and regarded as a person of austere living and pure livelihood. It has the approval of all the Buddhas who are worthy of highest veneration and who, unaided and each by Himself, comprehends rightly (the Four Noble Truths)."

"And the Exalted Buddha, O king, refused to accept the alms-food presented by Kāsi-Bhāradvāja, the Brahman. It was because the alms-food was presented for the sake of testing the Exalted Buddha with and intricate puzzle which He would have to unravel, for the sake of pulling Him away, cornering Him or convicting Him of error in a controversy or of making Him acknowledges Himself in the wrong. Therefore was it that the Exalted Buddha refused that alms, and would not partake thereof." (So explained the Elder.)

"O Venerable Nāgasena, was it always, whenever the Buddha was eating, that the gods infused the divine ambrosial nourishment into the contents of His bowl, or was it only into those two meals – one comprising the tender boar's flesh, and the other comprising

the rise porridge boiled in milk – that they infused it?" (So asked the king.)

"Whenever He was eating, O king, and into each morsel of food as He picked it up, the gods infused the divine ambrosial nourishment." (So replied the Elder.)

"It was just as, O king, the royal cook stays near, takes the curry and pours it over each morsel of food the king was about to eat. Even so, O king, whenever the Exalted Buddha was eating, and into each morsel of food as He picked it up, the gods infused the divine ambrosial nourishment. And also at the town of Veranjā, when the Exalted Buddha was eating the cakes made of dried barley the gods sprinkled over each morsel with the divine ambrosial nourishment, and thus the body of the Exalted Buddha became developed." (So explained the Elder.)

"Great indeed, O Venerable Nāgasena, was the good fortune that those gods were there, ever and always so zealous in their care for the body of the Buddha! Very good, O Venerable Nāgasena! That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE NINTH DILEMMA AS TO THE SAYING "ONE SHOULD NOT PARTAKE OF THE FOOD EARNED BY SINGING OF SACRED HYMNS"

(gāthābhigītabhojanakathāpañho navamo)

10. DILEM MA AS TO WHY THE BUDDHA WAS (MOMENTARILY) INCLINED NOT TO PREACH BUT TO REST IN PEACE

(dhammadesanāya appossukkapañha)

10. "O Venerable Nāgasena, your people say: "For four asaṅkhyeyyas[1] and one hundred thousand world cycles, the Buddha fulfilled the conditions required for bringing His omniscient wisdom to perfection for the sake of saving the great masses of the people (from the common net of death and woe)."

"But on the other hand they say: "Just after He had attained to Omniscient) Buddhahood His heart inclined to rest in peace, but not to the proclamation of the Doctrine."

"So that, O Venerable Nāgasena, just as if an archer, or an archer's pupil who had practised archery for many days with the object of fighting in battle, should, when the day of the great battle had come, draw back – just so did the Buddha, who through countless ages had gradually matured his omniscience for the sake of saving (from the common net of death and woe) the great masses of people, turn back, on the day when that omniscience had been reached, from proclaiming the Doctrine."

"Just as if, O king, a boxer or a boxer's pupil, who through many days had practised boxing should when the day of the great boxing match had come, draw back – just so did the Buddha, who through countless ages had gradually matured his omniscience for the sake of saving (from the common net of death and woe) the great masses of people, turn back, on the day when that omniscience had been reached, from proclaiming the Doctrine."

"How is that, O Venerable Nāgasena, was it from fear that the Buddha drew back, or was it from lack of clarity of knowledge that He drew back, or was it from weakness, or was it because He had not, after all, attained to omniscience that he drew back (from proclaiming the Doctrine)? What is the reason of this? Tell me I

pray, O Venerable Nāgasena, the reason, that my doubts may be removed. If, O Venerable Nāgasena, the Buddha, for four asaṅkhyeyyas and one hundred thousand world cycles fulfilled the conditions required for bringing His omniscient wisdom to perfection for the sake of saving the great masses of the people (from the common net of death and woe) then the statement: "Just after He had attained to Omniscient Buddhahood His heart inclined to rest in peace hut but not to the proclamation of the Doctrine." must be wrong. If, on the other hand, just after the Buddha had attained to Omniscient Buddhahood, His heart inclined to rest in peace, but not to the proclamation of the Doctrine, then the statement: "For four asaṅkhyeyyas and one hundred thousand word cycles, the Buddha fulfilled the conditions required for bringing His omniscient wisdom to perfection for the sake of saving the great masses of the people (from the common net of death and woe)." must be wrong. This too is a double-edged problem – a problem profound and a knot hard to unravel – which is now put to you with a request for your solving it." (So asked Milinda king.)

"The Exalted Buddha had, O king, for four asaṅkhyeyyas and one hundred thousand world cycles, fulfilled the conditions required for bringing His omniscient wisdom to perfection for the sake of saving the great masses of the people (from the common net of death and woe), and just after He has attained to omniscient Buddhahood his heart inclined to rest in peace, but not to the proclamation of the Doctrine. The reason for this (momentary) inclination was that the Exalted Buddha saw, on the one hand, how profound and abstruse was the Doctrine, how hard to grasp and understand, how subtle, how difficult to penetrate into; and, on the other, how devoted are beings to the delights of sensual lusts and how firmly rooted are they in the personality belief (sakkāya diṭṭhi) involving false notion (of 'I' or 'mine'). And so He gave way to the thoughts: "Whom shall I teach? And how can I teach him?" and thus directed His mind to the receptive powers which beings

possessed. Thus He made no move to proclaim the Doctrine (all at once)."

"Just, O king, as an able physician, when called into a patient suffering from a complication of diseases, might reflect: "By what effort, and by what drug can this man's sickness be allayed?", even so, O king, when the Exalted Buddha called to mind how afflicted were the people by all kinds of malady which arise from defilements (kilesa) and how profound and abstruse was the Doctrine, how hard to grasp and understand, how subtle, how difficult to penetrate into; and so gave way to the thoughts: "Whom shall I teach? And how can I teach him?" and thus directed His mind to the receptive powers which beings possessed. Thus He made no move to proclaim the Doctrine (all at once)."

"And just, O king, as a king of royal blood, an anointed monarch, when he calls to mind the many people who gain their livelihood in dependence on the king – the gate-watchmen, the body-guard, the retinue of courtiers, wage-earners from market-towns, the soldiers, the ministers and the nobles – might be exercised at the thought: "How now, in what way, shall I be able to bestow benefits upon them all?". Even so, O king, when the Exalted Buddha call to mind how profound and abstruse was the Doctrine, how hard to grasp and understand, how subtle, how difficult to penetrate into; and, on the other hand, how devoted are beings to the delights of sensual lusts, and how firmly rooted are they in the personality belief (sakkāya-diṭṭhi). And so He gave way to the thoughts: "Whom shall I teach? And how can I teach him?" and thus directed His mind to the receptive powers which beings possessed. Thus He made no move to proclaim the Doctrine (all at once)."

"And as a matter of fact it was on the request of Brahma that the Exalted Buddhas proclaimed the Doctrine. This tradition of proclaiming the (sublime) Doctrine only on the request of the Brahma is an inherent necessity in all the Exalted Buddhas. And what is the reason for that? All men in those times with the hermits, the

wandering ascetics, the recluses and the Brahmans, were worshippers of Brahma, reveres of Brahma and had only Brahma on whom to place their reliance. And therefore, at the thought: "When so powerful and glorious, so famous and renowned, so high and mighty a one has shown himself inclined (to the Dhamma) and making a bow with his head in supplication, then will the whole world of gods and men become inclined to it, make bows with their heads in supplication, have faith in it, and be interested in it. On this consideration, O king, the Exalted Buddha proclaimed the (sublime) Doctrine only when requested to do so by Brahma."

"For just, O king, as what a king or a minister of state shows homage to, or bow down their heads in obedience and in respect thereto, that will the rest of mankind, on the homage of so powerful a personage, show homage to or bow down their heads in obedience and in respect thereto, even so, O king, when Brahma had paid homage to the Exalted Buddha, so would the whole world of gods and men. For the people, O king, revere only what should be revered. The Brahma therefore made request to all Exalted Buddhas to proclaim the (sublime) Doctrine. For this reason also, all the Exalted Buddhas proclaimed the (sublime) Doctrine only when the Brahma (formally) made the request for doing so." (So explained the Elder.)

"Very good, O Venerable Nāgasena! The puzzle has been well unraveled, most able has been your exposition. That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE TENTH DILEMMA AS TO WHY THE BUDDHA WAS (MOMENTATILY) INCLINED NOT TO PREACH BUT TO REST IN PEACE

(dhammadesanāya appossukkapañho dasamo)

(Endnotes)

[1] ASANKHEYYA= UNIT FOLLOWED BY #140 CYPHERS

11. DILEMMA AS TO WHETHER OR NOT THE BUDDHA HAD A TEACHER

(ācariyānācariyapañha)

11. "O Venerable Nāgasena, it has been said by the Buddha:

"I have no teacher, and the man

Equal to me does not exist.

No rival to me can be found

In the whole world of gods and men."

"But on the other hand He said: "Thus then, O monks, Āḷāra Kāḷāma, when he was my teacher and I was his pupil, placed me on an equality with himself, and honoured me with exceedingly great honour.""

"Now if, O Venerable Nāgasena, if the Buddha had really said:

"I have no teacher, and the man

Equal to me does not exist.

No rival to me can be found

In the whole world of gods and men."

then the saying: "Thus then, O monks, Āḷāra Kāḷāma, when he was my teacher and I was his pupil, placed me on an equality with himself, and honoured me with exceedingly great honour." must be wrong. If, on the other hand, the Buddha had really said: "Thus then, O monks, Āḷāra Kāḷāma, when he was my teacher and I was his pupil, placed me on an equality with himself, and honoured me with exceedingly great honour." then the saying:

"I have no teacher, and the man

Equal to me does not exist.

No rival to me can be found

In the whole world of gods and men."

must be wrong. This too is a double-edged problem which is now put to you with a request for your solving it." (So asked Milinda the king.)

"The Exalted Buddha had, O king, said:

"I have no teacher, and the man

Equal to me does not exist.

No rival to me can be found

In the whole world of gods and men."

and also said: "Thus then, O monks, Āḷāra Kāḷāma, when he was my teacher and I was his pupil, placed me on an equality with himself, and honoured me with exceedingly great honour." But when He spoke of Āḷāra Kāḷāma as his teacher, that was a statement made with reference to the fact of his having been His teacher while He was still a Bodhisatta who was ignorant of, and before He clearly comprehended, the Four Noble Truths."

"While, O king, He was as a Bodhisatta still ignorant of, and before he clearly comprehended the Four Noble Truths, there were teachers under whose tuition He spent His days. Such teachers were five in number and who were these five? – There were, O king, eight Brahmans who, just after the birth of Bodhisatta read the lines etc., in the palm of the latter's hands and reported to His father the king of His coming fortunes and glory, and marked Him out as one to be carefully guarded. Those eight Brahmans were Rāma, Dhaja, Lakkhaṇa, Mantī, Yañña, Suyāma, Subhoja and Sudatta. These were His first teachers."

"And again, O king, there was the Brahman Sabbamitta of distinguished descent, who was of high lineage in the land of Udicca, a philologist and grammarian well read in the six Vedaṅgas, whom

King Suddhodana, the Bodhisatta's father, sent for, and having poured out the water of dedication from a golden kettle, handed over the young prince to his charge, to be taught – this was His second teacher."

"And again, O king, the god who aroused the sense of urgency of escape (saṁvega) in the Bodhisatta's heart, at the sound of whose speech the Bodhisat, moved and anxious that very moment, renounced[1] the world and became a recluse (monk) — this was his third teacher."

"And again, O king, Āḷāra Kāḷāma taught (the Bodhisatta) the method of approach to meditative absorption up to the sphere of Nothingness (ākiñcaññāyatana) and abiding therein – he was His fourth teacher."

"And again, O king, Udaka the son of Rāma taught (the Bodhisatta) the method of approach to meditative absorption up to the sphere of Neither-Perception-Nor-Non-perception (nevasaññānāsaññāyatana) and abiding therein – he was His fifth teacher."

"These, O king, are the five who were His teachers while He was still a Bodhisatta who was ignorant of, and before He clearly comprehended, the Four Noble Truths, and they are deemed to be teachers in worldly wisdom. But in this Doctrine that is transcendental, in the penetrating into the wisdom of the omniscient ones – in that there is no one who is above the Exalted Buddha to teach Him. Being an Exalted Buddha who, unaided and all by Himself, comprehends the Four Noble Truths, He is without a teacher, and that is why it was said by the Exalted Buddha:

"I have no teacher, and the man

Equal to me does not exist.

No rival to me can be found

In the whole world of gods and men.'" (So explained the Elder.)

"Very good, O Venerable Nāgasena! That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE ELEVENTH DILEMMA AS TO EITHER OR NOT THE BUDDHA HAD A TEACHER

(ācariyānācariyapañho ekādasamo)

THIS IS THE END OF THE FIETH CHAPTER DEALING WITH COMPANIONSHIP

(santhavavaggo pañcamo)

THERE ARE ELEVEN QUESTIONS IN THIS CHAPTER

(imāsamiṁ vagge ekādasa pañhā)

HERE END THE SOLVING OF DILEMMAS

(meṇḍhakapañho niṭṭhto)

(Endnotes)

[1] From Sir Edwin Arnold's poem THE LIGHT OF ASIA, based on the life of Buddha, the Buddha-Charita written by Asvaghosha, the great Mahayanist teacher.

"And Death might find him conqueror of death,

This will I do, who have a realm to lose,

Because I love my realm, because my heart

Beats with each throb of all the hearts that ache,

Known and unknown, these that are mine and those

Which shall be mine, a thousand million more

Saved by the sacrifice I offer now,

Oh summoning stars! Oh, mournful earth!

For thee and thine I lay aside my youth,

My throne, my joys, my golden days, my nights,

My happy palace – and thine arms, sweet Queen!

Harder to put aside than all the rest!

Yet thee, too, I shall save, saving this earth;

And that which stirs within thy tender womb.

My child, the hidden blossom of our loves,

Whom if I wait to bless my mind will fail.

Wife! Child! Father! And people! Ye must share

A little while the anguish of this hour

That light may break and all flesh learn the Law.

Now I am fixed, and now I will depart,Never to come again till what I seek

Be found – if fervent search and strife avail."

5. QUESTIONS ON INFERENCES

(anumānapañha)

1. CHAPTER DEALING WITH THE BUDDHAS

(buddhavagga)

1. DILEMMA AS TO WHY TWO BUDDHAS DID NOT ARISE AT THE SAME TIME IN THE WORLD

(dvinnaṁ buddhānaṁ anuppajjamānapañha)

1. "O Venerable Nāgasena, it was said by the Buddha: "It is impossible, O monks, that two Buddhas, who are worthy of the highest veneration, should arise in one world at one and the same time, neither one preceding or succeeding the other. It is an occurrence for which there can be no cause, and a thing that cannot come about in any way. "But, O Venerable Nāgasena, all the Buddhas – when they are preaching they preach the thirty seven Factors Leading to Enlightenment (bodhipakkhiya); when they are giving replies they give replies with respect to the Four Noble Truths (ariyasaccā); when they give training they give training in the threefold Divisions of the Path (namely: Morality (sīla), Concentration (samādhi), and Wisdom (paññā); and when they are exhorting they exhort on non-relaxation of vigilance (appamāda)."

"If, O Venerable Nāgasena, the preaching of all Buddhas is one, and their replies the same, and their training the same, and their exhortation one, why then should not two Buddhas arise at the same time? Already by the appearance of one Buddha has this world flooded with light of the (sublime) Doctrine. If there should be a second Buddha the world would be still more illuminated by the radiance of the (sublime) Doctrine of them both. When they were exhorting two Buddhas would exhort at ease. When they were

instructing two Buddhas would instruct at ease. Whatever reason there is in this respect to put away my doubts, pray tell me such a reason.'"(So asked Milinda the king.)

"This system of ten thousand worlds, O king, is capable of supporting only one Buddha and the weight of His virtues. If a second Buddha were to arise this system of ten thousand worlds could not bear Him. It would shake and tremble. It would depress and bend low, it would be in shambles and scatter into pieces. It would dissolve and be unable to retain its original situation."

"Just as, O king, a boat might be able to carry one passenger across. Then, when one man had got on board, it would be well trimmed and able to bear his weight. But if a second man were to come like to the first in age and features and size and form and stoutness of body and in all other big or small bodily structures, and he too should get on board the boat – would that boat be able, O king, to carry both of these men?" (So asked the Elder.)

"Certainly not, O Venerable One, it would shake and tremble, it would depress and bend low, it would be in shambles and scatter into pieces. It would dissolve and be unable to retain its original situation." (So replied the king.)

"Even so, O king, this system of ten thousand worlds is capable of supporting only one Buddha, and the weight of His virtues. If a second Buddha were to arise this system of ten thousand worlds could not bear Him. It would shake and tremble. It would depress and bend low, it would be in shambles and scatter into pieces. It would dissolve and be unable to retain its original situation." (So explained the Elder.)

"Or suppose, O king, that a man had eaten as much food as he wanted even so that he had filled himself with food up to the throat, and he – thus satiated, regaled, filled with good cheer, with no room left for more, drowsy and stiff as a stick one cannot bend

were again to eat as much food as he had eaten before – would such a man, O king, then be at ease?" (So asked the Elder.)

"Certainly not, O Venerable One! If he were to eat again, but once more, he would die." (So replied the king.)

"Even so, O king, this system of ten thousand worlds is capable of supporting only one Buddha and the weight of His virtues. If a second Buddha were to arise this system of ten thousand worlds could not bear Him. It would shake and tremble. It would depress and bend low, it would be in shambles and scatter into pieces. It would dissolve and be unable to retain its original situation." (So explained the Elder.)

"But how is that, O Venerable Nāgasena? Would the earth tremble at a too great weight of virtue in the (sublime) Doctrine?" (So asked the king.)

"Suppose, O king, there were two carts quite filled with precious jewel treasures up to the top, and people were to take the things from the one cart and pile them up on the other, would that one be able to carry the weight of the precious jewel treasures of both carts?" (So asked the Elder.)

"Certainly not, O Venerable Nāgasena! The nave of its wheels would split, and the spokes would break, and the circumference would fall to pieces, and the axle-tree would break in twain." (So replied the king.)

"But how is that, O king? Would the cart break down owing to the excessive weight of its burden?" (So asked the Elder.)

"Yes, O Venerable One, it would." (So replied the king.)

"Well, just so, O king, would the earth tremble owing to the excessive weight of the virtue in the (sublime) Doctrine." (So explained the Elder.)

"There is another argument which has been adduced to make the power of the Buddhas known. So, hear another fitting reason

why two Buddhas could not appear at the same time. If, O king, two Buddhas were to arise at the same time, then would disputes arise between their followers, and at the words: "Your Buddha, our Buddha," they would divide off into two parties just as would the followers of two rival powerful ministers of state at the words: "Your minister, our minister." Even so, O king, if two Buddhas were to arise at the same time then would disputes arise between their followers, and at the words: "Your Buddha, our Buddha," they divide off into two parties. This is the other reason, O king, why two Buddhas could not appear at the same time."

"Hear, O king, a further reason why two Buddhas could not appear at the same time. If, O king, two Buddhas were to arise at the same time, then the passage (of Scriptures) that the Buddha is the chief would become false, and the passage that the Buddha takes precedence of all would become false, and the passage that the Buddha is the best of all would become false. And so all those passages where the Buddha is said to be the most eminent, the most exalted, the highest of all, the peerless one, without an equal, the matchless one, who hath neither counterpart nor rival – all would be proved false. Accept this reason too as in truth a reason why two Buddhas cannot arise at the same time."

"But besides that, O king, this is a natural characteristics of the Buddhas, the Exalted Ones, who are endowed with the six Higher Spiritual Powers, that one Buddha only should arise in the world. And why? By reason of the virtue of the Buddhas who are endowed with the All-Embracing Wisdom (sabbaññutañāṇa). And of things also other (than the Buddha) whatever is mighty in the world is singular. The broad earth is great, and it is only one. The ocean is mighty, and it is only one. Sineru, the king of the mountains, is great: and it is only one. Space is mighty, and it is only one. Sakka (the king of the gods) is great, and he is only one. Māra (the Evil One) is great, and he is only one. The Great-Brahmā is mighty, and he is only one. The Exalted Buddha who is worthy of the highest

veneration and who, unaided and all by Himself, comprehends rightly (the Four Noble Truths) is great; and He is alone in the world. Wherever those Exalted Buddhas arise, there is no opportunity for any one else to do so. Therefore, O king, the Exalted Buddha who is worthy of the highest veneration and who, unaided and all by Himself, comprehends rightly (the Four Noble Truths) arise alone in this world." (So explained the Elder.)

"Well has the puzzle, O Venerable Nāgasena, been discussed by simile adduced and reason given. Even an unintelligent man on hearing this would be satisfied; how much rather one great in wisdom as myself. Very good, O Venerable Nāgasena! That is so, and I accept it as you say."

HERE ENDS THE FIRST AND FOREMOST DILEMMA AS TO WHY TWO BUDDHAS DID NOT ARISE AT THE SAME TIME IN THE WORLD

(dvinnaṁ buddhānaṁ anuppajjamānapañho paṭhamo)

2. DILEMMA AS TO THE PRESENTATION OF THE GIFT OF YELLOW ROBE BY GOTAMI, THE BUDDHA'S STEP-MOTHER

(gotamivatthadānapañha)

2. "O Venerable Nāgasena, the Buddha said to His step-mother, Mahā Pajāpati Gotamī, when she presented to Him a rain-proof yellow-robe: "Present this robe, O Gotamī, to the Order of monks. If you present it to the Order, then you will have paid homage thereby alike to the Order and to me." But what, O Venerable Nāgasena? Is not the Buddha of greater weight and importance, and more worthy of receiving sacred alms than even the jewel treasure of the Order, that the Buddha should have told His step-mother, when she presented to Him a rain-proof yellow-robe which she had carded and pressed and beaten and cut and woven, to present it (instead) to the Order! If, O Venerable Nāgasena, the Buddha were really higher and greater and more eminent than the Order, then He would have known that an alms offered to Him would bring more advantage and fruits of merit, He would not have told His step-mother Gotamī, when she presented to Him the rain-proof yellow-robe which she had carded and pressed and beaten and cut and woven, to present it (instead) to the Order. But inasmuch as the Buddha, O Venerable Nāgasena, puts Himeslf not in the fore-front or bring the weight of His importance to bear pressure (on all occasions), you see that He told His step-mother Gotamī to present that rain-proof yellow-robe, (instead) to the Order of monks." (So maintained Milinda the king.)

"O king, when His step-mother Mahā Pajāpati Gotamī presented to him the rain-proof yellow-robe the Exalted Buddha had indeed said: "Present this robe, O Gotamī, to the Order of Monks. If you present it to the Order, then you will have paid homage thereby alike to the Order and to me." But that was not

because an act of reverence paid to Himself would bear no fruit, or because He was unworthy to receive alms of sublime nature. But it was out of kindness and mercy that He, thinking: "Thus will the Order in times to come, when I am gone, be highly thought of; "magnified the excellence which the Order (of monks) really had", in that He said: "Present this robe, O Gotamī, to the Order of monks. If you present it to the Order, then you will have paid homage thereby alike to the Order and to me.""

"Just as, O king, a father (of the Crown Prince) while he is yet alive, exalts in the midst of the assembly of ministers, royal attendants, soldiers, sentries, body-guards, and courtiers, the virtues which his son really possesses, thinking: "If established here he will be honoured of the people in times to come;" so was it out of mercy and kindness that the Exalted Buddha, thinking: "Thus will the Order in times to come, when I am gone, be highly thought of; "magnified the excellence which the Order (of monks) really had", in that He said: "Present this robe, O Gotamī, to the Order of monks. If you present it to the Order, then you will have paid homage thereby alike to the Order and to me.""

"And by merely having the offer of the rain-proof yellow-robe made, in preference, to the Order, it does not imply, O king, that the Order is greater than, or superior to, the Exalted Buddha. Just, O king, as when parents anoint their parents, anoint their children (with perfumes), massage them (with oil), bathe them (with scented water), give them soft blows (for development of arms) does this action of the parents in anointing their children (with perfumes), massage them (with oil), bathe them (with scented water), giving them soft blows (for development of arms) imply, O king, that the children are greater than, or superior to, the parents?" (So asked the Elder.)

"Certainly not, O Venerable One! Parents deal with their children as they will, whether the children like it or not. And therefore do they anoint them (with perfumes), massage them (with oil), bathe

them (with scented water), give them soft blows (for development of arms). Even so, O king, by merely causing the offer of the rain-proof yellow-robe to the Order, it does not imply that the Order is greater than, or superior to, the Exalted Buddha. As a matter of fact, O king, the Exalted Buddha was performing a suitable act when, not withstanding the likes and dislikes of the Order, He made His step-mother Gotamī to present that rain-proof yellow-robe to the Order (in preference to Himself)."

"Or suppose, O king, some man should bring a complimentary present to a king, and the king should present that gift to some one else – to an attendant or a soldier, to a general or a chaplain – does it imply that by thus receiving that gift, that man is greater then, or superior to, the king?" (So asked the Elder.)

"Certainly not, O Venerable One! That man, O Venerable One, is merely a minion of the king, on whom he depends for his livelihood; it was the king who, having placed him in that office, gave him the present." (So replied the king.)

"Even so, O king, by causing the offer of that rain-proof yellow-robe to the Order, it does not imply that the Order (of monks) is greater than, or superior to, the Exalted Buddha. As a matter of fact, O king, the Order is, as it were, a minion of the Exalted Buddha on whom it depends for its livelihood; it was the Exalted Buddha who, having placed it in that position, caused that rain-proof yellow-robe to be presented to it."

"And further the Exalted Buddha, O king, thought thus: "The order is by its very nature worthy of gifts. I will therefore have this thing, my property though it be, presented to it," and so He had the rain-proof yellow-robe presented to the Order."

"For the Exalted Buddha, O king, praises not the offering of gifts only to Himself, but rather to whomsoever in the world is worthy of having gifts presented to him. For this was said by the Exalted One, the god of gods, in the Discourse entitled

Dhammadāyāda-sutta of Majjhima Nikāya, desiring to praise the virtue of having fewness of wants: "Whosoever being a monk avoids eating left-over (remnant) food and devotes himself to the practice of the Doctrine, such a one should be the first of my monks who is worthy of the highest veneration and of the highest praise.""

"And there is not, O king, in the three planes of existence (bhavesu) any being whatever more worthy of gifts, greater or more exalted or better than the Exalted Buddha. It is the Exalted Buddha who was the greatest, and the highest and the best."

"According to Saṁyutta Nikāya it was said, O king, by Māṇava-gāmika the god, as he stood before the Exalted Buddha in the midst of the assembly of gods and men:

"Of all the (five) circumjacent hills of the city of Rājagaha,
Mount Vipula's acknowledged chief,

Of the Himalayas Mount Kelāsa, of planetary orbs the sun,
The ocean of all waters of constellations bright the moon –

In all the world of gods and men the Exalted Buddha is
acknowledged Supreme.""

"And those verses of Māṇava-gāmika the god, O king, were well sung, not ill sung, well recited and not ill recited, and approved by the Exalted Buddha. And was it not said O king, by Venerable Sāriputta, the Commander of the Doctrine:

"A single thought-wave of adoration to the Exalted Buddha,
who has routed the hosts of Māra the Evil One;

(A single thought-wave of) taking refuge in the Three Jewel Treasures; or

(A single physical act of) raising one's clasped hands to one's forehead (in veneration);

Brings one protection and liberation from all woes and sorrows.""

"And it was also said by the Exalted Buddha Himself, the god over all gods:

"There is, O monks, only one individual whose arising in the world makes for –

i. the welfare of the greatest number of men;

ii. the happiness the greatest number of men;

iii. the merciful protection of the people on a permanent (eternal) basis (anukaṁpāya)

iv. the benefit, the weal and the happiness of gods and men.""

"And who is that one individual? He is the Exalted Buddha who is worthy of the highest veneration and who, unaided and all by Himself comprehends rightly (the Four Noble Truths) and whose arising makes for ..... (iv) the benefit, the weal and the happiness of gods and men." (So explained the Elder.)

"Very good, O Venerable Nāgasena! That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE SECOND DILEMMA AS TO THE PRESENTATION OF THE GIFT OF YELLOW ROBE BY GOTAMĪ, THE BUDDHA'S STEP-MOTHER.

(gotamivatthadānapañho dutiyo)

3. DILEMMA AS TO THE RIGHT PRACTICE OF THE DOCTRINE BY LAYMAN AND RECLUSE

(gihipabbajitasammāpaṭipattipañha)

3. "O Venerable Nāgasena, it was said by the Buddha: "I do praise, O monks, the layman or the recluse who exercise: rightly the practice of the Doctrine. If, O monks, either the layman or the recluse exerceses rightly the practice of the Doctrine, such a one, by reason of such practice, accomplishes the task of winning the Path to Deliverance." Now, O Venerable Nāgasena, if a layman

who is garbed in white clothing;

who is enjoying the pleasures of the senses;

who is living the restricted life of a house-holder supporting wife and children;

who is using luxurious and refined textiles woven in Kāsi country;

who is enjoying the aromatic smells exuded from the sandal-wood;

who carries about with him in person, garlands, perfumes, and ointment;

who feels elated with the gold and silver he possesses;

who is adorned with precious rubies as ear-hole plugs; and

whose hairs have been tied up into a magnificent hair-knot;

were to accomplish the task of winning the Path to Deliverance through a right practice of the Doctrine, and a recluse

who is shaven-headed;

who is garbed in yellow robes;

who is obliged to approach others for food;

who has to fulfill the requirements of the four kinds of morality[1] consisting of Purity (catu-pārisuddhi-sīla);

who has to observe the two hundred and twenty seven Rules of the Monks' Disciplinary Code; and

who has to practise the thirteen ascetic means of Purification (dhutaṅga) without any exception, and

were also to accomplish the (same) task of winning the Path to Deliverance through a right exercise of the practice of the Doctrine. If such be the case, O Venerable One, what is the distinction between the layman and the recluse? Your austerity is without effect, your renunciation (monkhood) is useless, your observance of the disciplinary rules is barren, and your observance of the Means of Purification is vain. What is the good of your practicing the Doctrine as a recluse (monk), undergoing privations and austerities? Is not the bliss (of Nibbāna) attainable only through the bliss (of the sensual proper)?" (So asked the king.)

"The Exalted Buddha had, O king, indeed said: "I do praise, O monks, the layman or the recluse who exercises rightly the practice of the doctrine. If, O monks, either the layman or the recluse exercises rightly the practice of the Doctrine, such a one, by reason of such practice, accomplishes the task of winning the Path to Deliverance (magga)." And that is even so, O king, for it is only the one who exercises rightly the practice of the Doctrine, who is truly sanctified. If the recluse, O king, does not exercise rightly the practice of the Doctrine with the full knowledge: "I am a recluse (monk)!" then such a one is far from being a recluse, far from being sanctified, – how much more if a layman still garbed in white (worldly) clothing, should do so! But, O king, even though he be a layman, if he exercises rightly the practice of the Doctrine, will accomplish the task of winning the Path of Deliverance (magga)."

"But nevertheless, O king, it is the recluse (monk) only who can lord over the task of being a recluse (monk), and who can take

command of its affairs. Attached to being a recluse, O king, are honours of many kinds – honours a great deal more than one, and honours whereto a comparison is impossible. The honours attached to a recluse (monk) are indeed nonpareil."

"Just, O king, as no man can put a measure, in wealth, on the value of a wish-conferring gem saying: "Such and such is the price of the gem" – even so, O king, attached to being a recluse are honours of many kinds – honours a great deal more than one, and honours whereto a comparison is impossible. The honours attached to a recluse (monk) are nonpareil."

"Just, O king, as no man count the number of waves in the great ocean, and say: "So and so many are the waves in the great ocean!" even so, O king, attached to being a recluse are honours of many kinds – honours a great deal more than one, and honours whereto a comparison is impossible. The honours attached to a recluse (monk) are nonpareil."

"Whatsoever the recluse (monk), O king, may have yet to do, all that does he accomplish straightaway, without delay. And why is that? The recluse, O king, is content with little, easy to be satisfied, devoid of sensual lust, holds no communion with sensual lust, steadfast in zeal, free from attachment, not provided with a house of Craving (taṇhā), fully observant of the moral precepts, a follower of the practice of austere living, skilful in the practice in the "Means of Purification" (dutaṅga) – that is why whatsoever may lie before him yet to do, that can be accomplish straightaway, without delay. Just as the flight of your javelin, O king, is efficient because it is straight and without bulges, well-burnished, without a stain and well-maintained, even so, O king, whatsoever a recluse (monk) may have yet to do, all that does he accomplish straightaway, without delay." (So explained the Elder.)

"Very good, O Venerable Nāgasena! That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE THITD DILEMMA AS TO THE RIGHT PRACTICE OF THE DOCTRINE BY LAYMAN AND RECLUSE

(gihipabbajitasammāpaṭipattipañho tatiyo)

(Endnotes)

[1] The four kings of morality consisting of Purity (catu-pārisuddhi-sīla)

(1) Restraint with regard to the monks' Disciplinary Code (pātimokkha-saṁvara-sīla); (2) Restraint of the Senses (indriya-saṁvara-sīla); (3) Purity with regard to one's livelihood (ājīva-pārisuddhi-sīla); and (4) Morality with regard to the four Requisites (paccaya-sannissita-sīla)

4. DILEMMA AS TO THE FAULTS OF EXTREME ASCETICISM

(paṭipadādosapañha)

4. "O Venerable Nāgasena, when the Bodhisatta was practising extreme asceticism, there was found no other exertion the like of His,

no such power,

no such battling against defilements,

no such putting to rout of the armies of Mara the Evil One, and

no such abstinence in food.

But finding not the slightest satisfaction in strife like that, he relaxed the effort, saying: "Not even by this practice of severe and bitter asceticism am I gaining the transcendental knowledge that far surpasses that of the Doctrine[1] of "Doing Good" possessed by the people generally, and that is comprehensible only by the wisdom of the Noble Ones. May there not be now some other way of gaining that transcendental knowledge?" But then, when weary of extreme ascetic practice He had by another way attained to Buddhahood, He, on the other hand, thus again exhorted and instructed his disciples in that path which he had wearied in and abandoned, saying:

"Exert yourselves in this Doctrine and Discipline,

Strive your uttermost without flinching,

Strive forever without relenting,

As a strong elephant crushes a house of reeds,

Even so destroy the Defilements which are the hosts of Māra, the Evil One.""

"Now, O Venerable Nāgasena, what is the reason that the Buddha exhorted and led His disciples to that extreme ascetic practice in which He had wearied and from which He had become detached?" (So asked Milinda the king.)

"Both then also, O king, and now too, that practice of asceticism prevails as the only path. And it is along that path the Bodhisatta attained to omniscient Buddhahood. Although the Bodhisatta, O king, exerting himself strenuously, reduced the food He took till He had decreased it to nothing at all, and by that disuse of food He became weak in mind, and unable to attain to omniscient Buddhahood, yet when He returned little by little to the use of solid food, it was by that practice of asceticism as the only path that, before long, He attained to omniscient Buddhahood. And that ascetic practice, O king, has been the only path along which all the Buddhas reached to the attainment of Omniscience."

"Just, O king, as food is the support of all beings, as it is in dependence on food that all beings enjoy bliss, even so, O king, that ascetic practice is the means of all Buddhas reaching to the attainment of Omniscience. The fault, O king, of the Bodhisatta not reaching to the attainment of Omniscience through that ascetic practice was not in the exertion, was not in the indomitable spirit, was not in the battle waged against (mental) defilements. But the fault of not reaching (to the attainment of Omniscience) was in the disuse of food (thus going to extreme). This ascetic practice (of austerity) is at all times associated with the Wisdom of Omniscience."

"Suppose, O king, that a man should perform a long journey in great haste, and by that haste his legs should give way or be dragging or limping along or unable to walk on the ground, would there then be any fault, O king, in the broad earth that that man's legs had given way? " (So asked the Elder.)

"Certainly not, O Venerable One! The great earth is associated, at all times, with going upon it. How should it be in

fault? That man's legs gave way because of his performing a long journey in great haste. The fault of his legs giving way lies in his zeal which made him fail."

"And just even so, O king, the fault of the Bodhisatta not reaching to the attainment of Omniscience lies not in the exertion, not in the power, not in the battle against defilements. But the fault lies in the disuse of food and this ascetic practice (of austerity) is, at all times, associated with the Wisdom of Omniscience."

"Just as if, O king, a man should wear a dirty loin cloth and never have it washed. The fault of not having it washed lies not in the water which is, at all times, associated with cleanliness. The fault of that loin cloth being dirty lies in the man himself. Even so, O king, by whatsoever reason the Bodhisatta, at the time of His practising asceticism, was unable to reach to the attainment of Omniscience, the fault of such non-reaching lies:

not in His exertion,

not in striving His uttermost without flinching,

not in His battling against defilements,

but the fault of thus non-reaching lies in the disuse of food. This ascetic practice (of austerity) is at all times, associated with the Wisdom of Omniscience, and is free from faults." (So explained the Elder.)

"Very good, O Venerable Nāgasena! That is so and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE FOURTH DILEMMA AS TO THE FAULTS OF EXTREME ASCETICISM

(paṭipadādosapañho catuttho)

(Endnotes)

Sir Edwin Arnold's THE LIGHT OF ASIA

That which ye sow ye reap. See yonder fields!

The sesamum was sesamum, the corn

Was corn. The Silence and the Darkness knew!

So is a man's fate born.

5. DILEMMA AS TO THE BACKSLIDERS IN THIS DOCTRINE AND DISCIPLINE (sasanā)WHO RETURN TO THE LOWER STATE OF MANHOOD

(hīnāyāvattanapañha)

5. "O Venerable Nāgasena, this Doctrine and Discipline (sāsanā) of the Buddha is mighty, essentially true, precious, excellent, noble, peerless, pure and stainless, clear and faultless. It is not right to admit a layman who is merely an adherent into the Order of monks. He should be instructed as a layman still, till he would have attained to any one of the eight stages of holiness (four supramundane Paths and four supramundane Fruitions) and then be admitted to the Order. And why is this? When these men, still being evil, have been admitted into a Doctrine and Discipline (sāsanā) so pure, they give it up, and return again to the lower state of manhood. And by the returning again (to the lower state of manhood) by those evil backsliders the people are led to think: "Vain must be this Doctrine and Discipline (sāsanā) of the recluse Gotama, which these men have given up." This is the reason for what I say."

"Suppose, O king, there were a bathing tank, full of pure clear cold water. And some man, grimy dirty and smeared with mud and mire, should come there, and without bathing in it should turn back again still grimy dirty and smeared as before. Now in that matter whom would the people blame, the dirty man, or the bathing tank?" (So asked the Elder.)

"The people, O Venerable One, would blame the dirty man saying: "This man came to the bathing tank, and without bathing in it turned back again still grimy dirty and smeared as before. How could the bathing tank, of itself, cleanse a man who did not care to bathe? What fault is there in the bathing tank?" Even so, O king, has the Exalted Buddha constructed a bathing tank full of the excellent waters of emancipation, – the bath of the sublime Doctrine.

Whosoever of conscious discerning beings are polluted with the stains of defilements (kilesa) they, bathing in it, can wash away all their defilements (kilesa). And if any one, having gone to that bathing tank of the sublime Doctrine, should not bathe in it but turn back grimy dirty and polluted as before, and return again to the lower state of manhood, it is only him the people would blame, and say: "This man, having entered monkhood in the Doctrine and Discipline of the Conqueror (jinasāsane) and finding no resting place within it, has returned again to the lower state of manhood. How could the Doctrine and Discipline of the Conqueror (jinasāsana) of itself, infuse knowledge and wisdom of the sublime Doctrine to him who would not practise it? What fault is there in the Doctrine and Discipline of the Conqueror?"

"Or suppose, O king, that a man afflicted with dire disease should visit a physician skilled in diagnosis, knowing an efficacious and lasting method of cure, and that that man should then not let himself be treated, but go back again as afflicted with disease as before. Now in such a case whom would the people blame, the man afflicted with disease or the physician?" (So asked the Elder.)

"It is the man afflicted with dire disease, O Venerable One, whom the people would blame saying: "This man having met with a physician skilled in diagnosis, knowing an efficacious and lasting method of cure, did not let himself be treated but went back again as afflicted with disease as before. How could the physician, of himself, cure the disease of this man who would not let himself be treated? What fault is there in the physician?" (So replied the king.)

"Even so, O king, has the Exalted Buddha deposited in the casket of His Doctrine and Discipline the ambrosial medicine of Nibbāna which has the efficacy of curing all kinds of diseases of defilements (kilesa), thinking: "Let some of the wise and discerning beings who are polluted with the stains of defilements (kilesa) and desirous of effecting a cure thereof avail of this ambrosia, and so allay all their diseases." And if any one, without drinking the

ambrosia, should turn back again to the lower state of manhood as afflicted with the disease of defilement as before, it is only this man whom the people would blame saying: "This man having entered monkhood in the Doctrine and Discipline of the Conqueror, and finding no resting place within it, has returned again to the lower state of manhood. How could the Doctrine and Discipline of the Conqueror of itself, infuse knowledge and wisdom of the sublime Doctrine in him who would not practise it? What fault is there in the Doctrine and Discipline of the Conqueror?"

"Or suppose, O king, a starving man were to attend at a place where a mighty largesse of food given by donors with big influence and kamma-reward, for charity was being distributed, and then should go away again, still starving, without eating anything. Who then would the people blame for this turning away the starving man, or the feast of piety given by the donors?" (So asked the Elder.)

"It is the starving man, O Venerable One, they would blame, saying: "This man, though tormented with hunger still when the feast of piety was provided for him, partook of nothing, and went back as hungry as before. How could the meal, of which he would not eat, enter, of itself into his mouth? What fault is there in the food?" (So replied the king.)

"Just so, O king, has the Exalted Buddha placed the most superb, cool, harmless, sublime, deathless and exceedingly sweet ambrosial food of 'Mindfulness with regard to the Body' (kāyagatā-sati), thinking: "Let some of the wise and discerning beings who feel within them the torments of craving (taṇhā), born of the hunger of defilements (kilesa) and desirous of effecting a cure thereof, avail of this ambrosial food and thus overcome all craving for (rebirth in) the three planes of existence i.e. sensuous existence, fine-material existence and immaterial existence. And, if any one, without enjoying this ambrosial food of 'Mindfulness with regard to the Body' (kāyagatā-sati) should turn back again to the lower

state of manhood as afflicted with the disease of defilement as before, it is only this man whom the people would blame saying: "This man having entered monkhood in the Doctrine and Discipline of the Conqueror, and finding no resting place within it, has returned again to the lower state of manhood. How could the Doctrine and Discipline of the Conqueror, of itself, infuse knowledge and wisdom of the sublime Doctrine in him who would not practise it? What fault is there in the Doctrine and Discipline of the Conqueror?""

"If, O king, the Exalted Buddha were to admit to the Order of monks only the one who has already attained to any one of the eight stages of holiness, there would be no more task in this monkhood to strive for overcoming (evil) defilements and purifying oneself (of defilements). The holy life being already fulfilled there would remain nothing further to be done by such a monk (for liberation purposes). Suppose, O king, a man were to have a bathing tank excavated by more than a hundred ways and means, and were then to make this announcement to the people. "Let no one who is dirty go down into this tank! Let only those whose dust and dirt have been washed away and are thus purified and free from stain go down into this tank!" Now, O king, would those whose dust and dirt have been washed away and are thus purified and free from stain have anything to do with such bathing tank?" (So asked the Elder.)

"Certainly not, O Venerable One! Those people would have approached that bathing tank for the purpose of washing away dust and dirt. But having fulfilled that purpose else where, how can there be need for having anything to do with that bathing tank?" (So replied the king.)

"Even so, O king, if the Exalted Buddha were to admit to the Order of monks, only the one who has already attained to any one of the eight stages of holiness, such a one would have already fulfilled the holy life of that stage of Fruition (phala). How can

anything remain further to do by such a one in the capacity of a monk?"

"Or suppose, O king, that a physician, a true follower of the sages of old, one who carries in his memory the ancient traditions and mystical hymns and verses, one who is a practical man, skilled in diagnosis, one who is master of an efficacious and lasting system of treatment were to concoct from a collection (of medicinal herbs) a medicine able to cure all kinds of disease, and were to have it announced: "Let not those who are ill, O friends, come to visit me! Let those who are healthy and free from illness visit me!" Now, would then, O king, those who are healthy, free from illness, physically fit and vivacious, have anything remaining to do with such a physician?" (So asked the Elder.)

"Certainly not, O Venerable One! For the purpose of affecting a cure of illness those persons would have approached that physician who is an expert in removing ailments. But they have already obtained that benefit of cure elsewhere. Of what use would that physician be to them?" (So replied the king.)

"Even so, O king, if the Exalted Buddha were to admit to the Order of monks, only the one who has already attained to any one of the eight stages of holiness, such a one would have already fulfilled the holy life of that stage of Fruition. How can anything remain further to do by such a one in the capacity of a monk?"

"Or suppose, O king, a certain man were to have more than a hundred pots of cooked solid-food prepared and were to have it announced to those about him: "Let not, O people, any hungry approach to this my feast of charity. Let those who have well fed, the satisfied, refreshed and satiated, those who have regaled themselves, and are filled with good cheer, let them come to the feast." Now, O king, can anything remain further to do with that solid food in respect of those who have well fed, the satisfied, refreshed and satiated, those who have regaled themselves, and are filled with good cheer?" (So asked the Elder.)

"Certainly not, O Venerable One, nothing remains to be done with that solid food. Only those who are hungry would approach to that feast for the purpose of appeasement of their hunger. Those (who have well fed) had done the business of eating elsewhere. What good would the feast be to them if they were to approach to that feast of charity?"

But not with standing that, O king, they who return to the lower state manifest thereby five immeasurably good qualities in the Doctrine and Discipline (sāsanā) of the Conqueror. And what are the five? They show

i. how glorious is the state of the Doctrine and Discipline,

ii. how purified it is from every bane and stain,

iii. how impossible it is for the evil elements to abide within it together (with the good),

iv. how difficult it is to penetrate into the finenesses and subtleties of the Doctrine, and

v. how numerous are the restraints to be observed within it.

"And how do they show the mighty glory of the state of the Doctrine and Discipline? – Just, O king, as if a man, poor, and of low birth, without distinction, deficient in knowledge were to step into the position of a mighty and glorious king, it would not be long before he would be overthrown, destroyed or reduced in the strength of his followers and attendants. He would be unable to support his dignity and maintain the governing influence. And why is it so? Because of the greatness of the governing influence. Even so, O king, is it that whosoever are without distinction, have acquired no merit and are deficient in knowledge, were when they enter into monk-hood in the Doctrine and Discipline (sāsanā) of the Conqueror and then unable to bear the strain of maintaining the mighty and

glorious monk-hood, overthrown, fallen, and deprived of their glory, they return to the lower state. For they are unable to bear the strain of supporting the Doctrine and Discipline of the Conqueror. And why is it so? Because of the exalted nature of the condition which that Doctrine brings about. Thus is it, O king, that they show glorious is the state of the Doctrine and Discipline."

"And how do they show how purified the Doctrine and Discipline of the Conqueror is from every bane and stain? Just, O king, as water, when it has fallen upon a lotus leaf, flows away, disperses, scatters, disappears, adheres not to it. And why is it so? Because of the lotus being pure from every bane and stain. Even so, O king, when whosoever are deceitful, tricky, crafty, treacherous, holders of unbalanced views entered monk-hood in the Doctrine and Discipline of the Conqueror, it is not long before they disperse, and scatter, and fall from that pure and stainless, clear and faultless, most sublime and excellent Doctrine and Discipline and finding no foot-hold and nothing to cling to, they return to the lower state. And why is it so? – Because the Doctrine and Discipline of the Conqueror is purified from every bane and stain. Thus is it, O king, that they show how purified the Doctrine and Discipline of the Conqueror is from every bane and stain."

"And how do they show how impossible it is for the evil elements to abide within the Doctrine and Discipline of the Conqueror together (with the good)? – Just, O king, as the great ocean does not tolerate the continuance in it of a dead corpse but whatever corpse may be therein, that does it bring quickly to the shore, and cast it out on to the dry land. And why is it so? Because the great ocean is the abode of mighty creatures (leviathans of the deep). Even so, O king when whosoever are wicked, unrestrained (in bodily and verbal conduct), devoid of moral shame, unable to practise the Doctrine, deficient in zealous effort, lazy, impure and persons of wicked disposition have been admitted into the Order of monks of the Doctrine and Discipline of the Conqueror, it is not long

before they abandon the Doctrine and Discipline, the abode of the Holy Ones, who are worthy of the highest veneration, who are free from impurities, in whom the Biases (āsava) have reached extinction, and who are great – they return to the lower state, being unable to dwell together with the mighty ones. And why is it so? Because it is impossible for the evil elements to abide in the Doctrine and Discipline of the Conqueror. Thus is it, O king, that they show how impossible it is for the evil elements to abide in the Doctrine and Discipline together with the good."

"And how do they show how difficult it is to penetrate into the finenesses and subtleties of the Doctrine? Just, O king, as archers who are unskilled, untrained, devoid of the art, or deficient in knowledge and intellect, are incapable of high feats of archery, such as hair-splitting and as such they drop out (of the competition) and go elsewhere. And why is it so? Because of the difficulty of splitting (with bow-shot) the tail end of a horse-hair of utmost fineness and minuteness. Even so, O king, when those who are ignoramuses, dullards, imbeciles, stupid, slow-witted enter into monk-hood in the Doctrine and Discipline of the Conqueror, they, being unable to understand with penetrating knowledge the exquisitely fine and subtle distinction of the Four Noble Truths turn back before long to the lower state. And why is it so? – Because it is so difficult to penetrate into the finenesses and subtleties of the Four Noble Truths. This is how they show the difficulty of penetrating into the finenesses and subtleties of the Doctrine and Discipline."

"And how do they show how numerous are the restraints to be observed within the Doctrine and Discipline of the Conqueror? – Just, O king, as a man who had gone to a great field of battle where a grim fighting was taking place, when, surrounded on all sides by the forces of the enemy, he sees the armed hosts crowding in upon him, will give way, turn back and take to flight. Why is it so? – Out of fear lest he should not be saved in the fight with a vanguard that outnumbers him. Even so, O king, when whosoever

are wicked, unrestrained (in bodily and verbal conduct), devoid of moral shame, unable to practise the Doctrine, lacking in forbearing patience, fickle, unsteady, mean and stupid enter into monk-hood in the Doctrine and Discipline of the Conqueror, then they, unable to carry out the manifold precepts, give way, turn back, and take to flight, and so, before long return to the lower state. And what is it so? – Because of the multifarious restraints and injunctions to be observed in the Doctrine and Discipline (sāsanā) of the Conqueror. Thus is it, O king, that they show how numerous are the restraints to be observed within it."

"As, O king, on the double jasmine shrub that best of the flowering shrubs – there may be flowers that have been infested by plant-louse, and their tender stalks may get curled and twisted up and decay and drop inside flower-buds in their undeveloped stage. But by their having decayed and dropped is not the jasmine bush disgraced."

For the flowers that still remain upon it pervade the atmosphere in every direction with their exquisite perfume. Even so, O king, whosoever having entered into monk-hood in the Doctrine and Discipline of the Conqueror, return again to the lower state, are, like jasmine flowers infested by plant-louse and deprived of their colour and smell, colourless as it were in their morality, and incapable of development. But by their backsliding is not the Doctrine and Disciplined of the Conqueror put to shame. For the noble members of the Order who remain in the Doctrine and Discipline pervade the world of gods and men with the exquisite perfume of their moral perfection.

"Among rice plants, O king, that are healthy and ruddy there may spring up different specie of rice plant called Karumbhaka, and that may occasionally deteriorate before reaching full development. But by its deterioration are not the red rice plants disgraced. For whatsoever healthy rice species that remain in the field become the food of kings. Even so, O king, whosoever having

entered into monk-hood in the Doctrine and Discipline of the Conqueror, return again to the lower state, they, like Karumbhaka rice plants among the red rice, may grow not, nor attain development, and may relapse into the lower state in the middle of the enterprise. But by their backsliding is not the Doctrine and Discipline of the Conqueror put to shame. For the noble member of the Order who remain in the Doctrine and Discipline are entitled to attain to the Path of Holiness (arahatta magga)."

"A wish conferring gem, O king, possesses partially a repulsive quality of being hard and rough to the touch. But by that quality of being hard and rough to the touch, is not the gem disgraced. For the purity that remains in the gem fills people with gladness. And even so, O king, whosoever having entered into monk-hood in the Doctrine and Discipline of the Conqueror, return again to the lower state, they may be merely slabs or layers of hard rock. But by their backsliding is not the Doctrine and Discipline of the Conqueror put to shame. For the noble members of the Order who remain in the Doctrine and Discipline are the cause of joy springing up in the hearts of gods and men."

"Even the red sandal wood of the purest sort, O king, may become in some portion of it decayed and faintly scented. But by this being faintly scented is not the sandal wood disgraced. For that portion of the red sandal wood which remains wholesome, undecayed and retains its scent, scatters and diffuses its perfume all around. And even so, O king, whosoever having entered into monk-hood in the Doctrine and Discipline of the Conqueror return to the lower state, they, like the decayed part of the sandal wood, may be as it were thrown away in the Doctrine and Discipline. But by their backsliding is not the Doctrine and Discipline of the Conqueror put to shame. For the noble members of the Order who remain in the Doctrine and Discipline anoint with the noble perfume of the red sandal wood of their moral perfection, the whole world of gods and men." (So explained the Elder.)

"Very good, O Venerable Nāgasena! By one appropriate simile after another, by one correct analogy after another have you vindicated the faultlessness and exposed the sublimity of the Doctrine and Discipline of the Conqueror for all the time. And even those who have lapsed and returned to the lower state manifest thereby how glorious and sublime is the Doctrine and Discipline of the Conqueror." (Thus said Milinda the king.)

HERE ENDS THE FIFTH DILEMMA AS TO THE BACKSLIDERS IN THIS DOCTRINE AND DISCIPLINE *(SĀSANĀ)* WHO RETURN TO THE LOWER STATE OF MANHOOD

(hīnāyāvattanapañho pañcamo)

6. DILEMMA AS TO THE FEELING OF PAIN BY A HOLY ONE

(arahantavedanāvediyanapañha)

6. "O Venerable Nāgasena, you (member of the Order) say: "There is one kind of pain only which a Holy One (arahat) feels, bodily pain, that is, and not mental.""

"How is this, O Venerable Nāgasena? The mind of the Holy One is dependent on the (physical) body for its arising. Has the Holy One (arahat) no governing influence over such a body? Is that body not his own? Cannot he make it conformable to his own wishes?" (So asked Milinda the king.)

"Yes, you are right, O king." (So replied the Elder.)

"It is not right and proper, O Venerable One, that a Holy One (arahat) should have no governing influence over his body which he cannot treat as his own, nor make it conformable to his own wishes – a body which is the seat of the mind. Even a bird, O Venerable One, has governing influence over the nest for so long as he is dwelling in it, and treats it as his own and make it conformable to his own wishes." (So reasoned the king.)

"There are, O king, these ten qualities which catch up with the body at a run in all forms of existence, and catch up with the body at a run in all rounds of rebirth. And what are the ten? Cold and heat, hunger and thirst, faeces and urine, sleepiness and old age, disease and death. These ten qualities catch up with the body in all rounds of rebirth. The Holy One (arahat) has no governing influence over these ten, cannot treat them as his own, nor can make them conformable to his own wishes." (So explained the Elder.)

"O Venerable Nāgasena, what is the reason for a Holy One *(arahat)* for not being able to exercise his authority over his (physical)

body nor has a governing influence over it? Pray, tell me that." (So asked the king.)

"Just, O king, as whatever beings are dependent on the land, they all walk, and dwell, and carry on their business in dependence upon it. But, O king, do these beings have authority or governing influence over it?" (So asked the Elder.)

"Certainly not, O Venerable One!" (So replied the king.)

"Even so, O king, although the mind of a Holy One (arahat) originates with the (physical) body as its base the Holy One has neither authority nor a governing influence over the body." (So explained the Elder.)

"O Venerable Nāgasena, why is it that the individual who is a worldling (puthujjana) feels both bodily and mental pain. Just, O king, as an ox when termbling with starvation might be tight up with a week and deficient rope of grass and creeper. But if the ox were to get furious then would he escape, dragging fastening material with him. Even so, O king, when the feeling of pain comes upon the individual who is a worldling and whose mind is undeveloped, then is his mind excited, uncontrolled and rolling-upset both ways. And he, being thus undeveloped in mind, trembles, groans and moans with dreadful sounds. This is the reason why, O king, the individual who is a worldling feels pain as well in body as in mind."

"Then, why, O Venerable One, does the Holy One (arahat) feels only one kind of pain – i.e. bodily and not mental?" (So asked the king.)

"The mind of the Holy One, O king, is well-developed, fully developed, well-tamed, fully-tamed, brought into subjection and docility and amenable to every kind of discipline. When affected with feelings of pain, the individual who is a Holy One (arahat) grasps firmly the idea of the impermanence of all things, so ties his mind, as it were, to the post of Concentration (samādhi). And his

mind, firmly bound to the post of Concentration (samādhi), remains unmoved, unshaken, becomes steadfast and wanders not – though his body the while may, due to the spread of the feeling of pain all over it, shrink, become uncontrollable and rolling-upset both ways. This is the reason why, O king, the Holy One (arahat) feels only one kind of pain – i.e. bodily and not mental." (So explained the Elder.)

"O Venerable Nāgasena, that verily is a marvelous thing that when the body is trembling the mind should not be shaken. Pray, give me a reason for that." (So asked the king.)

"Suppose, O king, there were a noble tree, mighty in trunk, in branches and leaves. And when agitated by the force of the wind its branches should wave. Would the trunk also move?" (So asked the Elder.)

"Certainly not, O Venerable One!" (So replied the king.)

"Even so, O king, when affected with feelings of pain the Holy One *(arahat)* grasps firmly the idea of impermanence of all things, so ties his mind, as it were, to the post of Concentration (samādhi). And his mind, bound to the post of concentration (samādhi), remains unmoved, unshaken, becomes steadfast and wanders not – though his body the while, due to the spread of pain all over it, shrink, become uncontrollable and rolling-upset both ways. But the mind of that Holy One does not, as the trunk of that noble tree move (with the gust of wind)" (So explained the Elder.)

"Most wonderful, O Venerable Nāgasena, and most strange. Never before have I seen the oil-lamp of the Doctrine that burns thus brightly through all time." (Thus said Milinda the king.)

HERE ENDS THE SIXTH DILEMMA AS TO THE FEELIN OF PAIN BY A HOLY ONE.

(arahantavedanāvediyanapañho chaṭṭho)

7. DILEMMA OF DANGER TO PENETRATIVE INSIGHT INTO THE DOCTRINE

(abhisamayantarāyakarapañha)

7. "O Venerable Nāgasena, suppose a layman in this world had been guilty of an offence which entails loss of monk-hood (pārājika), and sometime after enter the order. And neither he himself should be aware that: "When still a layman I had been guilty of an offence which entails loss of monk-hood (pārājika)," nor should any one else inform him saying: "When a layman, you were guilty of an offence which entails loss of monk-hood." Now if he were to devote himself to the attainment of meditative absorption (jhāna) or of Path and Fruition (magga-phala) would he be able to attain and (thus) comprehend the Doctrine (of the Four Noble Truths)?" (So asked Milinda the king.)

"No, O king, he would not." (So replied the Elder.)

"But why not, O Venerable One?" (So asked the king.)

"That, in him, which might have been the cause of his comprehending the Doctrine (of the Four Noble Truths) has been, in him, destroyed. A comprehension of the Doctrine (of the Four Noble Truths) with penetrating insight cannot therefore take place."

"O Venerable Nāgasena, your people say: "To him who is aware (of an offence) there comes remorse. When remorse has arisen there is an obstruction in the heart (mind). To him whose heart is an obstructed there is no comprehension of the Doctrine (of the Four Noble Truths)." Why should there then be no comprehension of the Doctrine (of the Four Noble Truths) to one who is not aware of his offence, and is thus feeling no remorse and remaining with a tranquil mind. This dilemma touches on two irreconcilable statements and is now put to you. Pray, ponder well over it and give it a solution." (So asked Milinda the king.)

"Would selected seed, O king, successfully sown in a well-ploughed, well-watered, fertile field of furrowed mire, come into full germinal growth?" (So asked the Elder.)

"Certainly, O Venerable One!" (So asked the king.)

"But, O king, would the same seed come into full germinal growth if planted on a thick slab of rock on a rocky mountain?" (So asked the Elder.)

"No, O Venerable One, it would not come into full germinal growth." (So replied the king.)

"Why then, O king, should the same seed grow in the furrowed mire, and not the thick slab of rock on the rocky mountain?" (So asked the Elder.)

"Because, O Venerable One, on the thick slab of rock on the rocky mountain, the cause for the growth of that seed does not exist. Seeds cannot grow without a cause." (So replied the king.)

"Even so, O king, the cause by reason of which his comprehension of the Doctrine (of the Four Noble Truths) might have been brought about, has been rooted out in him. In the absence of a cause, the comprehension of the Doctrine (of the Four Noble Truths) is impossible." (So explained the Elder.)

"Give me, O Venerable One, another simile."

"Well, O king, stick, stone, clubs, and mallets find a resting-place on the ground. Now, will those sticks, stones, clubs and mallets likewise find a resting-place in the air above?" (So asked the Elder.)

"No, O Venerable One!" (So replied the king.)

"But what is the reason, O king, why those sticks, stones, clubs and mallets find a resting-place on the ground when they will not stand in the air?" (So asked the Elder.)

"There is, O Venerable One, no cause in the air for those sticks, stones, clubs and mallets to remain stable therein. In the absence of a cause they will not stand." (So replied the king.)

"Even so, O king, that layman who had been guilty of an offence which entails loss of monk-hood (pārājika) has destroyed in him, which might have been the cause of his comprehension of the Doctrine (of the Four Noble Truths). When the cause is thus destroyed, the absence of such cause makes it impossible to comprehend the Doctrine (of the Four Noble Truths)."

"Now for example, O king, fire burns on land. Will the same fire, O king, burn in the water?" (So asked the Elder.)

"No, O Venerable One!" (So replied the king.)

"Why does not, O king, the same fire that burns on land, also burn in water? What is the reason there for?" (So asked the Elder.)

"Because, O Venerable One, in water the conditions precedent for burning do not exist. And without such conditions there can be no burning." (So replied the king.)

"Even so, O king, the cause by reason of which that individual's comprehension of the Doctrine (of the Four Noble Truths) might have been brought about, has been rooted out in him. In the absence of such a cause, the comprehension of the Doctrine (of the Four Noble Truths) is impossible." (So explained the Elder.)

"O Venerable Nāgasena, pray, think over this matter once more because I am not yet convinced about it. Persuade me by some reason how such obstruction can occur in the case of one who is not aware of his offence, and is thus feeling no remorse." (So asked the king.)

"Does not, O king, the malignant poison that brings instantaneous death to the consumer take away also the life of one who had eaten it although he did not know he had eaten it?" (So asked the Elder.)

"Yes, O Venerable One, it would take away (his life also.)" (So replied the king.)

"Even so, O king, is there an obstruction to his comprehension of the Doctrine (of the Four Noble Truths), who, without being aware of it, has performed a Kammically unwholesome action (akusalakamma)."

"And is it not true, O king, that when the paramount sovereign of Kalinga, who was the son of hermits, – when surrounded by the seven gifts[1] of a paramount sovereign, he went mounted on his state elephant (traveling a sky-journey) for the purpose of paying a visit of homage to his mother and father – was not able to pass over (over-fly) the Tree of wisdom, though he was not aware that it was there? Well, of the same kind is the reason why are kammically unwholesome action, even though its performer is not aware of it, operates as an obstruction to his comprehension of the Doctrine (of the Four Noble Truths)." (So explained the Elder.)

"Verily, O Venerable Nāgasena, this must be the Conqueror. To find any fault with it were vain. And this explanation of yours must be the true meaning of that dilemma. I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE SEVENTH DILEMMA OF DANGER TO PENETRATIVE INSIGHT INTO THE DOCTRINE

(abhisamayantarāyapañho sattamo)

(Footnotes)

1 Bālapaṇḍita Sutta, Majjhima-nikāya suññata-vagga, Translated by the Pāḷi Department of the University of Rangoon, Page 1 to 7 THE LIGHT OF THE DHAMMA MAGAZINE, VOL-1 No. 4 July 1953.

"For example, monk, a paramount sovereign who is endowed seven gifts ... experiences physical and mental happiness on that account. What are the seven? .. celestial wheel-gift, .. elephant gift, .. horse gift, .. gem-gift, .. the gem of a woman, .. the divine eye, .. and the gem of an adviser,...

8. DILEMMA AS TO THE DISTINCTION BETWEEN THE IMMORAL MONK AND THE IMMORAL LAYMAN

(dussīlapañha)

8. "O Venerable Nāgasena, what is the distinction, what is the difference between an immoral layman and an immoral monk? Are they both to have the same destiny of rebirth? Are they both to have the same kind of retribution? Or is there any difference?" (So asked Mikinda the king.)

"There are, O king, ten qualities which abound in the immoral monk distinguishing him exceedingly from the immoral layman. And besides that, the immoral monk can purify the exceedingly sublime gift-offerings presented to him. And what are the ten qualities which abound in the immoral monk distinguishing him exceedingly form the immoral layman? In this Doctrine and Discipline (sāsana), O king, an immoral monk

i. is full of reverence for the Buddha;

ii. is full of reverence for the Doctrine;

iii. is full of reverence for the Order of monks;

iv. is full of reverence for his fellow-disciples;

v. exerts himself in pursuit of the studies of the scriptural texts and commentaries;

vi. on entering the assembly, the immoral monk, though immoral, keeps on the manners and deportment of a morally perfect monk;

vii. guards himself alike in body and speech through fear of rebuke;

viii. directs his mind foremost towards concentration and meditation;

ix. fraternizes ordinarily with monks only; and

x. even though he practises evil he does so clandestinely."

"Just, O king, as a married woman commits adultery only in secret and in privacy, so does the immoral monk practise evil clandestinely."

"These, O king, are the ten qualities found in the immoral monk, distinguishing him exceedingly from the immoral layman."

"And what are the ten ways in which, besides, he purifies exceedingly the gift-offering presented to him?

i. He purifies it in that he wears the faultless yellow-robe which is, as it were, an invulnerable coat of mail.

ii. He purifies it that he is shaven-headed in the fashion of the characteristic mark borne by the Buddha and the Noble Ones.

iii. He purifies it in that he is included in the Order of monks as a member.

iv. He purifies it in that he has taken his refuge in the Buddha, in the Doctrine, and in the Order of Monks.

v. He purifies it in that he dwells in a monastery which is the abode of those dedicated to the practice of concentration and meditation.

vi. He purifies it in that he seeks after and strives for an everlasting duration of the Doctrine and Discipline of the Conqueror.

vii. He purifies it in that he is in the habit of delivering the discourses pertaining to the sublime Doctrine.

viii. He purifies it in that he has only the Doctrine as his sole refuge, sole hope of future destiny, sole place to fall back upon.

ix. He purifies it in that he is possessed of a firm and honest belief that Buddha is the Most Supreme of all Beings.

x. He purifies it in that he has taken upon himself the keeping of the Uposatha vows (morality consisting of purity twice a month)."

"These, O king, are the ten ways in which, besides, he purifies exceedingly the gift-offering presented to him."

"Even, O king, when an immoral monk is very much deteriorated in conduct he purifies exceedingly the gift-offering presented to him by the donors. Just, O king, as water however thick will wash away slush and mud and dirt and refuse, even so, O king, the immoral monk who is very much deteriorated in conduct yet purifies exceedingly the gift-offering presented to him by the donors."

"And just, O king, as hot and even boiling water will put a mighty blazing fire out, even so, O king, the immoral monk who is very much deteriorated in conduct yet purifies exceedingly the gift-offering presented to him by the donors."

"And just, O king, as solid food, however nasty, will allay the hunger and weakness, even so, O king the immoral monk who is very much deteriorated in conduct yet purifies exceedingly the gift-offering presented by the donors."

"For thus, O king, had it been said by the Buddha (as recorded) in the gift-offering Chapter of Majjhima-Nikāya:

"Whenever a layman devotee who is morally sound

And is sparkling and transparent with spirit of charity abound;

Makes a gift-offering to a monk who is immoral and unrighteous,

Of things he had earned with means pure and righteous,

In full confidence of the inexorable law,

That brings reward or retribution unerringly to all.

In this noble act of charity,

The gift is purified by the donor who is abound with sanctity.""

(So explained the Elder.)

"Most wonderful, O Venerable Nāgasena, and most strange! We asked you a mere ordinary question, and you, expounding it with reasons and with similes have made it plain and filled, as it were, the hearer with an understanding which is as sweet as the sweet taste of the nectar. Just, O Venerable One, as a cook, or a cook's apprentice, taking a piece of ordinary meat, will, treating it with various ingredients, prepare various (piquant) dishes in a course of dinner fit for a king. Even so, O Venerable Nāgasena, when we asked you a mere ordinary question, have you, expounding it with reason and similes, made it plain and filled the hearer with an understanding which is as sweet as the sweet taste of the nectar."

(Thus said Milinda the king.)

HERE ENDS THE EIGHTH AS TO THE DISTINCTION BETWEEN THE IMMORAL MONK AND THE IMMORAL LAYMAN.

(dussīlapañho aṭṭhamo)

9. DILEMMA AS TO WHETHER WATER IS A SENTIENT BEING

(udakasattajīvapañha)

9. "O Venerable Nāgasena, this water when boiling over the fire gives forth many a sound, hissing and simmering. How is that, O Venerable Nāgasena, is the water alive? Is it shouting at play? Or is it crying out at the torment inflicted on it by some other element?" (So asked Milinda the king.)

"Water is not alive, O king. There is neither sentient life nor a being in water. It is by reason of the greatness of the shock of the heat of the fire that it gives forth sounds, hissing and simmering." (So replied the Elder.)

"Now in this world, O Venerable Nāgasena, there are heretics who, maintaining the belief that the water is alive, reject the use of cold water and making its nature change through a process of boiling and avail of its use in various ways. These heretics find fault with you and revile you, saying: "The monks who formerly were the princes of the Sakya clan, do injury the sentient life "jīva" with a single (physicial) faculty (indriya)." Pray, obliterate, dispel and controvert this claim and blame of these heretics." (So asked the king.)

"Water is not alive, O king. There is neither sentient life nor a being in water. It is by reason of the greatness of the shock of the heat of the fire that it gives forth sounds, hissing and simmering."

"It is, O king, like the water in holes in the ground, in ponds and pools and lakes, in reservoirs, in crevices and chasms, in wells and in low-lying places, which before the mighty onset of the winds and heat of the sun is so deeply affected that it diminishes or dries up. But does the water in such ponds or pools, etc., give forth many sounds, hissing and simmering?" (So asked the Elder.)

"Certainly not, O Venerable One." (So replied the king.)

"But, if the water were alive, O king, the water in such places as pounds or pools would then also make some sound. Know therefore, O king, that water is not alive nor is there sentient life nor a being in water. Know also that by reason of the greatness of the shock of the heat of the fire the water gives forth sounds, hissing and simmering." (So replied the Elder.)

"And hear another reason, O king, why water is not alive nor is there sentient life nor a being in water and why by reason of the greatness of the shock of the heat of the fire, the water gives forth sounds. If water, O king, with grains of rice in it, is put in a pot and covered up, but not placed over the fireplace, would it then give forth sound?" (So asked the Elder.)

"No, O Venerable One, it would not give forth any sound, but would remain quiet and unmoved."

"But if you were to put the same water, just as it is in the pot, over a fireplace, and then light up the fire, would the water remain quiet and motionless?" (So asked the Elder.)

"No, O Venerable One, it would not remain quiet and motionless. It would move and be agitated, become perturbed and all in commotion, waves would rise in it, it would rush up and down in every direction, it would roll up and boil over, and a garland of foam would be formed above it." (So replied the king.)

"But, O king, why does water in its ordinary state remain quiet and motionless but would, when put over the fire, move and be agitated, become perturbed and all in commotion, have waves rising in it, rush up and down in every direction, roll up and down and boil over, and have a garland of foam forming above it?" (So asked the Elder.)

"Because, O Venerable One, water in its ordinary state would not move, but would, when put over the fire, give forth sounds,

hissing and simmering by reason of the greatness of the shock of the heat of the fire." (So replied the king.)

"Then thereby know, O king, that 'Water is not alive and that there is neither sentient life nor a being in water.' Know also, O king, that 'By reason of the greatness of the shock of the heat of the fire, water gives forth sounds.'" (So explained the Elder.)

"And hear another reason, O king, for the same thing. Is there not water to be found in every house put into water-pots with their mouths closed up?" (So asked the Elder.)

"Yes, O Venerable One." (So replied the king.)

"Does that water, O king, move, and be agitated, become perturbed and all in commotion, have waves rising in it, rush up and down in every direction, rush up and down and boil over and have a garland of foam forming above it?" (So asked the Elder.)

"No, O Venerable One, the water in that pot, is in its ordinary state, and as such does not move." (So replied the king.)

"But have you, O king, ever heard it said: 'The water of the great ocean moves, is agitated, becomes perturbed and all in commotion, has waves rising in it, rushes up and down in every direction, rushes up and down and boils over, has a garland of foam forming above it, has lines of waves that roll up to lash the beach with deep growls and rhythmic roars and then retreat rolling down with sounds of turmoil and confusion'?" (So asked the Elder.)

"Yes, O Venerable One, I have both heard of it, and have seen it myself how the water in the great ocean lifts itself up a hundred, two hundred, cubits high, towards the sky." (So replied the king.)

"But why, O king, is the water in the pot motionless and noiseless, while the water in the ocean is full of turmoil and uproars?" (So asked the Elder.)

"The water in the ocean moves, with turmoil and, uproars, O king, by reason of the mighty force of the onset of the wind while the water in the pot remains motionless and noiseless because nothing shakes it." (So replied the king.)

"Just, O king, as the water in the ocean moves with turmoil and uproars, by reason of the mighty force of the onset of the wind, even so the sounds given forth by boiling water are the result of the greatness of the shock of the heat of the fire." (So expalined the Elder.)

"Do not, O king, people tightly stretch at both ends of a hollow cylindrical frame of a drum, which is dry, with membrane made of cow-leather which also is dry?" (So asked the Elder.)

"Yes, they do, O Venerable One." (So replied the king.)

"Is there, O king, sentient life or a being in the drum?" (So asked the Elder.)

"No, O Venerable One." (So replied the king.)

"Then, O king, why does a drum make sounds?" (So asked the Elder.)

"A drum, O Venerable One, makes sounds by reason of the action of effort of a woman or a man." (So replied the king.)

"Just, O king, as a drum makes sounds by reason of the action or effort of a woman or a man, even so water gives forth sounds by reason of the greatness of the shock of the heat of the fire. For this reason also, O king, 'There is neither sentient life nor a being in water. It is by reason of the greatness of the shock of the heat of the fire that water gives forth sounds.'" (So explained the Elder.)

"And I still have, O King, something more to ask of you. Thus shall this puzzle be thoroughly threshed out? How is it, O King? Is it true of every kind of pot that the water heated therein

gives forth sounds, or only of some kinds of pots?" (So asked the Elder.)

"Not, O Venerable One, the heated water of all pots gives forth sounds. The heated water only of some pots gives forth sounds." (So replied the king.)

"But then, O king, you have yourself abandoned the position you took up. You have come over to my side by maintaining the belief that there is neither sentient life nor a being in water. For only if the heated water of whatsoever pot gives forth sounds could it be right to say that there is sentient life in water. There cannot, O King, be two kinds of water – that which gives forth sounds, as it were, which has sentient life, and that which does not give forth sounds, and as such, does not have sentient life. If all water to have sentient life, then that which the great elephants, when they are in rut, suck up in their trunks and then pour into their mouths and drain it into their bellies, would give forth sounds when sucked and gurgled between their teeth. And great ships, a hundred cubits long, heavily laden and full of more than a hundred thousand packages of goods voyage across the great ocean and the water crushed by them, too, would give forth sounds. And mighty fish, leviathans of the deep, with bodies more than a hundred leagues long, since they dwell in the great ocean, immersed in the depths of it, must, while living in it, be constantly taking into their mouths and spouting out into the ocean – and that water, too, crushed between their gills or in their stomach would give forth sounds. But as, even when tormented with the grinding and crushing o fall such mighty things, the water gives forth no sound, therefore, O king, you may take it that there is neither sentient life nor a being in water." (So explained the Elder.)

"Every good, O Venerable Nāgasena, with fitting discrimination has the puzzle put to you been solved. Just, O Venerable Nāgasena, as a gem of inestimable value which had been faceted by an able master lapidary, clever and well trained, would

meet with due fame, appreciation and praise – just as a rare pearl at the hands of an artificer in pearls, a fine piece of wearing fabric at the hands of a master weaver, or red sandal wood at the hands of a connoisseur, would meet with due fame, appreciation, and praise – even so has this puzzle put to you with discrimination it deserved. I accept it as you say.

HERE ENDS THE NINTH DILEMMA AS TO WHETHER WATER IS A SENTIENT BEING

(udakasattajīvapañho navamo)

THIS IS THE END OF THE FIRST AND FOREMOST CHAPTER DEALING WITH THE BUDDHAS

(buddhavaggo paṭhamo)

THERE ARE NINE QUESTIONS IN THIS CHAPTER

(imasamiṁ vagge nava pañhā)

2. CHAPTER DEALING WITH THE DOTRINE THAT MILITATES AGAINST THE ROUND (VICIOUS CIRCLE) OF RECURRING BIRTHS AND DEATHS

(nippapañcavagga)

1. DILEMMA AS TO THE DOCTRINE THAT MILITATES AGAINST THE ROUND (VICIOUS CIRCLE) OF RECURRING BIRTHS AND DEATHS

(nippapañcapañha)

1. "O Venerabel Nāgasena, the Buddha said: 'Live, O monks, enjoying and taking delight in the Doctrine that militates against the round (vicious circle) of recurring births and deaths.' What is the Doctrine that militates against the round (vicious circle) of recurring births and deaths?" (So asked Milinda the king.)

"O king,

i. the Fruition of stream-winning (sotāpatti-phala) is the Doctrine that militates against the round (vicious circle) of recurring births and deaths;

ii. the Fruition of One-Returning (sagadāgāmi-phala) is the Doctrine that militates against the round (vicious circle) of recurring births and deaths;

iii. the Fruition of Never-returning (anāgāmi-phala) is the Doctrine that militates against the round (vicious circle) of recurring births and deaths;

iv. the Fruition of Holiness (arahatta-phala) is the Doctrine that militates against the round (vicious circle) of recurring births and deaths;

(So replied the Elder.)

"If, O Venerable Nāgasena,

i. the Fruition of stream-winning is the Doctrine that militates against the round (vicious circle) of recurring births and deaths;

ii. the Fruition of Once-returning———;

iii. the Fruition of Never-returning ——;

iv. the Fruition of Holiness is the Doctrine that militates against the round (vicious circle) of recurring births and deaths;

then why do these monks concern themselves with the study and interrogation on the subject of the Doctrine as recorded in the scriptural texts pertaining to

The Discourse (suttaṁ);

The Pieces in Mixed Prose and Verse (geyyaṁ);

The Answers and Explanations (veyyākaranaṁ);

The Verses or Stanzas (gāthā);

The Peans of Joy (udānaṁ);

The "Thus Said" Discourses (iti vuttakaṁ);

The Birth Stories (jātakaṁ);

The Mysterious Phenomena (abbhuta dhammaṁ); and

The Extended Treatises (vedallaṁ)?"

"Why do they get themselves preoccupied with brewing fresh implications, with alms-giving, and with paying of veneration and respect? Are not these monks practising those functions that have been rejected by the Buddha?" (So asked the king.)

"Those monks, O king, who concern themselves with the study and interrogation on the subject of the Doctrine as recorded in the scriptural texts pertaining to

The Discourses (suttaṁ);

The Pieces in Mixed Prose and Verse (geyyaṁ);

The Answers and Explanations (veyyākaranaṁ);

The Verses or Stanzas (gāthā);

The Peans of Joy (udānaṁ);

The "Thus Said" Discourses (iti vuttakaṁ);

The Birth Stories (jātakaṁ);

The Mysterious Phenomena (abbhuta dhammaṁ); and

The Extended Treatises (vedallaṁ),

and get themselves preoccupied with brewing fresh implications, with alms-giving, and with paying of veneration and respect, are deemed to be working towards realization of the Doctrine that militates against the round (vicious circle) of recurring births and deaths. And those monks, O king, who are by nature spiritually pure, and who have cumulatively amassed virtuous habits and propensities during former births can, within a single consciousness-moment (citta-kkhaṇa), become individuals who realize the Doctrine that militates against the round (vicious circle) of recurring births and deaths. Those monks, however, whose eyes of wisdom are thickly wiled with fog or mist of Defilement (kilesa), will realize the Doctrine that militates against the round (vicious circle) of recurring births and deaths only by the exercise of devotional zeal in the study and interrogation, etc. (with regard to the Pāḷi scriptural texts).

"It is, O king, just like the man who can, with his own personal effort and strenuous endeavour reap the crop of paddy which he had sown in the field that was not fenced in and the other man who can reap the crop of paddy which he had sown only in the field that was fenced in with twigs or branches of trees which he had cut and brought over from a nearby forest. In that case there is that man's action in the procurement of fencing material and that action of procurement was performed for the sake of producing paddy. Even so, O king, those monks who are by nature spiritually

pure, and who have cumulatively amassed virtuous habits and propensities during former births can, like the man who reaps the crop of paddy from the field that was not fenced in, become within a single consciousness-moment (citta-kkhaṇ) individuals who realize the Doctrine that militates against the round (vicious circle) of recurring births and deaths. Those monks, however, whose eyes of wisdom are thickly veiled with fog or mist of Defilement (kilesa), can, like the man who reaps the crop of paddy from the field that was fenced in, realize the Doctrine that militates against the round (vicious circle) of recurring births and deaths only by the exercise of devotional zeal in the study and interrogation etc. (with regard to the pāli scriptural texts)."

"Or just, O king, as there might be a bunch of fruits on the summit of a lofty mango tree. Then whoever possesses the magical power (iddhi) could take those fruits, but whoever had not such power, he would have first to cut sticks and creepers and construct a ladder, and by its means climb up the tree and so get at the fruit. In that case the act of procurement of the ladder was performed by that man for the sake of getting at the mango. Even so, O king, those monks who are by nature spiritually pure, and who have cumulatively amassed virtuous habits and propensities during former births can, just like the man who with his magical power could take those fruits, become within a single consciousness-moment (citta-kkhaṇa) individuals who realize the Doctrine that militates against the round (vicious circle) of recurring births and deaths. Those monks, however, whose eyes of wisdom are thickly veiled with fog of mist of Defilement (kilesa), can, just like the man who with the aid of the ladder only could get at the fruit, comprehend the Four Noble Truths with penetrative insight only by the exercise of devotional zeal in the study and interrogation, etc. (with regard to the Pāli scriptural texts)."

"Or just, O king, as while one man desiring benefit for himself will go alone to his employer and conclude any business he has to do, another man, rich though he may be, must by his riches

bring others to his service, and by their help get the business done. And it is for his own benefit that the rich man must bring others to his service. Even so, O king, those monks who are by nature spiritually pure, and who have cumulatively amassed virtuous habits and propensities during their former births can, just like the man who will go alone and conclude any business he has to do, attain within a single consciousness-moment (citta-kkhaṇa) to the six Higher Spiritual Powers (abhiññā). Those monks, however, whose eyes of wisdom are thickly veiled with fog or mist of Defilement (kilesa) and just like the man who by the help of others get his business done, fulfill their holy life by attaining to the Fruition of Holiness (arahatta-phala) only by the exercise of devotional zeal in the study and interrogation (with regard to the Pāli scriptural texts)."

"Among the various functions exercised by those monks,

i. highly rewarding is the study of the Pāli scriptures;

ii. highly rewarding is the interrogation (on the subject connected therewith);

iii. highly rewarding is the brewing of fresh implications;

iv. highly rewarding is the pursuit of alms-giving; and

v. highly rewarding is the paying of veneration and respect."

"Just, O king, as a man who renders service to the king by waiting upon him and ministering to his needs in company with others such as ministers, attendants, soldiers, sentries, bodyguards, and other retainers and who, in case of emergency, were to receive collective help and assistance from all those persons in service, even so, O king, among the various functions exercised by those monks,

i. highly rewarding is the study of the Pāli scriptures;

ii. highly rewarding is the interrogation (on the subject connected therewith);

iii. highly rewarding is the brewing of fresh implications;

iv. highly rewarding is the pursuit of alms-giving; and

v. highly rewarding is the paying of veneration and respect."

"If, O king, all individuals were spiritually pure since their inception in the mother's womb then will there be nothing left for words of admonishments and exhortation to accomplish. As, however, they are not spiritually pure since their inception in the mother's womb there is still need of going by teachings and instructions. The Elder Sāriputta, O king, though he had attained to the summit of wisdom by reason of his having been, through countless aeons of world cycles, deeply rooted in merit. Yet even such a personage as Elder Sāriputta found it impossible to reach to the extinction of the Biases (āsava) independently of going by teachings and instructions. Therefore, O king, highly rewarding is the taking of lessons and instructions. Likewise is the study of the Pāli scriptures and the interrogation on the subject connected therewith. And therefore should you the study of the Pāli scriptures and the interrogation on the subject connected therewith, with the practice of the Doctrine that militates against the round (vicious circle) of recurring births and deaths." (So explained the Elder.)

"Right well, O Venerable Nāgasena, have you made me understand this puzzle. That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS FIRST AND FOREMOST DILEMMA AS TO THE DOCTRINE TAHT MILITATES AGAINST THE ROUND (VICIOUS CIRCLE) OF RECURRING BIRTHS AND DEATHS

(nippapañcapañho paṭhmo)

2. DILEMMA AS TO ATTAINMENT OF HOLINESS BY ONE WHO RETAINS THE LOOK AND APPEARANCE OF A LAYMAN.

(khīṇāsavabhāvapañha)

2. "O Venerable Nāgasena, your people say: 'Whosoever, while reatining the look and appearance of a layman has attained to the Fruition of Holiness (arahatta-phala), one of two conditions are possible to him, and no other – either that very day he enters monkhood or he dies away to attain to the state of Final Emancipation (parinibbāna) for beyond that day he cannot last.' 'Now if, O Venerable Nāgasena, he could not on that day, procure an ordainment teacher or preceptor, or an alms-bowl and set of yellow-robes, would he then, being a Holy One (arahat) ordain himself as a monk, or would he live over the day, or would some other Holy One suddenly appear by magical power (iddhi) and ordain him, or would he die away to attain to the state of Final Emancipation?'" (So asked Milinda the king.)

"That layman who has attained to Holiness, O king, cannot ordain himself as a monk. For any one who ordains himself as a monk would be guilty of committing theft of the look and appearance of a monk. And neither can he last beyond that day. Whether another Holy One should happen to arrive or not, would he on that very day die away to attain to the state of Final Emancipation." (So explained the Elder.)

"If, O Venerable Nāgasena, on account of the Frution of Holiness (arahatta-phala) the life of the layman who has attaind thereto is taken away, then does it not mean that such layman who has attained to Holiness has also given up the peaceful condition attached the Fruition of Holiness?" (So asked the king.)

"The look and appearance of a layman, O king, is in a state of imbalance, and because of the weakness of such state of imbalance

in the look and appearance of a layman who has attained to the Fruition of Holiness must either, that very day enter monkhood or die away to attain to the state of Final Emancipation. It is the look and appearance of the layman that is at fault, through being not strong enough. It is not the fault of the Fruition of Holiness."

"For example, O king, food that guards the growth and protects the life of all beings, will, through indigestion, take away the life of one whose stomach is unequal to it, and whose gastric powers are low and weak. The lowness and weakness of the gastric powers are the fault of the stomach and not that of the food. Even so, O king, the look and appearance is in a state of imbalance and because of the weakness of such state of imbalance in the look and appearance, a layman who has attained to the Fruition of Holiness must either, that every day enter monkhood or die away to attain the state of Final Emancipation. Therefore, O king, the weakness of the look and appearance is the fault of the look and appearance of a layman only, and not the fault of the Fruition of Holiness."

"As for another example, O king, a small piece of splitted reed-bamboo when a heavy stone is placed upon it will, through its weakness, break off and give way. Even so, O king, a layman who has attained to the Fruition of Holiness would not be able to support the weight of such condition with the look and appearance of a layman and as such must either, that very day, enter monkhood of die away to attach the state of Final Emancipation."

"As for another example, O king, if a man of weak destiny and low birth, having little ability and poor resources, were to become king of a great and powerful country, he would in a short while fall, become destroyed or retrogressed from that position because he would be unable to suport the diginity of it. Even so, O king, a layman who has attained to the Fruition of Holiness would not be able to support the weight of such condition with the look and appearance of a layman and as such must either, that very day,

enter monkhood or die away to attain the state of Final Emancipation." (So explained the Elder.)

"Very good, O Venerable Nāgasena! That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE SECOND DILEMMA AS TO ATTAINMENT OF HOLINESS BY ONE WHO RETAINS THE LOOK AND APPEARANCE OF A LAYMAN

(khīṇāsavabhāvapañho dutiyo)

3. DILEMMA AS TO HOLY ONES AND INADVERTENCE

(khīṇāsavasatisammosapañha)

3. "O Venerable Nāgasena, can a Holy One (arahat) be inadvertent?" (So asked Milinda the king.)

"In all Holy Ones, O king, inadvertence is absent. There is no inadvertence in the Holy Ones." (So replied the Elder.)

"But can a Holy One still be capable of committing an offence under the Rules of Training for monks?" (So asked the king.)

"Yes, O King, he is still capable." (So replied the Elder.)

"In what respect, O Venerable One?" (So asked the king.)

"In respect, O king, of –

i. a monastery (house, hut of shed) of a single room (kuṭikāra);

ii. acting as an ambassador or messenger (sañcaritta);

iii. eating food under the mistaken notion that it was not yet passed noon (vikāle kāla saññāya);

iv. making prohibition under the mistaken notion that one has not yet exercised the function (pavārite appavārita saññāya);

v. acting under the mistaken notion that one has already complied with the requirements of the rules regarding eating of meals at the house to which one has been invited (anatiritte atiritta saññāya)."

"But, O Venerable Nāgasena, your people say: 'Those who commit offences do so from one of two reasons, either through irreverence of the rules of through inadvertence.' 'Now, O Venerable One, is a Holy One (arahat) irreverent of the rules and is, by reason thereof, guilty of an offence?'" (So asked the king.)

"No, O king, he is not guilty." (So replied the Elder.)

"Then, O Venerable Nāgasena, if a Holy One commits offences and yet is not irreverent of the rules, is not possible that a Holy One is capable of being inadvertent? (So asked the king.)

"A Holy One, O king, is not capable of inadvertence. A Holy One may, however, reach the state of being guilty of an offence." (So replied the Elder.)

"If such be the case, O Venerable One, convince me by a reason. What is the reason of one being guilty of an offence in spite of one's inadvertence involved therein?" (So asked the king.)

"There are, O king, two kinds of offences of fouling (violating) of the laws – those which are a breach of the ordinary moral law and those which are a breach of the Rules (ordained and prescribed for the Order). And what, O king, is a breach of the ordinary moral law? The ten modes of evil action (akusalakammapatha[1]). These things are against the moral law. And what is a breach of the Rules? Whatever is held in the world as unfitting and improper for monks, but is not wrong for laymen – things concerning which the Exalted One laid down rules for his disciples, "not to be transgressed by them their lives long." Eating in the afternoon, O king, is not wrong to those in the world. But eating in the afternoon, O king, is not wrong to those in the Doctrine and Discipline of the Conqueror. Doing injury to plants and trees is no offence in the eyes of laymen in the world, but it is wrong in the Doctrine and Discipline of the Conqueror. The habit of sporting is no offence to a layman in the world but it is wrong in the Doctrine and Discipline of the Conqueror. And many other things of a similar kind, O king, are right in the world of laymen, but wrong in the Doctrine and Discipline of the Conqueror. This is what I mean by a breach of the Rules. Now the Holy One is incapable of committing against whatever is moral law, but he may unaware be guilty of an offence against the rules of the Order (that are ordained or prescribed). It is not, O king, within the province of some Holy Ones to know everything."

"All-embracing knowledge cannot be within the capacity of such Holy Ones. A Holy One (arahat), O king, may be ignorant of the names of some women or men of their lineage. He may be ignorant of the road journeys over the earth. Some Holy Ones, O king, are capable of knowing only the Path (magga), Fruition (phala) and Deliverance (nibbāna), and the Holy One gifted with the six modes of 'Higher Spiritual Powers' (abhiññā) would know what lies with lies within his scope, and an Omniscient Buddha, O king, would know all things." (So explained the Elder.)

"Very good, O Venerable Nāgasena! This is so and I accept it as you say." (Thus said Millinda the king.)

HERE ENDS THE THIRD DILEMMA AS TO HOLY ONES AND INADVERTENCE

(khināsavasatisammosapañho tatiyo)

(Endnotes)

1 AKUSALAKAMMAPATHO

i. Killing; (Pānātipāto)

ii. Stealing; (Adinnādānaṁ)

iii. Unlawful sexual intercourse; (Kāmesumicchācāro)

iv. Speaking the untruth; (musāvādo)

v. Backbiting; (Pisunavācā)

vi. Using harsh language; (Pharusavācā)

vii. Frivolous talk; (Samphappalāpo)

viii. Covetousness; (Abhijjhā)

ix. Malice; (Byāpāda)

x. Belief in false doctrine; (Micchādiṭṭhi)

4. DILEMMA AS TO WHAT IS AND WHAT IS NOT IN THE WORLD.

(loke natthibhāvapañha)

4. "O Venerable Nāgasena, plainly visible in this world,

there are the Buddhas (buddha);

there are the Silent Buddhas (pacceka-buddha);

there are the disciples of the Buddha (sāvaka);

there are the universal monarchs (cakkavatti-rājā);

there are the regional monarchs (padesa-rājā);

there are the gods and men (deva-manussa);

there are the good-natured and the bad-natured (sugata-duggata);

there are the men who have become women and women who have become men (purisassa itthiliṅgaṁ itthiyā purisaliṅgaṁ);

there are the good deeds and evil deeds (sukaṭaṁ dukkaṭaṁ kammaṁ);

there are beings experiencing the Kamma-result of good deeds and evil deeds (kalyānapāpakānaṁ vipākūpabhogino sattā);

there are the beings born from eggs (aṇḍhajā);

there are the beings born from a womb (jalābujā);

there are the beings born from moisture (saṁsedajā);

there are the spontaneously-manifested beings (opapātikā);

there are the beings which are without feet (a-padā);

there are the beings which are bipeds (dvi-padā);

there are the beings which are quadrupeds (catu-ppadā);

there are the beings which are multi-legged (bahuppadā);

There are in this world the (invisible) beings such as the Yakkhas, Yakkhasas, Kumbhandas, Asuras, Danavas, Gandhabbas, Petas, Pisācas, Kinnaras, Mahoragas, Nāgas, Supannas, beings with super-natural powers (iddha) and men gifted with magical powers (vijjā-dara)."

"There are also (visible) beings such as elephants, horses cattle, buffaloes, camels, asses, goats, sheep, deer, boars, lions, leopards, bears, wild dogs, wild cats, domestic canine, and jackals. There are also many kinds of birds. There is gold and silver, and the pearl, and precious stone, the conch stone, the lens glass, and coral and the ruby, and the Masra stone, and the cats-eye, the diamond, and crystal, the quartz and copper and brass and bron and bronze."

"There is fine linen and silk and cotton and flax, and hemp and interwoven garments of wool. And there is paddy of refined rice grain, and barley and millet and Kudrusa grain, and beans and wheat, and oilseed and vetches. There are perfumes prepared from roots and sap, and pith, and bark, and leaves, and flowers and fruits, and of all other sorts. There are grass, and creepers, and trees, and medicinal herbs, forests of trees, and rivers and mountains, and oceans, and fish, and tortoises. All is in the world. Tell me, O Venerable One, what there is, then, which is not in the world." (So asked Millnda the king.)

"There are, O king, three things, which are not in the world. And what are the three?

i. That which, whether or not equipped with consciousness and volition (citta-cetanā), is not subject to decay and death, is not (to be found) in the world.

ii. The abiding nature in all conditioned things (saṅkhāra) is not (to be found) in the world.

iii. That which can be called a "being" in the highest, the truest and the ultimate sense, is not (to be found) in the world.

These are the three things which are not (to be found) in the world."

"Very good, O Venerable Nāgasena!" That is so, and I accept it as you say." (Thus said Millinda the king.)

HERE ENDS THE FOURTH DILEMMA AS TO WHAT IS AND WHAT IS NOT IN THE WORLD

(loke natthibhāvapañho catuttho)

5. DILEMMA AS TO THINGS WHICH ORIGINATE NOT FROM KAMMA OR OTHER FACTORS.

(akammajādipañha)

5. "O Venerable Nāgasena, there are things in the world that originate from Kamma. There are also things which are the result of (their respective) causal factors. There are also things which are produced by temperature (thermal conditions). Please tell me of any thing whatsoever that exists independently of Kamma, or other causal factor or temperature?" (So asked Millinda the king.)

"These two things, O king, originate not from Kamma, nor from any other causal factor, nor from temperature. And what are the two? Space (akāsa), which originates not from Kamma, nor from any other causal factor, nor from temperature, is, O king, one. And Nibbāna which originates not from Kamma, nor from any other causal factor, nor from temperature is, O king, the other. These two things, O king, originate not from Kamma, nor from any other causal factor, nor from temperature." (So replied the Elder.)

"Now, O Venerable Nāgasena, do not nullify the word of the Conqueror, nor answer a question without knowing it!" (So remonstrated the king.)

"You remonstrated, O king, saying: "Now, O Venerable Nāgasena, do not nullify the word of the Conqueror, nor answer a question without knowing it!" What then should I say?" (So asked the Elder.)

"O Venerable Nāgasena, let it go as you said: "Space which originates not from Kamma, nor from any other causal factor, nor from temperature, is, O king, one" But with hundreds of reasons, O Venerable Nāgasena, did the Buddha proclaim to his disciples the Path leading to the realization of Nibbāna. Not withstanding it, you have said: "Nibbāna originates not from any cause."" (So remonstrated the king.)

"No doubt, O king, the Exalted Buddha with hundreds of reasons, did proclaim to his disciples the Path leading to the realization of Nibbāna. But He never proclaimed any cause out of which Nibbāna could be said to be produced." (So replied the Elder.)

"Now in this, O Venerable Nāgasena, we have passed from darkness into greater darkness, from a jungle into a denser jungle, from a thicket into a deeper thicket – inasmuch as you say there is a cause for the realization but no cause from which it can arise. O Venerable Nāgasena, there be a cause for the realization of Nibbāna, then we must expect to find a cause for the origin of Nibbāna."

"Just, O Venerable Nāgasena, as because the son has a father, therefore we ought to expect that that father had a father – or because the pupil has a teacher, therefore we ought to expect that the teacher had a teacher – or because the plant came from a seed, therefore we ought to expect that the seed too has come from a seed. Even so, O Venerable Nāgasena, if there is a cause for the realization of Nibbāna, we ought to expect that there is a reason too for its origin."

"For another example, just as there is the top of a tree or of a creeper, there is also a middle part and a root. Even so, O Venerable Nāgasena, if there is a cause for the realization of Nibbāna, we ought to expect that there is a reason too for its origin." (So remonstrated the king.)

"Nibbāna, O king, is unproducable, and as such, no cause for its origin had been declared." (So replied the Elder.)

"Come now, O Venerable Nāgasena, give me a reason for this. Convince me by argument so that I may know how it is that while there is a cause that will bring about the realization of Nibbāna, there is no cause that will bring about Nibbāna itself." (So asked the king.)

"Then, O king, give ear reverently and pay good attention, and I will tell you what the reason is. Could a man, O king, by his

ordinary strength, go from hence and approach the Himalayas, the king of mountains?" (So asked the Elder.)

"Yes, O Venerable One, he could." (So replied the king.)

"But could a man, O king, by his ordinary power, bring the Himalaya Mountains here? (So asked the Elder.)

"Certainly not, O Venerable One." (So replied the king.)

"Even so, O king, is it that while the Path leading to the realization of Nibbāna can be declared, the cause of the origin of Nibbāna cannot be declared."

"And could a man, O king, by his ordinary power cross over the great ocean in a boat and so go to the further shore of it?" (So asked the Elder.)

"Yes, O Venerable One, he could." (So replied the king.)

"But could a man, O king, by his ordinary power, bring the further shore of the ocean here?" (So asked the Elder.)

"Certainly not, O Venerable One." (So replied the king.)

"Even so, O king, is it that while the Path leading to the realization of Nibbāna can be declared, the cause of the origin of Nibbāna cannot be declared. And why not? Because Nibbāna is uncoditioned (asaṅkhata)." (So explained the Elder.)

"What, O Venerable One, is not Nibbāna put together by the four kinds of origination of corporeal phenomena (samuṭṭhāna)?" (So asked the king.)

"No, O king, Nibbāna is uncompounded and unconditioned. Of Nibbāna, O king, it cannot be said –

that it has been produced;

that it has not been produced;

that it can be produced;

that it is past;

taht it is future;

that it is present;

that it is perceptible by the eye;

that it is perceptible by the ear;

that it is perceptible by the nose;

that it is perceptible by the tongue; or

that it is perceptible by the sense of touch." (So explained the Elder.)

"If, O Venerable Nāgasena, Nibbāna (as you say)

has not been produced;

has not been not-produced;

cannot be produced;

is not past;

is not future;

is not present;

is not perceptible by the eye;

is not perceptible by the ear;

is not perceptible by the nose;

is not perceptible by the tongue; or

is not perceptible by the sense of touch,

you should, O Venerable Nāgasena, definitely say that Nibbāna is nothingness and that Nibbāna does not exist." (So asked the king.)

"Nibbāna exists, O king. And it is perceptible to the mind-consciousness (mano-viññāṇa). By means of his pure heart, sublime and straight, free from the obstacles, free from low cravings, the

Noble Disciple who has fully trained and attained (to Path and Fruition) can see Nibbāna." (So explained the Elder.)

"Then what, O Venerable One, is Nibbāna? Such a Nibbāna (I mean) as can be explained by similes. Convince me by argument how far the fact of Nibbāna's existence can explained by similes." (So asked the king.)

"Is there, O king, such a thing as wind?" (So asked the Elder.)

"Yes, of course, O Venerable One." (So replied the king.)

"I insist, O king, that you show me the wind whether by its colour, or its from, whether as small or big, or long or short!" (So asked the king.)

"But wind, O Venerable Nāgasena, cannot be pointed out (by its colour and shape, etc.) It is not of such a nature that it can be grasped or squeezed by the hand. But it exists all the same." (So replied the king.)

"O king, if you can't show me the wind (by its colour and shape, etc.), then there can't be such a thing." (So suggested the Elder.)

"But I know, O Venerable Nāgasena, there is wind. That wind exists I am fully convinced, though I cannot show it (by its colour, and shape etc.)." (So replied the king.)

"Even so, O king, does Nibbāna exist, though it cannot be shown by its colour of by its form." (So explained the Elder.)

"Very good, O Venerable Nāgasena. You have given the reason cogently and plausibly. That is so, and I accept it as you say." (Thus said Millinda the king.)

HERE ENDS THE FIFTH DILEMMA AS TO THINGS NOT FROM KAMMA OR OTHER FACTORS.

(akammajādipañho pañcammo)

6. DILEMMA AS TO THINGS WHICH ORIGINATE FROM KAMMA OR OTHER FACTORS

(kammajādi pañha)

6. "O Venerable Nāgasena, of all these things (phenomena) which are the things that originate from Kamma? Which are the things that arise through (their respective) causal factors? And which are the things that are produced by temperature?"

"And which are the things that do not originate from kamma? Which are the things that do not arise through (their respective) causal factors? And which are the things that are not produced by temperature?" (So asked Millinda the king.)

"All beings, who are equipped with consciousness and volition (citta-cetanā), O king, originate from Kamma. Fire and all germinal seeds arise through causal factors. The earth and the mountains, water and wind are produced by temperature. Space and Nibbāna are the two things that exist independently alike of Kamma, of causal factors and of temperature. Of Nibbāna, O king, it cannot and should not be said:

that it originates from Kamm;

that it arises through causal factors;

that it is produced by temperature;

that it has been produced;

that it has not been produced;

that it can be produced;

that it is past;

that it is future;

that it is present;

that it is perceptible by the eye;

that it is perceptible by the ear;

that it is perceptibel by the nose;

that it is perceptjble by the tongue; or

that it is perceptible by the sense of tough.

In fact, O king, Nibbāna is perceptible to the mind-consciousness (mano-viññāṇa). By means of his pure heart, sublime and straight, free from obstacles, free from low cravings, the Noble Disciple who has fully trained and attained (to Path and Fruition) can see Nibbāna." (So explained the Elder.)

"Well has this delightful puzzle, O Venerable Nāgasena, been examined into, cleared of doubt, brought into certitude. My perplexity has been done away with as soon as I consulted you, O best of the best of the leaders of schools."

HERE ENS SIXTH DILEMMA AS TO THINGS WITCH ORIGINATE FROM OR OTHER FACTORS

(kammajādipañho chaṭṭho)

7. DILEMMA AS TO THE EXISTENCE OR OTHERWISE OF OGRES

(yakkhapañha)

7. "O Venerable Nāgasena, are there such thing as ogres (yakkha) in the world?" (So asked Milinda the King).

"Yes, O king, there are ogres."(So replied the Elder.)

"O Venerable One, do these ogres die in their original species as ogres?" (So asked the king.)

"Yes, O king, they do." (So replied the Elder.)

"But, if so, O Venerable Nāgasena, why is it that the remains of those dead ogres are never found, nor any odour of their corpses smelt?" (So asked the king.)

"The remains of those dead ogres are found, O king, and an odour does arise from their dead bodies. The remains of the dead ogres can be seen in the form of insects and caterpillars and termites and grasshoppers and snakes and scorpions and centipedes and birds and deer." (So explained the Elder.)

"Who else, O Venerable Nāgasena, could have solved except one as wise as you." (Thus said Milinda the king.)

HERE ENDS THE SEVENTH DILEMMA AS TO THE EXISENCE OR OTHERWISE OF OGRES

(yakkhapañho sattamo)

8. DILEMMA AS TO THE PROMUGATION OF RULES WITHOUT EXCEPTIONS

(anavasesasikkhāpada pañha)

8. "There were, O Venerable Nāgasena, pioneers of the physicians in times gone by. And they were Nārada, and Dhanvantarī, and Aṅgīrasa, and Kapila, and Kandharaggisāma, and Atula, and Pubba Kaccāyana. All these pioneer physicians knew thoroughly, of themselves, and without any exception, the arising of the disease and its cause and nature and base of its infection, and its symptoms (of progress or decline) and cure and treatment and management. A pharmacopoeia has been compiled by them wherein each composed his treatise en bloc, taking time by the forelock, and pointing out: "In such and such a body such and such a disease would arise." Now no one of these pioneer physicians was omniscient (possessed of all-Embracing knowledge). Why then did not the Buddha, who was omniscient, and who knew by his All-Embracing Knowledge of a Buddha what would happen in the future, determining in advance. "For such and such extent of reasons, such and such extent of rules should be promulgated." lay down the whole code of rules at once; instead of laying them down and enforcing upon his disciples from time to time as each occasion arise, when the disgrace (of the wrong act) had been already noised abroad, when the evil was already wide spread and grown great, when the people were already filled with righteous indignation?" (So asked the king.)

"The Exalted Buddha, O king, knew very well that: "In fullness of time, the whole of the Rules numbering over a hundred and fifty would have to be promulgated for these men." But the Exalted Buddha considered thus: "If I were to promulgate the whole of the Rules numbering over a hundred and fifty all at once the people would be filled with fear saying: "Look friends, how abundant are the rules and injunctions to be observed! How difficult a thing is

it to enter the monkhood in the Doctrine and Discipline (sāsana) of recluse Gotama." With such conviction, those of them who were willing to enter the Order would refrain from doing so. They would not trust my words, and through their want of faith they would be liable to rebirth in states of woe. I will therefore lay down each Rule illustrating it with a religious discourse, only when the evil has become manifest."(So explained the Elder.)

"A wonderful thing is it in the Buddhas, O Venerable Nāgasena, and a most marvellous that the omniscience of the Buddha should be so great. That is just so, O Venerable Nāgasena. This matter was well understood by the Buddha – how after hearing that so abundant were the rules and injunctions to be observed, men would have been so filled with fear that not a single one would have entered the monkhood in the Doctrine and Discipline (sāsanā) of the Conqueror. That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS TEH EIGHTH DILLEMMA AS TO THE PROMULGATION OF RULES WITHOUT EXCEPTIONS

(anavasesasikkhāpadapañho aṭṭhamo)

9. DILEMMA AS TO THE BRIGHTNESS OR DIMNESS OF SUNLIGHT

(sūriyatapanapañha)

9. "O Venerable Nāgasena, does this sun always shine with brightness or are there times when it shines with feeble or dim light?" (So asked Milinda the king.)

"This sun, O king, always shines with brightness and never with feeble or dim light." (So replied the Eler.)

"But if, O king, this sun always shines with brightness, how is it that, it shines sometimes with brightness, and sometimes with feeble or dim light?" (So asked the king.)

"These four, O king, are the diseases of the sun, and afflicted by one or other of these diseases, it shines with a feeble or dim light. And what are the four?

i. The clouds, O king, are a disease of the sun. Afflicted by this disease, the sun shines with feeble or dim light.

ii. The fog (or mist), O king, is a disease of the sun. Afflicted by this disease, the sun shines with feeble or dim light.

iii. The rain, O king, is a disease of the sun. Afflicted by this disease, the sun shines with feeble or dim light.

iv. The eclipse, O king, is a disease of the sun. Afflicted by this disease, the sun shines with feeble or dim light.

These four indeed, O king, are the diseases of the sun, and afflicted by one or other of these diseases, it shines with a feeble or dim light." (So explained the Elder.)

"Most wonderful, O Venerable Nāgasena, and most strange that even the sun, so tremendous in power, is afflicted still by such diseases. How can other beings escape affliction by diseases. No one else could have made this explanation except one wise like you!" (So said Milinda the king.)

HERE ENDS THE NINTH DILEMMA AS TO THE BRIGHTNESS OR DIMNESS OF SUNLIGHT

(sūriyatapanapañho navamo)

10. DILEMMA AS TO FIERCE BRIGHTNESS OF THE SUN

(kaṭhinatapanapañha)

10. "O Venerable Nāgasena, why is it that the brightness of the sun is more fierce in winter and why does it not shine with equal brightness in summer as in that winter?" (So asked Milinda the king.)

"In the hot season, O king, dust collects everywhere at all times. Driven by gusts of wind it rises up into the sky where billowy clouds of dust become overlaid in succession. When gales blow with exceeding force all these clouds intermingled by various processes of unification and thus shut off the rays of the sun. And so in the hot season the sun shines with feeble or dim light."

"But in the cold season, O king, the earth below is cool and the sky above over laden with rain-clouds. The dust sits quietly and where it floats in the sky it moves gently. The sky above is free from (dust) clouds and gently blow the breezes below. Being free from adverse influences (such as clouds) the ray of the sun are exceedingly clear and scintillant. Having escaped all inimical influences the sun's rays become very bright and shiny. This, O king, is the reason why the sun shines in winter with fierce brightness, but does not shine with equal brightness in summer." (So explained the Elder.)

"So it is, O Venerable One, that the sun when set free from adverse and inimical influences, shines with fierce brightness and that the sun when obstructed by adverse and inimical influences does not shine with fierce brightness." (Thus said Milinda the king.)

HERE ENDS THE TENTH DILEMMA AS TO FIERCE BRIGHTNESS OF THE SUN

(kaṭhinatapanapañho dasamo)

THIS IS THE END OF THE SECOND CHAPTER DEALING WITH THE DOCTRINE THAT MILIITATES AGAINST THE ROUND (VICIOUS CIRCLE) OF RECURRING BIRTHS AND DEATHS

(nipapañcavaggo dutiyo)

THERE ARE TEN QUESTIONS IN THIS CHAPTER

(imasamiṁ vagge dasa pañhā)

3. CHAPTER DEALING WITH VESSANTARA THE KING

(vessantaravagga)

1. DILEMMA AS TO KING VESSANTARA'S GIVING AWAY (OF HIS WIFE AND CHILDREN)

(vessantarapañha)

1. "O Venerable Nāgasena, do all the Bhodhisattas give away their wives and children, or was it only Vessantara the king who did so?" (So asked Milinda the king.)

"O king, all of the Bodhisattas gave away their wives and children. It was not only king Vessantara who did so." (So replied the Elder.)

"O Venerable Nāgasena, do they (the Bodhisattas) give away their wives and children with the (willful) consent of the latter?" (So asked the king.)

"The wife, O king, was a consenting party, but the children, by reason of their immaturity in thinking, broke down into cries and lamentations. Had they understood the significance of the aim and object of the undertaking they would have been glad even."

"A hard action, O Venerable Nāgasena, was it that the Bodhisatta performed, in that he gave away his own children, his only ones, dearly beloved, into slavery to the Brahman (Jūjakā)."

"And this second action was harder still, when he remained unmoved on seeing his own children, his only ones and dearly beloved, and who were still immature and tender of age, being bound and tied with jungle-creepers and dragged away (by the Brahman)."

"And this third action was even harder still, that when his children ran back to him, after loosing the bonds by their own

exertion, then he bound them again and delivered them (back to the Brahman)."

"And this fourth action was even harder still, that when the children cried and lamented saying: "Father dear, this ogre is leading us away to eat us." He should have appeased them saying: "Don"t be afraid."

"And this fifth action was even harder still, that when prince Jāli laid himself at his feet weeping, and besought him, saying: "Be satisfied, father dear, only keep Kaṇhajina (his little sister). I will go along with the ogre. Let him eat me!" – that even he (Vessantara) would not yield."

"And this sixth action was even harder still, that when the boy Jālī, lamenting, exclaimed: "Have your heart turned to stone then, father, that you can look upon us, miserable, being led away by the ogre into the dense and haunted jungle, and not call us back? – that he still was not roused to pity."

"And this seventh action was even harder still, that when his children were thus led away to nameless horrors until they passed gradually to their bitter fate, out of sight – that then his heart did not break, break not into a hundred pieces, or into a thousand pieces! Pray what (O Venerable One) has the man who seeks to gain merit to do with making others suffer! Should he not rather give himself away?" (So asked the king.)

"It is because what he did, O king, was so difficult, that the sound of the fame of the Bodhisatta was spread abroad among gods and men through the ten thousand world systems –

that the gods exalt him in heaven; and

the Asuras exalt him in the Asūra world;

the Garuḷas exalt him in the Garuḷa world;

the Nāgas exalt him in the Nāga world; and

the Yakkas exalt him in the Yakka world –

that through the ages, the reputation of his glory has been handed down by successive tradition till now today, it has reached to this meeting of hours at which we, sitting here are forsooth, disparaging and casting a slur on that gift, debating whether it were well given or ill! But that high praise, O king, shows forth the ten great qualities of the refined, intelligent, perspicacious and wise Bodhisattas."

"And what are the ten?

i. Uncovetousness, (agedhatā)

ii. Having no Craving and being detached (from things, worldly) (nirālayatā)

iii. Being prone to giving away (possessions) (cāgo)

iv. Renunciation (pahānaṁ)

v. Never-backsliding from one's resolved aim and object | (apunarāvattitā)

vi. Being refined in conduct (sukhumatā)

vii. Being great and noble (mahantatā)

viii. Incomprehensibility (duranubodhatā)

ix. The rarity (dullabhata)

x. Adherence to the peerless and (timeless) Buddhist Doctrine (asadisatā buddha dhammassa)"

"In all these respects, O king, is it that the sound of the high praise of that giving shows forth these ten great qualities of the refined, intelligent, perspicacious and wise Bodhisattas." (So explained the Elder.)

"What, O Venerable Nāgasena, he who gives in such way as to cause misery to others, does that giving of his bring forth fruit

in happiness, does it lead to rebirth in the realm of gods?" (So asked the king.)

"Yes, O king, it does lead to such a rebirth. What can be said to the contrary?" (So replied the Elder.)

"I pray you, O Venerable Nāgasena, give me a reason for this." (So asked the king.)

"Suppose, O king, there were some virtuous recluse or Brahaman of high character, and he were paralyzed, or a cripple, or suffering from some disease or other, and some man desirous of merit were to have him put into a carriage, and taken to the place he wished to go to. Would happiness of one kind or other accrue to that man by reason thereof, would that be an act leading to rebirth in the realm of gods?" (So asked the Elder.)

"Certainly, O Venerable One! What can be said against it? That man would (by virtue of that meritorious deed), O king, acquire carriers and conveyances in the form of a trained elephant, or a riding horse of a carriage drawn by draught animals. On land he would acquire land-vehicles and on water, water-vehicles, and in heaven the vehicles of the gods and on earth, the vehicles of men. From birth to birth there would accrue to him that which in each would be appropriate and fit – and joys appropriate would come to him, and he would pass from state to state of bliss, and by the efficacy of that meritorious act mounting on the vehicle of the Power of Iddhi he would arrive at the longed-for goal, the City of Nibbāna itself." (So replied the king.)

"If such be the case, O king, a gift though given in such a way as to bring misery upon others still bring forth fruit in happiness, does lead to rebirth in states of bliss – inasmuch as that man though he puts the cart-bullock to pain (associated with an act of charity) would attain such bliss."

"And hear, O king, another reason why a gift though given in such a way as to bring misery upon others still brings forth fruit

in happiness, does lead to rebirth in states of bliss. Suppose, I king, some monarch were to raise, from his subjects a righteous tax, and then by the issue of a command were to bestow there out a gift of charity. Would that monarch, O king, enjoy any happiness as reward and blessing brought forth by that deed of charity, would that be a gift leading to rebirth in states of bliss?" (So asked the Elder.)

"Certainly, O Venerable One! What can be said against it? On account of that deed of charity the monarch would receive blessings and rewards many a hundred thousand fold. He would (in point of power and status.)

surpass and outstrip all other kings if he were a king;

surpass and outstrip all other gods if he were a god;

surpass and outstrip all other divine beings (Brāhma) if he were a divine being;

surpass and outstrip all other recluses (samaṇa) if he were a recluse;

surpass and outstrip all other Brāhmaṇas if he were a Brāhmaṇa; and

surpass and outstrip all other Holy Ones (arahat) if he were a Holy one." (So replied the king.)

"If such be the case, O king, a gift though given in such a way as to bring misery upon others still brings forth blessings and rewards, does leads to rebirth in the realm of heavenly beings – inasmuch as that monarch by giving as a gift of charity what was gained by harassing his people with taxation would enjoy such glory and happiness."

"But still, O Venerable Nāgasena, what was given as a gift of charity by king Vessantara was an excessive gift; in that he gave away his own wife to be made the wife of another man, and gave away also his own children, his only ones, into slavery to a Brahman. And, O Venerable Nāgasena, excessive giving is by the wise in the

world held deserving of censure and of blame. Just, O Venerable Nāgasena, as under too much weight the axle-tree of a cert would break, or under too much weight a boat would sink, or as his food would disagree with him who ate too much, or as the crops would be ruined by too heavy rain, or as bankruptcy would follow too lavish generosity, or as burning up of the earth would follow too much heat, or as a man would go mad from excessive lust, or would deserve capital punishment through excessive anger or come to ruin through excessive stupidity or fall into the power of robbers too much avarice, or be ruined by excessive fear, or as a river would overflow its banks through excessive flooding, or as a thunderbolt would strike through air becoming heavily charged, or as a rice-pot would boil over through too much heating by fire, or as a life that would not last long due to wandering about too much – even so, O Venerable Nāgasena, is excessive giving as a gift of charity held by the wise in the world as deserving of censure and of blame. And as king Vessantara's gift was excessive no good blessings and rewards should be expected from it."

"Excessive charitable giving, O king, is praised, applauded and approved by the wise in the world and all the common people are prone to do just ordinary charitable giving. But those who do the excessive charitable giving acquire fame in the world is very generous givers. Just, O king, as the celestial root is so sublime that when a mantaras taken hold of it, that moment he becomes invisible even to those standing within an arm's length; just as a medicinal herb by the utterly true nature of its quality will kill ulcerous sores and put an end to diseases; just as fire burns by its exceeding heat; and water puts that fire out by its exceeding cold; just as by its exceeding purity a lotus remains undefiled by water or by mud; just as ruby by its extraordinary virtue inherent in it procures the granting of every wish; just as the diamond by the extreme sharpness of its edges bores into rubies, pearls, crystals and glass; just as the earth by its enormous size can support (all) men, and snakes, and wild beasts, and birds, and the waters, and rocks, and mountains, and

trees; just as the ocean by its exceeding greatness can never be quite filled; just as Sineru by its mighty weight remains immoveable; just as space by the greatness of its wide extent is infinite, and the sun by its exceeding brilliance dissipates the darkness; just the lion in the greatness of its lineage is free from fear; just as the boxer in the greatness of his might knocks out his opponent flat on the floor in a short space of time; just as a king by the greatness of his power and glory dominates other people; just as a monk by reason of his being morally perfect is worthy of veneration by Nāgas, Yakkhas, men and Māras; just as the Exalted Buddha by the excellence of His supremacy is peerless – even so, O king, is exceeding generosity praised, applauded and approved by the wise in the world. And all the common people are prone to do just ordinary charitable giving. But those who do the excessive charitable giving acquire fame in the world as very generous givers. And by his mighty giving Vessantara, O king, was praised and lauded and exalted, and magnified, and famous throughout the ten thousand world systems, and by reason, too, of that mighty giving is it that he, the king Vessantara, has, now in our days, become the Exalted Buddha, the most pre-eminent in the world of gods and men."

"And now, O king, is there anything in the world which should be withheld as a gift, and not bestowed, when one worthy of a gift, one to whom it is one's duty to give, is there?" (So asked the Elder.)

"There are ten sorts of gifts, O Venerable Nāgasena, in the world that are commonly disapproved of as gifts, and those who give such presents become liable to rebirth in states of woe. And what are the ten?"

"Strong drink, O Venerable Nāgasena, is one in the world that is commonly disapproved of as a gift and whoever bestows it as a gift become liable to rebirth in states of woe."

"Theatrical or such other shows or amusement or entertainment (that tend to discourage attempts at escape from the realm of death and woe) that is commonly disapproved .....

"The gift of women ....."

"The gift of bulls (for setting each among a group of cows) ....."

"The gift of suggestive paintings ....."

"The gift of weapons ....."

"The gift of poison ....."

"The gift of iron anklets ....."

"The gift of fowls and swine ....."

"The gift of false weight and measures ..... is commonly disapproved of as a gift and whoever bestows such a gift becomes liable to rebirth in states of woe. These, O Venerable Nāgasena, are the ten sorts of gifts in the world that are commonly disapproved of as gifts, and those who give such presents become liable to rebirth in states of woe." (So replied the king.)

"I did not ask you, O king, what kinds of gifts are not approves of. But this, O king, I asked: "Is there anything in the world which ought to be withheld, and not bestowed as a gift, if one worthy of a gift were present?"" (So insisted the Elder.)

"No, O Venerable One, there is nothing in the world which ought to be withheld, and not bestowed as a gift, if one worthy of a gift were present. When faith and devotional feeling is a aroused in their hearts some give food to those worthy of such gifts, and some give clothes, and some give sleeping accommodation, and some give rest-houses, devotional buildings, monasteries or water-storage facilities, and some give rugs or robes, and some give domestic servants of both sexes, some give field or garden lands, and some give bipeds and quadrupeds, and some give a hundred or a thousand

or a hundred thousand, and some give the tremendous present of a kingdom, and some give away even their own fife."

"But then, O king, if some give away even their own lives, why do you so violently attack Vessantara, that king of givers, for the virtuous giving away of his young son, and his daughter, and his wife?"

"Is there not, O king, a general practice in the world, an acknowledged custom, according to which it is allowable for a father who has fallen into debt, or lost his livelihood, to deposit his son or daughter in pledge or sell them?" (So asked the Elder.)

"Yes, O Venerable One, it is allowable for a father who has fallen into debt, of lost his livelihood, to deposit his son or daughter in pledge or sell them." (So replied the king.)

"If, O king, it is allowable for a father who has fallen into debt, or lost his livelihood, to deposit his son or daughter in pledge or sell them, well, in accordance therewith was it, O king, that king Vessantara in suffering and distress at not having yet obtained the All-Embracing Knowledge (Omniscience), pledge and sold his wife and children for that spiritual treasure. Thereby, O king, king Vessantara was merely giving away what others has given away, and was doing what other people had done. Why then, do you, O king, so violently attack Vessantara, the king of givers for that act of giving?" (So remonstrated the Elder.)

"O Venerable Nāgasena, I don't blame king Vessantara for that giving, but (I think that) when the Brahman asked him for his wife and children he should consider the property of the case and give himself away instead." (So reasoned the king.)

"That, O king, would be an act of a wrong doer to give himself away when he was asked for his wife and children. For the thing asked for, whatever it is, is that which ought to be given. And such is the practice of the virtuous. Suppose, O king, a man were to

ask that water should be brought, would any one who then brought him food have done what he wanted?" (So asked the Elder.)

"No, O Venerable One, he would not have done what was wanted. The man who should have given what he was first asked to be brought would have done what was wanted." (So replied the king.)

"Even so, O king, when the Brahman asked Vessatara the king for the latter's wife and children, it was his wife and children that the latter gave. If the Brahman (Jūjakā) had asked for Vessantara's body, then would Vessantara have not saved his body, he would not have trembled nor have craving for his own self, but would have given away and abandoned his own body. If, O king, any one had come up to Vessantara the givers, and asked of him, saying: "Become my slave," then would he have away and abandoned his own self, and after so giving would king Vessantara have felt no worry nor grief. The body of king Vessantara, O king, is shared in by one and all."

"Just, O king, as the lump or slice of cooked meat is shared in by many, or as a tree covered with fruit is shared in by many flocks of birds, even so, O king, the body of king Vessantara is shared in by one and all. And why so? Because he had said to himself: "Thus training shall I attain to Buddhahood.""

"Just as a man in need, O king, who is wandering about in his search after wealth, will have to pass along tracks that need trailing after goats, to make climbs with the aid of pick-axes and hooks, to haul himself up steep cliffs by means of creepers and ropes of cane, to perform journeys by waterways or overland routes for trading purposes, will devote his bodily actions, words and thoughts to the attainment of wealth – even so, O king, did Vessantara the king of givers who has longing for the treasure of All-Embracing Knowledge (sabbaññutañāṇa) and who, for the sake of winning the jewel treasure of All-Embracing Knowledge

(Omniscience) through attaining to Buddhahood give away as gift to whomsoever asked for them his property in corn, his domestic women servants, his domestic men servants, his palanquin, all the substantial things he possessed, his wife and children and himself and thus seek exclusively after the supreme Enlightenment."

"Just, O king, as a minister who is anxious to win the royal seal and the offices of the custody thereof will exert himself to the attainment of the seal by sacrificing everything in his house including gold and sliver, even so, O king, did Vessantara, the king of givers, by giving away all that he had, both within and without his house, by giving even his life away to others and thus seek exclusive after the Supreme Enlightenment."

"And further, O king, Vessantara, the king of givers, thought this; "It is by giving to him precisely what he asks for, that I shall be legitimately regarded as the one who discharges the obligation that he owes to the Brahman": and therefore did he bestow upon him his wife and children. It was not, O king, that Vessantara the king of givers, give away his wife and children to (Jūjaka) the Brahman

because of his dislike of them; or

because he did not care to see them any more; or

because he thought: "My wife and children are too many and are beyond my capacity to support;" or

because he wanted to get rid of them with a feeling of being tired of them reflecting: "I love them no more." – just because the jewel treasure of the Supreme Enlightenment (Omniscience) was dear to him, for the sake of the Supreme Enlightenment (Omniscience) did he bestow that glorious gift – that immeasurable, magnificent, unsurpassed gift of his wife and children that were near and dear to him, greatly beloved, adorable, pitiable and cherished as his own life. For it has been said, O king, by the Exalted Buddha, the God of gods, and recorded in the Cariya Piṭaka:

"It was not through of my children sweet,
It was not through hatred of my queen, Maddī,
Thriller of hearts – not that I loved them less –
But Buddhahood more, that I renounced them all.""

"Now, at that time, O king, king Vessantara, when he had given away his children as gifts, entered the leaf hut and laid himself down there. And heavy grief fell upon him, being distressed by his exceeding love for them, and his very heart became hot and hot breath, too much to find its way through the nose, came and went through his mouth, and tears rolled in drops of blood from his eyes. Such was the grief, O king, with which king Vessantara gave to the Brahman his wife and children in the thought that his practice of giving would remain and unimpaired in the fullness of its complements."

"But there are two reasons, O king, why king Vessantara gave his two children away to the Brahman. And what are those two? They are his two convictions, namely that:

i. "This my practice of giving would remain unimpaired in the fullness of its complements: and

ii. "As a result of my giving away my children who are distressed by living with me only on wild roots and fruits, would eventually be set free (from the hands of the Brahman) by king Sañjaya, their grand-father.""

"For king Vessantara knew, O king, "No one is capable of keeping my children as slaves. Their grandfather will ransom the children, and by reason of this giving away of the children we would eventually be repatriated to our home, country (from the present state of exile). These, O king, are the two reasons why he gave away his two children to the Brahman."

"And further, O king, king Vessantara knew: "This Brahman has grown old, worn out, weakened, is bent of back, has a staff

only to lean upon, is nearing the end of his life, his merit (acquired in former lives) is small, he will not be capable of keeping my children as slaves." Would a man be able, O king, by his ordinary power, to seize the moon and the sun, mighty and powerful as they are, keeping them in a container with lid or on a tray with stem and foot, to use them, deprived of their light, as small cups or vessels?" (So asked the Elder.)

"Certainly not, O Venerable One." (So replied the king.)

"Even so, O king, neither could any one whosoever keep in use, as his slaves, the children of king Vessantara, who were to the like the moon and the sun in glory." (So explained the Elder.)

"And hear another reason, O king, why no one whosoever would be capable of using king Vessantara's children as his slaves. That wondrous gem, O king, of a universal monarch, bright and beautiful, with its eight facets so well cut, four cubits in thickness, and in circumference as the nave of a cartwheel, could no man, wrapping it up in a cloth and putting it into a container with lid, keep and use as a hone to grind and sharpen cutlery upon. Even so, O king, neither could any one whosoever keep in use, as his slaves, the children of king Vessantara, who were to the world like that wondrous gem of a universal monarch."

"And hear another reason, O king, why no one whosoever would be capable of using king Vessantara's children as his slaves. Just, O king, as the elephant king Uposatha, showing the rut in three places of his body, his body white all over, endowed with sevenfold reach to the ground (his tail, his male organ, his proboscis, his front and hind legs), eight cubits in height, nine cubits in length and with measurement of girth commensurate with it, joy-promoting and pleasant to look at, could never by any one be covered up with a winnowing tray, or a saucer, could never be enclosed in a cattlepen like a calf, or made use of as one. Even so, O king, could no one whosoever keep in use, as his salves, the children of king Vessantara, who were, in the world, like the elephant king Uposatha."

"And hear another reason, O king, why no one whosoever would be capable of using king Vessantara's children as his slaves. Just, O king, as the mighty ocean is great in length and breadth, and deep, not to be measured and hard to cross, impossible to be included or excluded, and no one could close it in and make use of it as a single port of call, even so could no one whosoever keep in use, as his slaves, the children of king Vessantara, who were as esteemed in the world as the mighty ocean."

"And hear another reason, O king, why no one whosoever would be capable of using king Vessantara's children as his slaves. Just as the Himālaya, the king of the mountains, five hundred leagues high, and three thousand leagues in extent at the circumference, with its ranges of eight and forty thousand peaks, the source of five hundred great rivers, the dwelling-place of multitudes of Yakkhas, the producer of manifold scents and perfumes, enriched and decorated with hundreds of efficacious medicinal plants, is seen to rise aloft in bold relief against the sky, like a cloud; even so, O king, could no one whosoever keep in use, as his slaves, the children of king Vessantara, who were, as esteemed in the world as Himālaya, the mountain king."

"And hear another reason, O king, why no one whosoever would be capable of using king Vessantara's children as his slaves. Just, O king, as a mighty bonfire burning on a mountain top would be visible afar off in the darkness and the gloom of night, even so, O king, was Vessantara the king well known even in far-away places just like the mighty bonfire burning on a mountain top. And therefore could no one whosoever keep in use, as his slaves, the children of that king Vessantara."

"And hear another reason, O king, why no one whosoever would be capable of using king Vessantara's children as his slaves. Just, O king, as at the time of the flowering of the Nāga trees in the Himālaya mountains, when the winds (of spring) are blowing the perfume of the flowers is wafted for ten leagues, or for twelve

even so was the sound of the fame of king Vessantara noised abroad and the sweet perfume of his rigid morality wafted along for thousands of leagues, even up to the abodes of the Akaniṭṭha (the highest of all) gods, passing on its way the dwelling places of the gods and Asuras, of the Garudas and Gandhabbas, of the Yakkhas and Rakkhassa, of the Mahoragas and Kinnaras and of Indra the monarch of gods! Therefore is it that no one could keep in use as his slaves, the children of that king Vessantara."

"And the young prince Jālī, O king, was instructed by his father, king Vessantara, in these words: "When your grandfather, my child, shall ransom you with wealth that he gives to the Brahman, let him buy you back for a thousand ounces of gold, and when he ransoms your sister Kaṇhājina let him buy her back for a hundred man-servants and a hundred women-servants and a hundred elephants and a hundred horses and a hundred cows and a hundred buffaloes and a hundred ounces of gold – all these (in seven groups of) a hundred each. And if, my child, your grandfather takes you out of the hands of the Brahman by word of command, or by force, paying nothing, then obey not the words of your grandfather, but follow always the lead of the Brahman. Such was his instruction as he sent his children away. And thereafter, when asked by his grandfather, young prince Jālī said:

"As worth a thousand ounces of gold, Sir,

My father gave me to this man;

As worth in seven groups of a hundred each

Such as a hundred elephants

Fixed also he the ransom to pay,

As he gave sister Kaṇhājina away.""

"Well has this puzzle, O Venerable Nāgasena, been unraveled, well has the net of heresy been torn to pieces, well has the arguments of the adversaries been overcome and your own views been well

established, well has the letter (of the Scriptures been maintained while you have thus explained its spirit that is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE FIRST AND FOREMOST DILEMMA AS TO KING VESSANTARA'S GIVING AWAY OF HIS WIFE AND CILDREN

(vessantarapañho paṭhamo)

2. DILEMMA AS TO THE PENANCE UNDERGONE BY THE BODHISATTA

(dukkarakārikapañha)

2. "O Venerable Nāgasena, did all the Bodhisattas go through a period of penance, or only Gotama Bodhisatta?" (So asked Milinda the king.)

"Not all Bodhisattas, O king, went through a period of penance, but Gotama Bodhisatta only did." (So replied the Elder.)

"O Venerable Nāgasena, if that be so, it is not right that there should be a difference between Bodhisatta and Bodhisatta." (So maintained the king.)

"There are four matters, O king, in which there is such difference. And what are the four?

i. there is a difference as to the kind of family (in which they are born),

ii. there is a difference as to their basis of action (kammaṭṭhānaṁ)

iii. there is a difference as to the length of their individual lives, and

iv. there is a difference as to their individual size."

"In these four respects, O king, there is a difference between Bodhisatta and Bodhisatta. But there is no difference between any of the Buddhas who are alike

i. in bodily beauty ... (rūpa),

ii. in perfection of morality ... (sīla),

iii. in perfection of concentration ... (samādhi),

iv. in wisdom ... (paññāya),

v. in deliverance ... (vimuttiyā),

vi. in possession of the Eye of knowledge of Deliverance ... (vimuttiñāṇa dassane),

vii. in possession of the fourfold Knowledge of Confidence of a Buddha... (catu vesārajje),

viii. in possession of the tenfold Powers of a Buddha ... (dasa tathāgatabala),

ix. in possession of the six-fold Unrivalled Knowledge (cha-asādhāra- ñāṇe),

x. in possession of the fourteen-fold Buddha-Knowledge (cuddasa-buddha-ñāṇe),

xi. in possession of the eighteen-fold Virtues of a Buddha (aṭṭhārasa-buddha-dhamme),

xii. on possession of all the qualities of a Buddha (kevala ca Buddha guṇe),

For all the Buddha are exactly alike in all the Buddha-qualities."

"But if, O Venerable Nāgaena, that be so, what is the reason that it was only the Gotama Bodhisatta who carried out the penance?" (So asked the king.)

"Gotama the Bodhisatta, O king, had gone forth from the world when his knowledge was yet immature. And it was when he was bringing that immature knowledge to maturity that he carried out the penance." (So replied the Elder.)

"Why then, O Venerable Nāgasena, was it that he thus went forth with knowledge and with wisdom immatured? Why did he not first mature his knowledge, and then, with his knowledge matured, renounce the world?" (So asked the king.)

"When the Bodhisatta, O king, saw the women of his harem all in disorder, then did he become disgusted, and in him thus disgusted discontent sprang up. And on perceiving that his heart was filled with discontent a certain god who belonged to the fraternity of Māra the Evil One thought: "This now is the time to dispel the discontent of his heart," and standing in the air he gave utterance to these words: "O Venerable One! O fortunate one! Be not thou distressed. On the seventh day from this the heavenly treasure of the Wheel shall appear to thee, with, with its thousand spokes, its tyre and its nave, complete and perfect; and the others, those that walk on earth and those that travel through the sky, shall come to thee of their own accord; and the words of command of thy mouth shall hold sway over the four great island continents and the two thousand satellite isles; and thou shalt have above a thousand sons, heroes mighting in strength to the crushing out of the armies of the foe; and with those sons surrounding thee thou, master of the Seven Treasures, shalt rule the world!""

"But even as if an iron spike, heated the whole day and glowing throughout, had entered the orifice of his ear, so was it that those words, O king, entered the ear of the Bodhisatta. And to the natural distress he already felt there was added, by that utterance of the god, a further emotion, fright and fear."

"Just, O king, as a mighty fiery furnace, were fresh fuel thrown on it, would the more furiously burn, so to the natural distress he already felt there was added, by that utterance of the god, a further emotion, fright and fear."

"Or just, O king, as the broad earth, by nature moist, and already covered with a luxuriant growth of green grass would be turned into a swap and bog if, in addition to (unnecessary) watering of the place, rain were to come down over it in torrents, so to the natural distress he already felt there was added, by that utterance of the god, a further, emotion, fright and fear." (So explained the Elder.)

"But tell me, O Venerable Nāgasena, if the heavenly Wheel-treasure had, on the seventh day, appeared to the Bodhisatta, would he, the Wheel having appeared, have been turned back from his purpose?" (So asked the king.)

"No, heavenly treasure of the Wheel did appear, O king, on the seventh day to the Bodhisatta. For, rather that was a lie that was told by that god with the object of tempting him. And even had that heavenly treasure of the Wheel appeared, yet would not the Bodhisatta have been turned back from his purpose. And why not? Because the Bodhisatta, O king, had firmly adhered to the view of "impermanence" (of all phenomena/ things) had firmly adhered to the view of "suffering and of impersonality of conditionality" (being inherent in all phenomena/ things), and thus have had his perverted views (of permanence, bliss, or personality) exterminated. (Hence the Bodhisatta would not have been turned back from his purpose.)"

"The water, O king, which flows into the river Ganges from the Anottata lake, and from the Ganges river into the great ocean, and from the great ocean into regions of "dragons mouth" (pātalā mukha) – would that water, after it had once entered into regions of "dragons mouth" turn back and flow again into the great ocean, and from the great ocean into the Ganges river, and from the Ganges river into the Anottata lake?" (So asked the Elder.)

"Certainly not, O Venerable One!" (So replied the king.)

"In the same way, O king, it was for the sake of that last existence of his that the Bodhisatta had acquired and amassed merit through four asaṅkhyeya and one hundred thousand kappas (world cycles). He had now reached that last birth, the knowledge of the Buddha had grown mature in him, in six years he would become a Buddha, the All-knowing, the Highest Being in the world. Would then the Bodhisatta, for the sake of the heavenly treasure of the Wheel, turn back?" (So asked the Elder.)

"Certainly not, O Venerable One!" (So replied the king.)

"No! Though the Great earth, O king, with all its forests and mountain ranges, should turn back, yet the Bodhisatta would not turn back before he had attained to Buddhahood. Though the water of the Ganges should flow backwards up the stream, yet the Bodhisatta would not turn back before he had attained to Buddhahood. Though the mighty ocean with its incomparably vast expanse of waters should dry up like the water in the footprint of a cow, yet would not the Bodhisatta turn back before he had attained to Buddhahood. Though Sineru, the king of the mountains, should split up into a hundred or a thousand fragments, yet would not the Bodhisatta turn back before he had attained to Buddhahood. Though the sun and moon with all the stars should fall, like stone, upon the ground, yet would not the Bodhisatta turn back before he had attained to Buddhahood. Though the expanse of heaven should be rolled up like a mat, yet would not the Bodhisatta turn back before he had attained to Buddhahood! Any why not? Because he had torn asunder every bond!" (So explained the Elder.)

"O Venerable Nāgasena, how many bonds are there in the world?" (So asked the king.)

"There are, O king, these ten bonds in the world, bound by which men cannot renounce the world, or, having renounced, would turn back to the world again. And what are the ten?

i. A mother, O king, is often, in the world, a bond.

ii. A father, O king, is often, in the world, a bond.

iii. A wife, O king, is often, in the world, a bond.

iv. Children, O king, are often, in the world, a bond.

v. Relations, O king, are often, in the world, a bond.

vi. Friends, O king, are often, in the world, a bond.

vii. Property, O king, is often, in the world, a bond.

viii. Worldly gain and celebrity, O king, is often, in the world, a bond.

ix. Sovereignty, O king, is often, in the world, a bond.

x. The five pleasures of sense, O king, are often, in the world, a bond."

"These, O king, are the ten bonds in the world, bound by which men cannot renounce the world, or, having renounced, would turn back to the world again. And all these bonds had the Bodhisatta, O king, burst through and broken asunder. And therefore could he not, O king, turn back." (So explained the Elder.)

"O Venerable Nāgasena, if the Bodhisatta, in discontent arising in his heart at the words of the god, though his knowledge was yet imperfect and his wisdom of Omniscience not mature, did nevertheless go forth into renunciation of the world, of what advantage was penance to him then? Ought he not rather, awaiting the maturity of his knowledge, to have lived in the enjoyment of eating all foods?" (So asked the king.)

"There are, O king, these ten sorts of individuals who are despised, treated with contempt in the world, looked down upon, held in disgrace, held as blameworthy, held as objects of ill-treatment, and treated with disrespect. And what are the ten?

i. A women without a husband is, O king, despised treated with contempt in the world, look down upon, held in disgrace, held as blameworthy, held as an object of ill-treatment, and treated with disrespect.

ii. An individual who is deficient in strength is .....

iii. An individual who is without relatives is .....

iv. An individual who is a glutton is .....

v. An individual who has never been under a preceptor.....

vi. An individual who has a wicked person for friend and companion is .....

vii. An individual who is deficient in property is .....

viii. An individual of low character is .....

ix. An individual with a low means of livelihood ..... and

x. An individual who has no zeal (for hard work) is, O king, despised, treated with contempt in the world, looked down upon, held in disgrace, held as blameworthy, held as an object of ill-treatment, and treated with disrespect."

"These are, O king, the ten sorts of individuals who are despised, treated with contempt in the world, looked down upon, held in disgrace, held as blameworthy, held as objects of ill-treatment, and treated with disrespect. It was on calling these ten conditions to mind, O king, that this idea occurred to the Bodhisatta: "Let me not incur blame among gods and men as being without occupation or without means!" "If I am a master of action, who holds action in high esteem and who has action only as his chief and action only as his regular habit, then action shall be my mainstay; action shall be my place of dwelling wherein I will live with diligence."" "That was the spirit, O king, in which the Bodhisatta, when he was bringing his knowledge to maturity, undertook the practice of penance." (So explained the Elder.)

"O Venerable Nāgasena, the Bodhisatta, when he was undergoing penance, said thus to himself: "But it is not by this penance severe that I shall attain to the supra-mundane knowledge and wisdom of the Noble Ones that transcends the mundane law of Wholesome Course of Action (kusala-kamma-patha). Can there yet be any other way of comprehending the Four Noble Truths?" Was then the Bodhisatta, at that time, confused in his mind with respect to the Knowledge of The Path (maggañāṇa)?" (So asked the king.)

"There are twenty-five qualities, O king, which are causes of weakness of mind, weakened by which, the mind cannot successfully be devoted to the destruction of the Āsavas. And what are the twenty-five?

i. Anger (kodho), O king, is the cause of weakness of mind, weakened by which, the mind cannot successfully be devoted to the destruction of the Āsavas[1].

ii. Enmity (upanāho), O king, is the cause of weakness of mind, weakened by which, the mind cannot successfully be devoted to the destruction of the Āsavas.

iii. Ingratitude (makkho) .....

iv. Rivalry (palāso) .....

v. Envy (issā) .....

vi. Avarice (macchariyaṁ) .....

vii. Deceit (māyā)

viii. Treachery (sātheyyaṁ) .....

ix. Obstinacy (thaṁbho) .....

x. Perverseness (sāraṁbho) .....

xi. Pride (māno) .....

xii. Vainglory (ati-māno) .....

xiii. Intoxication (of exalted idea about birth or health or wealth) (mado) .....

xiv. Negligence (of escape from realm of death and woe) (pamādo) .....

xv. Sloth and torpor (thinaṁ and midhaṁ) .....

xvi. Drowsiness (tandi) .....

xvii. Idleness (ālashyaṁ) .....

xviii. Having evil-doers for friends (pāpamittatā) .....

xix. Visible object (rūpa) .....

xx. Sound (sadda) .....

xxi. Odour (gandha) .....

xxii. Taste (rasa) .....
xxiii. Body contact (phoṭṭhabba) .....
xxiv. Hunger and thirst (khudāpipasā) .....
xxv. Feeling of distaste (arati), O king, is the cause of weakness of mind, weakened by which, the mind cannot successfully be devoted to the destruction of the Āsavas. These are the twenty-five qualities, O king, which are cause of weakness of mind, weakened by which, the mind cannot successfully be devoted to the destruction of the Āsavas."

"(And of these it was) hunger and thirst, O king, which had then reduced the body of the Bodhisatta (to skin and sinew and bones). When the body was thus reduced his mind was not concentrated and rightly devoted to the destruction of the Āsavas. Now the Bodhisatta, O king, through sheer four asaṅkhyeya and one hundred thousand kappas (world cycles) had been fervently searching and striving during all of his successive births to comprehend with penetrative insight the Four Noble Truths. Is it then possible that in his last existence in which he was to comprehend the Four Noble Truths with penetrative insight, there should be any confusion in his mind with respect to the Knowledge of the Path (maggañāṇa)? The thought: "Can there yet be any other way of comprehending the Four Noble Truths?" indeed, O king, passed through the Bodhisatta's mind with momentariness. But already before that, O king, when he was only a month old, when his father the Sakyan king was doing the ceremonial ploughing, the Bodhisatta, placed in his sacred cot for coolness under the shade of the Gambu tree, sat up cross-legged, and devoid of sensuous pleasures and unwholesome thoughts and abided in the first meditative absorption (jhāna), which is accompanied by Thought-Conception and Discursive Thinking, born of absence of Hindrances (nīvaraṇa) and filled with Rapture (pīti) and Aesthetic Joy (sukha) ..... and abided in the fourth meditative absorption."

"Very good, O Venerable Nāgasena! That is so, and I accept it as you say. It was while he was bringing his knowledge to maturity that the Bodhisatta underwent the penance."

HERE ENDS THE SECOND DILEMMA AS TO THE PENANCE UNDERGONE BY THE BODHISATTA

(dukkarakārikapañho dutiyo)

(Endnotes)

1 ĀSAVAS : (variously translated as) Biases, Cankers, Fluxions, Impurities, Intoxicants, Inflows and Outflows.

3. DILEMMA AS TO WHICH IS THE MORE POWERFUL VIRTUE OR VICE

(kusalākusalabalavatarapañha)

3. "O Venerable Nāgasena, which is the more powerful, virtue (wholesome action) or vice (unwholesome action)?"

"Virtue, O king, is the more powerful. Vice, (on the other hand) is not as powerful as virtue." (So replied the Elder.)

"O Venerable Nāgasena, I am unable to accept the saying: "Virtue is the more powerful; Vice (on the other hand) is not as powerful as virtue." For there are to be seen here in the world those

who destroy other living beings

who take what is not given,

who commit unlawful sexual intercourse,

who speak the untruth,

who commit robbery and destruction in villages,

who commit highway robbery,

who commit cheating, and

who commit swindling, and these all according to their crime,

suffer the cutting off of their hands and feet, or their ears, or their nose, or their ears and nose, or suffer the (tortures inflicted such as) Gruel Pot treatment (that is having one's skull removed and the cavity filled with hot molten iron, or

Chank Crown treatment (that is one being scalped till the skull is exposed like a conch shell), or

Rāhu treat (that is one having to emulate the Asura who is supposed to cause eclipses by taking the sun or the moon into his mouth), or

Fire Garland or Hand Torch Treatment (that is one being made a living torch, the whole body, or the arms only, being wrapped up in oily cloths, and set on fire), or

Snake Strips treatment (that is one being skinned from the neck to the hips so that the skin falls in strips round the legs), or

Bark Dress treatment (that is being skinned from the neck to the ankles so that the strips of skin form a veil around one), or

Spotted Antelope treatment (that is having one's knees and elbows ringed and spiked and spiked with iron, set on with fire and made to walk on hands and feet like and antelope), or

Fleshed Hooks treatment (that is being hung up on a row of iron hooks) or

Penny Cuts treatment (that is having bits cut out of the flesh, all over the body, of the size of pennies), or

Brine Slits treatment (that is having cuts made all over one's body by means of knives or sharp points, and then having salt and caustic liquids poured over the wounds), or

Bar Turn treatment (that is, being transfixed to the ground by a bar of iron passing through the root of the ear, and then being dragged round and round by the leg), or

Straw Seat treatment (that is, being so beaten with clubs that the bones are broken, and the body becomes like a heap of straw), or

Boiling Oil treatment, that is being anointed with boiling oil, or

suffer the (tortures inflicted such as)

Being eaten (alive) by dogs,

Being impaled alive, or

Being beheaded with a double-edged sword.

Some of them perform unwholesome volitional action (akusala kamma) one night and that night experience the evil fruit thereof.

Some of them perform (unwholesome volitional) action by night and experience (the evil fruit thereof) the next day.

Some of them perform (unwholesome volitional) action one day and experience (the evil fruit thereof) that day.

Some of them perform (unwholesome volitional) action by day and experience (the evil fruit thereof) that night.

Some of them experience (the evil fruit thereof) when two days or three days have elapsed.

But all of such people experience the evil fruit there of during their present life-time."

"And is there any one, O Venerable Nāgasena, who from having bestowed gifts of charity with a ceremonial function to one, or two, or three, or four, or five, or ten, or a hundred, or a thousand, or a hundred thousand doness, and from having observed the moral precepts and from keeping the Uposatha (fasting) vows, experienced in his life-time of the immediate present, wealth, of fame or happiness?" (So asked the king.)

"There were, O king, four people who from having bestowed gifts of charity and from having observed the moral precepts, and from keeping the Uposahta (fasting) vows, have been to the Tāvatiṁsa heavens, the realm of gods, even during their life-time in their human body of the immediate present." (So replied the Elder.)

"And who were they, O Venerable One?" (So asked the king.)

"They were, O king, Maṇḍātu the king, and Nemi the king, and Sādina the king, and Guttila the harpist." (So replied the Elder.)

"O Venerable Nāgasena, this bearing of immediate fruit happened thousands of births ago, and is beyond the ken of either of us two. Give me, if you can, some examples from that period which is now elapsing in which the Buddha has been alive." (So asked the king.)

"In that (present) period, O king, the slave Puṇṇaka, on making a gift-offering of hard food to Sāriputta the Elder, attained that day to the dignity of a wealthy merchant and is now generally known as Puṇṇaka the wealthy merchant. The queen, named Gopāla-mātā (being daughter of poor peasant folk) sold her hair for eight pennies and there with made a gift-offering of alms-food to Mahā Kaccāyana the Elder and his co-Elders, become that very day the chief queen of king Caṇḍapajjota. Suppiya the devout woman donor cut flesh from her own thigh to provide meat curry for a sick monk and within two days the wound closed up, and the place become cured, with skin grown over it. Mallikā, the queen who (when she was a poor flower girl) made a gift-offering of a rice-cake, a night old, to the Buddha, became that very day, the chief queen of the king of Kosala. Sumana the garland maker, when she had presented to the Buddha eight bunches of Jessamine flowers, came that very day into great wealth and happiness. Eka-sāṭaka the Brahman who made a gift-offering to the Buddha his only garment, received that very day the full complement of eight treasures including an elephant."

"All these, O king, experienced in their life-time of the immediate present, wealth, fame and bliss." (So replied the Elder.)

"So then, O Venerable Nāgasena, with all your searching and enquiry, you have only found six cases?" (So asked the king.)

"That is so, O king." (So replied the Elder.)

"Then it is vice (unwholesome volitional action), O Venerable Nāgasena, and not virtue (wholesome volitional action) which is the more powerful. For on one day alone I have seen ten men expiating their crimes by being impaled alive, and thirty even, and forty, and fifty, and a hundred, and a thousand. And further there was Bhaddasāla the warrior son of king Nandakula. That Bhaddasāla and king Caṇḍagutta met and fought with each other on a field of battle. Now on that battlefield, O Venerable Nāgasena, there were left eighty headless bodies that had fallen from both warring parties. When one headless corpse collapsed another headless corpse stood up. And all the men thus slain came to destruction for an unworthy object through the evil fruit of their unwholesome volitional actions (vice) of the past. And therefore, too, do I say, O Venerable Nāgasena, that vice is the more powerful and virtue is not as powerful as vice."

"And have you heard, O Venerable Nāgasena, that in the present (Gotama) Buddha's Doctrine and Discipline (sāsana) the (charitable) giving by the Kosala king has been unequalled?" (So asked the king.)

"Yes, O king, I have heard so." (So replied the Elder.)

"But did the Kosala king, O Venerable Nāgasena, on account of his having given gifts so unequalled, receive during his life-time of the immediate present, wealth, fame and bliss?" (So asked the king.)

"No, O king, he did not." (So replied the Elder.)

"If, in spite of his having given gifts so unequalled, the Kosala king did not receive during his life-time of the immediate present, wealth, fame and bliss, then surely, O Venerable Nāgasena, vice is the more powerful and virtue is not as powerful as vice." (So reasoned the king.)

"Vice, O king, by reason of its fewness, bears (evil) fruit quickly. But virtue, by reason of its grandeur and developing powers

takes a long time to bear good fruit. And this can be further examined into by a metaphor. Just, O king, as in the Aparanta country the kind of corn called Kumuda-bhaṇḍhika ripens quickly and is reaped and gathered into the warehouse within a month (of its being sown): but the quality rice takes six months or five to become ripe. What then, O king, is the difference, what the distinction herein between Kumuda-bhaṇḍika and quality rice?" (So asked the Elder.)

"Being deficient in nutritive power the corn known as Kumuda-bhaṇḍhika ripens quickly and is reaped and gathered into the warehouse within a month (of its being sown), while the quality rice, being packed with nutritive and developing power, takes six months or five to become ripe. The quality rice, O Venerable Nāgasena, is worthy of kings, meet for the king's table; Kumuda-bhaṇḍhika is the food of servants and of slaves." (So replied the king.)

"Even so, O king, vice, by reason of its fewness, bears (evil) fruits quickly; but virtue, by reason of its grandeur and developing powers takes a long time to bear good fruit." (So explained the Elder.)

"But, O Venerable Nāgasena, it is just those things which bear fruit most quickly which are in the world considered the most powerful. And so still vice must be more powerful and not virtue which is not as powerful as vice. Just, O Venerable Nāgasena, as the strong warrior who, when he enters into a furious battle, is able the most quickly to get hold of an enemy by his tucked-up lion-cloth and bring him prisoner to his lord (carrying him above ground single handed), such warrior is, in the world, regarded as the ablest and most valiant hero – just as that surgeon, who is able the most quickly to extract the dart and allay the disease, is considered the most clever – just as the accountant who is able with the greatest speed to make his calculations, and with most rapidity to show the result, is considered the cleverest accountant – just as the wrestler who is able the most quickly to lift his opponent up, and make him

fall flat on his back, is considered the ablest pugilist – even so, O Venerable Nāgasena, it is that one of these two things – virtue and vice – which most quickly bears fruit that is, to the world, the more powerful of the two." (So contends the king.)

"The ripening of the fruit (result) of both these two actions – wholesome and unwholesome (virtue and vice) – will take place and be experienced by the performer in future births, but vice besides that will by reason of its guilt will ripen and its result experienced by the performer at once, and in this present life. The rulers of old, O king, established this decree:

> "Whosoever takes life is deserving of punishment.
>
> Whosoever takes what is not given is deserving of punishment.
>
> Whosoever commits adultery is deserving of punishment.
>
> Whosoever speaks the untruth is deserving of punishment.
>
> Whosoever commits village robbery is deserving of punishment.
>
> Whosever commits highway robbery is deserving of punishment.
>
> Whosoever cheats is deserving of punishment.
>
> Whosoever swindles is deserving of punishment.
>
> Such persons shall be liable to be executed, or mutilated, or broken, of beaten.""

"And in pursuance thereof they held repeated investigations and enquiries and then passed sentences of execution, or mutilation, or breaking or beating. But, O king, has there ever been by any one a decree promulgated:

"Whosoever gives charitable gifts,

Observes moral laws and precepts,

Keeps the Uposatha (fasting) vows,

To him shall be given wealth, or honours.""

"And do they make repeated investigations and enquiries, and bestow wealth of honors accordingly, as they do in the case of executing or binding up a thief who is accused of theft?" (So asked the Elder.)

"Certainly not, O Venerable One." (So replied the king.)

"Well, O king, if they make repeated investigations and enquiries and bestow wealth or honors then would the ripening of the fruit (result) of virtue be made evident and experienced by the performer in this present life. But as they neither make investigations nor enquiries concerning givers nor bestow wealth and honors upon them, therefore is virtue not rewarded at once ad in this present life. And this is the reason, O king, why vice is retributed with evil results in this very life and the doer of the evil deed (vice) experiences much more suffering and misery in the lives to come." (So explained the Elder.)

"Very good, O Venerable Nāgasena. In the absence of one as wise as you, this puzzle would not have been so well solved. The problem put by me in worldly sense have you, O Venerable Nāgasena, in transcendental sense made clear." (Thus said Milinda the king.)

HERE ENDS THE THIRD DILEMMA AS TO WHICH IS THE MORE POWERFUL, VIRTUE OR VICE.

(kusalākusalabalavatarapañho tatiyo)

4. DILEMMA AS TO MAKING OF GIFT-OFFERINGS AND DEDICATING THE MERIT ACCURING THEREFROM TO THE DEAD

(pubbapetādisapañha)

4. "O Venerable Nāgasena, these givers when they bestow their offerings dedicate the merit accruing therefrom to former (friends or relatives) now departed, saying: "May this gift-offering of mine be for the benefit of such and such who have departed." Now do they (the dead) derive any benefit accruing from the merit so dedicated?" (So asked Milinda the king.)

"Some (of the dead) derive benefit, O king, and some do not." (So replied the Elder.)

"Which then are they that derive benefit, and which do not?" (So asked the king.)

"Those who have been reborn in purgatory do not derive any benefit (so accrued.)";

"Those who are reborn in the heavenly abodes do not derive any benefit (so accrued.)";

"Those who are reborn in the animal-world do not derive any benefit (so accrued.)";

"And of those reborn as ghosts (peta) three kinds do not derive any benefit (so accrued.) –

the Vantāsika ghosts who feed on vomit;

the Khuppipāsa ghosts whose mouths do not admit of food and as such are perpetually hungry;

the Nijjhāma-taṇhika ghosts whose stomachs are aglow with burning flames."

"But the Paradattupajīvī ghosts, who live on the gifts of others, derive benefit (accrued from merits of bestowing offerings

dedicated by givers to them). The benefit is however derived only when the ghosts (peta) actually know the gift-offerings made for their sake." (So explained the Elder.)

"If, O Venerable Nāgasena, those for whose benefit the gift-offerings are made derive no benefit therefrom, then the offerings given by the givers have run to waste, and are fruitless." (So maintained the king.)

"No, O king, the gift-offerings run not to waste, neither are fruitless. The givers themselves derive benefit from their merit of giving." (So explained the Elder.)

"Then, O Venerable Nāgasena, convince me of this by given reason therefor." (So asked the king.)

"Suppose, O king, people were to get ready fish and meat and strong drinks and rice and other eatables and, bringing them, make a visit on a family related to them. If those relatives should not accept that complimentary present of theirs, would that present become wasted or fruitless?" (So asked the Elder.)

"No, O Venerable One, that present would still belong to the owners." (So replied the king.)

"Well, O king, even so those who made the gift-offering themselves derive the benefit. Or just, O king, as if a man were to enter an inner chamber, and there will no exit in front of him, how would he get out?" (So asked the Elder.)

"He would get out, O Venerable One, by the door he enter." (So replied the king.)

"Even so, O king, those who made the gift-offering themselves derive the benefit."

"Let that pass, O Venerable Nāgasena. That is so, and I accept it as you say. That is: "Those who made the gift-offering themselves derive the benefit." We will not contest that point of argument."

"But, O Venerable Nāgasena, if the offerings made by such givers do benefit to certain of the departed, and they do reap the result of the gifts, then if those who destroy living beings, are ruffians whose hands are stained with blood and are of cruel disposition, were after committing murder or any other dreadful act, to dedicate it to the departed, saying: "May the result of this cruel volitional (garunaṁ kammaṁ) action of mine accrue to the departed" – would the result of such cruel action then be transferred to the departed?" (So asked the king.)

"No, O king." (So replied the Elder.)

"But, O Venerable Nāgasena, what is the reason, what is the cause, that the result of a wholesome volitional (kusala) act can be transferred and not the result of an unwholesome volitional (akusala) act?" (So asked the king.)

"This, O king, is really not a question you should ask. Ask me no foolish question, O king, in the idea that an answer will be forthcoming. You will be asking me next why space is boundless, why the Ganges River does not flow upstream, why men and birds are bipeds, and the animals quadrupeds?" (So exclaimed the Elder.)

"It is not to annoy you that I ask this question, O Venerable Nāgasena, but for the sake of resolving a doubt. There are many people in the world who follow the wrong path on the left and who are devoid of the eye of knowledge. I put that question to you, thinking; "Why should not also these unlucky ones have a chance of bettering themselves?"" (So asked the king.)

"The fruit (result) of an evil deed, O king, cannot be shared with one who has not done (participated in) it, and has not consented to it."

"People, O king, convey water long distances by an aqueduct. But could they in the same way remove a great mountain of solid rock?" (So asked the Elder.)

"Certainly not, O Venerable One." (So replied the king.)

"Even so, O king, the fruit (result) of a good deed can be shared, but the result of a bad one cannot be shared."

"One can light a lamp with oil, but could one in the same way, O king, light it with water?" (So asked the Elder.)

"Certainly not, O Venerable One." (So replied the king.)

"Even so, O king, the fruit (result) of a good deed can be shared, but the result of a bad one cannot be shared."

"And farmers take water from a reservoir to bring their crops to maturity, but could they bring their crops to maturity by taking the water from the great ocean? (So asked the Elder.)

"Certainly not, O Venerable One." (So replied the king.)

"Even so, O king, the fruit (result) of a good deed can share, but the result of a bad one cannot be shared.

But, O Venerable Nāgasena, why is it that the result of a good deed can be shared and the result of a bad one cannot be so shared? Convince me of this by a reason. I am not blind of the eye of wisdom nor denuded of the light of knowledge. I shall understand when I have heard," (So asked the king.)

"Vice, O king, is few (narrow and circumscribed) while virtue is vast and grand. By reason of its fewness vice affects only the doer, but virtue by reason of its vastness and grandeur overspreads the whole world of gods and men." (So explained the Elder.)

"Show me this by a metaphor." (So asked the king.)

"Were a tiny drop of water to fall on the ground, O king, would it flood over an area of ten leagues or twelve in distance?" (So asked the king.)

"Certainly not, O Venerable One. That drop or speck of water would vanish on the spot of ground where it fell." (So replied the king.)

"But why so?" (So asked the Elder.)

"By reason of the minuteness of that drop or speck of water." (So replied the king.)

"Even so, O king, is vice minute. And by reason of its fewness it affects the doer only, and cannot possibly be shared."

"But if, O king, a mighty rain could were to pour out rain satisfying the surface of the earth, would that mighty rain overspread the place round about with water?" (So asked the Elder.)

"Certainly, O Venerable One, that thunderstorm would fill up the depressions in the ground and the pools and ponds, and the gullies and crevices and chasms, and the lakes and reservoirs and wells and tanks, and the water would spread abroad for ten leagues or for twelve." (So replied the king.)

"But why so, O king?" (So asked the Elder.)

"Because of the greatness and vastness of the rain, O Venerable One." (So replied the king.)

"Even so, O king, is virtue great and immense. And by reason of its vastness and immensity it can be shared also by gods and men." (So explained the Elder.)

"O Venerable Nāgasena, why is it that vice is so limited, and virtue so much more wide-reaching?" (So asked the king.)

"Whosoever, O king, in this world bestows gifts of charity, observes the moral precepts and keeps the Uposatha (fasting) vows, feels rejoiced, greatly rejoiced, joyful, cheerful, clearly minded, and at peace with the world around. In such a man there arises rapture (pīti) in successive stages of development. And whosoever has a mind that is satisfied and at peace with the world around develops and cultivates an abundant growth of virtues and wholesome volitional activities."

"Like a pool of clear water, O king, and into which on one side the spring pours, while on the other side the water flows away; so as it flows away it come again, and there can be no failure there

even so, O king, does virtues and wholesome volitional activities grow more and abundantly. If, O king, a man were to perform a meritorious deed only once every hundred years and to reflect upon that merit (later) such merit develops abundantly every time such reflection takes place. The merit of that man admits of being transferred to others to whom he is kindly disposed (any number of times). This, O king, is the reason why virtue (wholesome volitional action) is so much the greater of the two."

"But on doing evil (unwholesome volitional action), O king, a man becomes filled with remorse, and the mind of him who feels remorse is depressed, dejected, dispirited, undiffusive, anxiety-ridden, worry-enmeshed, reduced in strength, denuded of vigor, devoid of progress and undergoing a process of vanishing at the moment of arising. Just, O king, as the small volume of water that flows down from the upper reaches of a river that has run dry and that has mighty sandbanks along its tortuous course becomes diminished, vanished, gains not in volume, and dissipated on the way, even so, O king, the mind of the evil-doer later becomes filled with remorse, depressed, dejected, dispirited, undiffussive, anxiety-ridden, worry enmeshed, reduced in strength, denuded of vigor, devoid of progress, and subject to a process of vanishing at the moment of arising. This, O king, is the reason why vice (unwholesome volitional action) is few, (narrow and circumscribed)."

"Very good, O Venerable Nāgasena! That is so and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE FOURTH DILEMMA AS TO MAKING OF GIFT OFFERINGS AND DEDICATING THE MERIT ACCRUING THERFROM TO THE DEAD

(pubbapetādisapañho catuttho)

5. DILEMMA AS TO DREAMS.

(supinapañha)

5. "O Venerable Nāgasena, men and women in this world see

dreams that are pleasant,

dreams that are evil,

dreams that relate to things they have seen before,

dreams that relate to things they have not seen before,

dreams that relate to things they have done before,

dreams that relate to things they have not done before,

dreams that are not associated with harm,

dreams that are associated with harm,

dreams numbering over a thousand that relate to events that occurred near to them and distant from them.

What is this that men call a dream, and who is it who dreams it?" (So asked Milinda the king.)

"It is a mental image (nimittaṁ), O king, coming across the path of the mind, which is what is called a dream. And there are six kinds of people who see dream –

the man who is of a windy humour sees dreams;

the man who is of a bilious humour sees dreams;

the man who is of a phlegmatic humour sees dreams;

the man who is influenced by a god sees dreams;

the man who is influenced by his own habits sees dreams; and

the man who in the way if prognostication sees dreams.

And, of those, O king the dream by way of prognostication alone is true; all the rest are false." (So explained the Elder.)

"O Venerable Nāgasena, when a man dreams a dream that is a prognostication, how is it? Does his own mind set out itself to seek the omen, or does prognostication come of its own accord into the path of the mind, or does some one else come and tell him of it?" (So asked the king.)

"His own mind, O king, does not itself seek the omen, neither does any one else come and tell him of it. The prognostication comes of its own accord from somewhere into his mind. It is like the cause of a looking glass, which does not go anywhere to seek for the reflection; neither does any one else come and put the reflection on to the looking-glass. But the object reflected comes from somewhere or other across the sphere over which the reflecting power of the looking-glass extends. Even so, O king, the mind of the dreamer does not itself seek the omen, neither does any one else come to tell him of it. The prognostication comes of its own accord from somewhere into his mind." (So explained the Elder.)

"O Venerable Nāgasena, does the same mind which sees the dream also know: "Such and such a result, either harmless or associated with harm, will follow?"" (So asked the king.)

"No, O king, he cannot know: "Such and such a result, either harmless or associated with harm, will follow." After the omen has occurred he tells others, and then they explain the meaning of it." (So replied the Elder.)

"Come now, O Venerable Nāgasena, I insist that you show me the reason for it." (So asked the king.)

"It is like the marks, O king, and pimples and cutaneous eruption which arise on a man's body to his gain or to his loss, to his fame or to his dishonor, to his praise or to his blame, to his happiness or to his woe. Do in that case, O king, the cutaneous

eruptions come because they know: "Such and such is the event which we shall bring about."?" (So asked the Elder.)

"No, O Venerable One, they come not because they know such future events. But according to the place on which the skin eruptions have arisen, the fortune-tellers, making their observations, give decision, saying: "Such and such will be the result."" (So replied the king.)

"Even so, O king, the mind of the dreamer does not know: "Such and such a result, either harmless or associated with harm, will follow." After the omen has occurred he tells others, and then they explain the meaning of it." (So explained the Elder.)

"O Venerable Nāgasena, when a man dreams a dream, is he awake or asleep?" (So asked the king.)

"Neither does a man, O king, dream while asleep nor dream while a wake. But when his sleep has become light, and he is not yet fully conscious, in that interval it is that dreams are dreamt. When a man is in deep sleep, O king, his mind has returned home (has entered again into the Bhavaṅga[1]) and a mind thus shut in does not act, and a mind hindered in its action does not experience agreeable or disagreeable feelings, and he who does not experience agreeable or disagreeable feelings has no dreams. It is when the mind is active with the flashing forth of Impulsive moments (javana-citta) in a Process of Consciousness (vīthi) that dreams are dreamt."

"Just, O king, as in the darkness and gloom where there is no light, no image will be reflected even on the most burnished mirror, even so when a man is in deep sleep his mind has entered again into the Bhavaṅga and when the mind is inactive with the flashing forth of Impulsive moment (javana-citta) in a Process of Consciousness, then no dreams are dreamt. As the mirror, O king, are you to regard the body, as the darkness sleep, as the light the mind."

"Or again, O king, just as the glory of a sun veiled in fog is imperceptible, as its rays, though they do exist, are unable to pierce through, and as when its rays act not there is no light, even so when a man is in deep sleep his mind has entered again into the Bhavaṅga, and a mind shut in does not act, and a mind inactive does not experience agreeable or disagreeable feelings, and he who does not experience agreeable or disagreeable feelings has no dreams. As the sun, O king, are you to regard the body, as the veil of fog sleep, as the rays the mind."

"Under the two conditions, O king, is the mind inactive though the body is there – when a man being in deep sleep the mind has entered again into the Bhavaṅga and when the man has entered into the Attainment of Extinction (nirodha-samāpatti). The mind of a man, who is awake, O king, is restive, open, exposed and infirm. And the mental image does not reflect on the mind of a man who is so disposed. Just, O king, as men seeking concealment avoid the man who is open, candid, unreserved, and shorn of good manners, even so, O king, is it that the divine intention is not manifested to the wakeful man, and the man who is awake therefore sees no dream. Or again, O king, just as the volitionally wholesome Factors leading to Enlightenment (bodhipakkhiya) are not to be found reflected in a monk whose mode of livelihood is wrong,

whose conduct is unbecoming,

who has wicked persons for friends,

who is devoid of morality,

who is lazy, and

who is devoid of zeal,

even so, O king, is it that the divine intention is not manifested to the wakeful man, and the man who is awake therefore sees no dream." (So explained the Elder.)

"O Venerable Nāgasena, is there a beginning, a middle, and an end in sleep?" (So asked the king.)

"Yes, O king, there is a beginning, a middle, and an end in sleep." (So replied the Elder.)

"Which, then, O Venerable Nāgasena, is the beginning, which the middle, and which the end?" (So asked the king.)

"The feeling of lethargy and morbid lethargy in the body, O king, of weakness, slackness, inertness – that is the beginning of sleep. The light "monkey's sleep" in which the process of Consciousness (citta-vīthi) is inter-mingled with the undercurrent forming the Condition of Being (bhavṅga-sota) – that is the middle of sleep. When the mind has entred into the stream or undercurrent of Subconsciousness – that is the end of sleep. And it is in the middle stage, O king, in the "monkey's sleep" that dreams are dreamt. Just, O king, as when a zealous man self-restrained with collected thoughts, steadfast in the faith, unshaken in wisdom, plunges deep into the woods far from the animated sounds and noises and thinks over some subtle matters, he there, not fallen into sleep, and with steadfast and one-pointedness of mind, will master the meaning of such matter with penetration, so the still watchful man, not fallen into sleep, but dozing in a "monkey's sleep", will dream a dream." (So explained the Elder.)

"Very good, O Venerable Nāgasena! That is so and I accept as you say." (Thus said Milinda the king.)

HERE ENDS THE FIFTH DILEMMA AS TO DREAMS

(supinapañho pañcamo)

(Footnotes)

1 NYĀNATILOKA BUDDHIST DICTIONARY 1956 Edn.

BHAVANGA-SOTA and BHAVANGA-CITTA. The first term may tentatively be rendered as the "Undercurrent forming the Condition of Being, or Existence" and the second as "Sub-consciousness", though, as it will be evident from the following, it differs in several respects from the usage of that term in Western psychology. Bhavṅaga (bhava-aṅga), which, in the canonical works, is mentioned twice or thrice in the Paṭṭhāna, is explained in the Abhidhamma-commentaries as the foundation or condition (kārana) or existence (bhava), as the sine qua non of life, having the nature of a process, lit. a flux or stream (sota). Herein, since time immemorial, all impressions and experiences are, as it were, stored up, or better said, are functioning but concealed as such to full consciousness, from where however they occasionally emerge as subconscious phenomena and approach the threshold of full consciousness, or crossing it becomes fully conscious .....

6. DILEMMA AS TO PREMATURE DEATH

(akālamaraṇapañha)

6. " O Venerable Nāgasena, when beings die, do they all die in fullness of time, or do some die out of due season?" (So asked Milinda the king.)

"There is such a thing, O king, as death at the due time, and such thing as premature death." (So replied the Elder.)

"Then, O Venerable Nāgasena, who are they whose decease is at the due time, and who are they whose decease is premature?" (So asked the King.)

"Have you ever noticed, O king, in the case of mango trees or Gambu trees or other fruit-bearing trees, that their fruits fall both when they are ripe and when they are not ripe?" (So asked the Elder.)

"Yes, I have, O Venerable One." (So replied the king.)

"Well, those fallen fruits, O king, do they all fall at the due time, or do some fall prematurely?" (So asked the Elder.)

"Such of those fruits, O Venerable Nāgasena, as are ripe and mature when they fall, fall in fullness of time. But of the rest some fall because they are bored into by worms, some because they are knocked down by a stick or mallet, some because they are blow by the wind, some because they have become rotten – all these fall out of due season." (So replied the king.)

"Even so, O king, those men who die of the effect of old age, they die in fullness of time. But of the rest some die of the dire effect of the Kamma (of evil deeds of the past), some die of the dire effect of future destiny (gati), some of the dire effect of actions (kiriya)." (So replied the Elder.)

"O Venerable Nāgasena, those who die of Kamma, or of future destiny, or of old actions, or of old age they all die in fullness

of time; and even he who dies in the womb, that is his appointed time, so that he too dies in fullness of time; and he who dies in the birth chamber that is his appointed time, so that he too dies in fullness of time; and he who dies when he is a month old, that is his appointed time, so that he too dies in fullness of time; and he who dies at the age of a hundred years, that is his appointed time, so that he too dies in fullness of time. So, O Venerable Nāgasena, there is no such thing as death out of due season. For all who die, die at the appointed time." (So reaoned the king.)

"There are seven kinds of persons, O king, who, there being still a portion of their appointed age to run, die out of time. And which are the seven?"

"The starving man, O king, who can get no food and whose inwards are thus consumed, dies out of time though there is still a portion of his appointed age to run."

"The thirsty man, O king, who can get no drinking water and whose heart is thus dried up, dies out of time though there is still a portion of his appointed age to run."

"A man bitten by a snake, O king, who, when consumed by the fierce energy of poison, and can find no cure, dies out of time though there is still a portion of his appointed age to run."

"A man who has taken poison, O king, and when his limbs are burning, and is unable to procure medicine, dies out of time though there is still a portion of his appointed of age to run."

"A man fallen into fire, O king, who when he is aflame, can find no means of putting out the fire, dies out of time though there is still a portion of his appointed age to run."

"He, O king, who have fallen into water can find no firm ground to stand on, dies out of time though there is still a portion of his appointed age to run."

"And the man wounded by a missile, O king, who in his illness can find no surgeon, dies out of due season though there is still a portion of his appointed age to run."

"All these seven, O king, there being still a portion of other appointed age to run, die out of due season. And herein (in all these seven cases) I declare that they are all of one nature."

"In eight ways, O king, does the death of beings take place:

through excess of windy humour,

through excess of bilious humour,

through excess of phlegmatic humour,

through the adverse union of these three,

through variations in temperature,

through unbalanced diet,

through plotting by others, and

through the dire effect of the Kamma."

"And of these, O king, it is only death by the working of Kamma that is death at the due season, all the rest are cases of death out of due season."

"By hunger, thirst, by poison, and by bites,

Burnt, drowned, or slain, men out of time do die;

By the three humours, and by three combined,

By heats, by unbalanced diet, by plotting,

By all these seven men die out of time.""

"This is an abridged compilation of verses."

"But there are some beings, O king, who die through the working (result) of some evil deed or other they have committed in a former birth. And of these, O king, whosoever in a former birth

had starved out others to death, after having been himself through many hundreds of thousands of years tormented by hunger, famished, exhausted, emaciated, and withered of heart, dried up, wasted away, heated and all on fire within, will, either as youth or man or old man, die of hunger too. And that death will be to him a death at the appointed time."

"Whosoever in a former birth had put out others to death by thirst, after having through many hundreds of thousands of years become a ghost consumed by thirst (Nijjhāmataṇhikapeta) thin and miserable, will himself too, either as youth or man or old man, die of thirst. And that death will be to him a death at the appointed time."

"Whosoever in a former birth had put others to death by having them bitten by snakes, will after wandering through many hundreds of thousands of years from existence to existence, in which he is constantly bitten by boa constrictors and hamadryad snakes, himself too, either as youth or man or old man die of snake bite. And that will be to him a death at the appointed time."

"Whosoever in a former birth had put others to death by poison will, after existing for many hundreds of thousands of years with burning limbs and broken body and exhaling the odour of a corpse, himself too, either as youth or man or old man, die of poison. And that will be to him a death at the appointed time."

"Whosoever in a former birth had put others to death by fire, he having wandered from one active volcano to another active volcano and from one Yama dominion (purgatory) to another Yama dominion with burning and tortured body, for many hundreds of thousands of years, will himself too, either as youth or man or old man, be burnt to death. And that will be to him a death at the appointed time."

"Whosoever in a former birth had put others to death by drowning, he having suffered many hundreds of thousands of years

as a being disabled, ruined, broken and weak in body and anxious in heart, will himself too, either as youth or man or old man, die by drowning. And that will be to him a death at the appointed time."

"Whosoever in a former birth had put others to death by the spear, he having suffered for many hundreds of thousands of years as a being with its body covered with cuts and wounds and blows and bruises, or ever destroyed by spear-thrusts, will himself too, either as youth or man or old man, perish by spear-thrust. And that will be to him a death at the appointed time."

"O Venerable Nāgasena, you have also said about the death taking place out of due time. Come now, please tell me the reason for such kind of death." (So asked the king.)

"As a great and mighty fire, O king, on to which dry grass and fire-wood and branches and leaves have been heaped, will nevertheless, when this its food has been consumed, die out by the exhaustion of the fuel. Yet such a fire is said to have gone out in fullness of time, without any calamity or accident (having happened to it). Even so, O king, the man who, when he has lived many thousands of days, when he is old and stricken in years, dies at last of old age, without any calamity or accident having happened to him, is said to have reached death in the fullness of time."

"But if there were a great and mighty fire, O king, on to which dry grass and fire-wood and branches and leaves have been heaped, then if a mighty rain cloud were to pour out rain upon it, and it were thus to be put out, even before the fuel was consumed, could it be said, O king, that the great fire, had gone out in fullness of time?" (So asked the Elder.)

"No, O Venerable One, it could not." (So replied the king.)

"But wherein, O king, would the second fire differ, in its nature from the first?" (So asked the Elder.)

"The second fire went out before its due time because it suffered from the sudden onset of rain. In that it was different in nature from the first." (So replied the king.)

"Even so, O king, whosoever dies before his time does so in consequence of suffering

from the sudden attack of some disease–
excess of windy humour, or
of bilious humour, or
of phlegmatic humour, or
from the union of the three, or
from variations in temperature, or
from unbalanced diet, or
from, plotting by others, or
from hungers, or
from thirst, or
from snake-bite, or
from taking poison, or
from burning, or
from drowning, or
from onset of weapons."

"This, O king, is the reason why there is such a thing as dying before one's time."

"Or again, O king, it is like a mighty storm could which, rising up into the heavens, should pour out rain, filling the valleys and the plains. That cloud would be said to have rained without calamity or accident. Even so, O king, the man who after having lived long, dies at last, when he is old and well stricken in years,

without any calamity or accident having happened to him, of old age, is said to have reached death in the fullness of time."

" But if, O king, a mighty storm could were to rise up into the heavens, and as it did so were to be dissipated by a mighty wind, could it be said, O king, that that cloud had perished in due time?" (So asked the Elder.)

"No, O Venerable One, it could not." (So replied the king.)

"But wherein, O king, would the second cloud differ, in its nature, from the first?" (So asked the Elder.)

"The second cloud, O Venerable One, which suffered: from the sudden onset of the whirlwind, would have been dissipated before its time. (Therein the second cloud differs, in its nature, from the first.)" (So replied the king.)

"Even so, O king, whosoever dies before his time does so in consequence of suffering

from the sudden attack of some disease–

excess of windy humour, or

of bilious humour, or

of phlegmatic humour, or

from the union of the three, or

from variations in temperature, or

from unbalanced diet, or

from, plotting by others, or

from hungers, or

from thirst, or

from snake-bite, or

from taking poison, or

from burning, or

from drowning, or

from onset of weapons.

"This, O king, is the reason why there is such a thing as dying before one's time."

"Or again, O king, it is like the powerful and deadly snake, which being angered should bite a man, and to him that poison, which is unimpeded or deterred by an antidote, should bring death. That poison should be said as being unimpeded or deterred by an antidote to be the most deadly and affective. Even so, O king, the man who, having lives long, dies at last, when he is old and well stricken in years, without any calamity or accident having happened to him, of old age, he is said to be "A man who have reached unimpeded and uninterrupted, to the end of his life and to have died in the fullness of time.""

"Or if, O king, to the man while he was suffering from the bite of a powerful and deadly snake, a snake charmer were to give an antidote and thus get rid of the poison, could it be said, O king, that that poison lost its potency in the fullness of time?" (So asked the Elder.)

"No, O Venerable One, it could not." (So replied the king.)

"But wherein, O king, would the second poison differ, in its nature, from the first?" (So asked the Elder.)

"The second poison, O Venerable One, which was rendered impotent by the introduction of the antidote, would have been removed before its end was attained. In that it was different in its nature from the first." (So replied the king.)

"Even so, O king, whosoever dies before his time does so in consequence of suffering from the sudden attack of some disease

excess of windy humour, ... or from onset of weapons.

This, O king, is the reason why there is such a thing as dying before one's time."

"Or again, O king, it is like the arrow discharged by an archer. If that arrow should go to the very end of the line of the path along which it was natural for it to go, then it would be said to be: "An arrow that has reached its destination without let or hindrance." Even so, O king, the man who after having lived long, dies at last, when he is old and well stricken in years, without any calamity or accident having happened to him, of old age, is said to have reached death, unimpeded and uninterrupted, in the fullness or time."

"Or if, O king, at the moment when the archer was discharging the arrow, some one should catch hold of it, could that arrow be said to have reached the end of the line of the path along which it was shot?" (So asked the Elder.)

"No, O Venerable One, it could not." (So replied the king.)

"But wherein, O king, would the second arrow differ in its nature, from the first?" (So asked the Elder.)

"By the seizure which intervened, O Venerable One, the course of the second arrow was arrested. In that it was different, in its nature, from the first." (So replied the king.)

"Even so, O king, whosoever dies before his time does so in consequence of suffering from the sudden attack of some diseases – excess of windy humour, ... or from onset of weapons. This, O king, is the reason why there is such a thing as dying before one's time."

"Or again, O king, it is like the brazen vessel which a man should strike. And by his striking thereof a note should be produced, and sound to the very end of the line of the path along which it was its nature to sound. It would then be said: "This is a note which sounds to the very end of the line of the path along which it was its

nature to sound, without let or hindrance. Even so, O king, the man who, when he has lived many thousands of days, when he is old and stricken in years, dies at last of old age, without any calamity or accident having happened to him, is said to have reached death in the fullness of time. But, O king, if a man were to strike a brazen vessel, and by his striking thereof a note should be produced, but some one, before the note had reached any distance, were to touch the vessel, and at his touching thereof the sound should cease, could then that sound be said to have reached the end of the line of the path along with it was its nature to sound?" (So asked the Elder.)

"No, O Venerable One, it could not." (So replied the king.)

"But wherein, O king, would the second sound differ, in its nature, from the first?" (So asked the Elder.)

"By the touching which intervened, O Venerable One, that sound was suppressed. In that it was different, in its nature, from the first." (So replied the king.)

"Even so, O king, whosoever dies before his time, does so in consequence of suffering from the sudden attack of some disease or from excess of windy humour, or from ..... or from onset of weapons. This, O king, is the reason why there is such a thing as dying before one's time." (So explained the Elder.)

"Or again, O king, it is like the corn seed which had sprung up well in the field, and by means of a plentiful downpour of rain had become well laden far and wide with many seeds, and had survived in safety to the time of standing crops, that corn would be said to have reached safely to the time of standing crops. Even so, O king, the man who, when he has lived many thousands of days, when he is old and stricken in years, dies at last of old age, without any calamity or accident having happened to him, is said to have reached death in the fullness of time."

"But, O king, if the corn seed of the kind that springs up well in the field, should, deprived of rain water, die, could it be said to have reached its due season?" (So asked the Elder.)

"No, O Venerable One, it could not." (So replied the king.)

"But wherein, O king, would the second crop differ, in its nature, from the first?" (So asked the Elder.)

"Oppressed by the heat which suddenly intervened, that (second) crop, O Venerable One, perished." (So replied the king.)

"Even so, O king, whosoever dies before his time does so in consequence of suffering from the sudden attack of some disease, excess of windy humour, or ... or from onset of weapons. This, O king, is the reason why there is such a thing as dying before one's time."

"And have you ever heard, O king, of a young crop that, after it had come to ear, worms sprung up and destroyed down to the roots?" (So asked the Elder.)

"We have heard of such a thing, O Venerable One, and have seen it too." (So replied the king.)

"Well, O king, was that worm-eaten crop destroyed in season, or out of season?" (So asked the Elder.)

"Out of season, O Venerable One. For surely if worms had not destroyed the crop it would have survived to harvest time." (So replied the king.)

"What the, O king, on a disaster suddenly intervening the crop is lost, but if no injury is done to it, it survives to the harvest?" (So asked the Elder.)

"That is so, O Venerable One." (So replied the king.)

"Even so, O king, whosoever dies before his time does so in consequence of suffering from the sudden attack of some disease ...

from excess of windy humour, or from ..... or from onset of weapons. This, O king, is the reason why there is such a thing as dying before one's time."

"And have you ever heard, O king, of a crop that had grown, and was bent down by the weight of the grains of corn, the ears having duly formed, when a so-called Karaka rain (hail-storm) falling on it, destroyed it? " (So asked the Elder.)

"We have both heard of such a thing, O Venerable One, and have seen it, too." (So replied the king.)

"Well, O king, would you say the crop was destroyed in season or out of season?" (So asked the king.)

"Out of season, O Venerable One. For if the hail-storm had not come the crop would have lasted to harvest time." (So replied the king.)

"What then, O king, on a disaster intervening the crop is lost, but if no injury is done to it, it survives to the harvest? (So asked the Elder.)

"Yes, O Venerable One, the crop would have lasted to the harvest time." (So replied the king.)

"Even so, O king, whosoever dies before his time does so in consequence of suffering from the sudden attack of some diseases

excess of windy humour, or

of bilious humour, or

of phlegmatic humour, or

from the union of the three, or

from variations in temperature, or

from unbalanced diet, or

from plotting by others, or

from hunger, or

from thirst, or

from snake-bite, or

from taking poison, or

from burning, or

from drowning, or

from onset of weapons."

"This, O king, is the reason why there is such a thing as dying before one's time." (So explained the Elder.)

"Most wonderful, O Venerable Nāgasena, Most strange, O Venerable Nāgasena! Right well have you explained, by reason and by smile, how it is that people die before their time. That there is such thing as premature death have you made clear and plain and evident. A thoughtless man even, O Venerable Nāgasena, a muddle-headed fellow, could by any one of your comparisons have come to the conclusion that premature deaths do occur – how much more an able man! I was convinced already, O Venerable One, by the first of your similes, that such deaths happen, but nevertheless, out of the wish to hear still further and further solution, I would not give in." (Thus said Milinda the king.)

HERE ENDS THE SIXTH DILEMMA AS TO PREMATURE DEATH

(akālamaraṇapañho chaṭṭho)

7. DILEMMA AS TO OCCURRENCE OF MIRACLES AT THE STUPAS

(cetīyapāṭihāriyapañha)

7. "O Venerable Nāgasena, do miracles occur at the stupas of all Buddhas who have passed away to attain to the state of final emancipation, or do they occur only at the stupas of some Buddhas?" (So asked Milinda the king.)

"Miracles occur, O king, only at the stupas of some Buddhas but not at the stupas of the other Buddhas." (So replied the Elder.)

"But of which, O Venerable One, is this the case, and of which not?" (So asked the King.)

"It is by the steadfast resolve, O king, of three kinds of people, that miracles take place at the stupa of a Buddha who has passed away to attain to the state of final emancipation. And who are the three? In the first place, O king, in the present Doctrine and Discipline, a Holy One (arahat) may, out of pity (in terms of eternities) for gods and men, stand upright and make the resolve: "Let there be such and such miracles happen at the stupa". Thus is it that miracles occur by the resolve of a Holy One at the stupa of a Buddha who has passed away to attain to the state of final emancipation."

"In the second place, O king, the gods, out of pity (in terms of eternities) for mankind show miracles at the stupa of a Buddha who has passed away to attain the state of final emancipation, considering: "This miracles may serve as a means of perpetuating forever this Doctrine and Discipline (sāsana) symbolising the sublime law of virtue and righteousness, and may mankind, devotionally inspired, develop wholesome volitional (virtuous) deeds manifold. Thus is it that miracles occur by the resolve of a god at the stupa of a Buddha who has passed away to attain to the state of final emancipation."

"In the third place, O king, some woman or some man of great faith, highly devoted to the three jewel treasures, intelligent, clever, endowed with penetrating wisdom and possessed of rational knowledge, may with proper thinking and deliberation, make to the stupa a respectful gift-offering of such things as perfumes, or a bunch of flowers, or a cloth and them make a resolve: "May such and such a miracle take place!" By virtue of that resolve also the miracle took place at the stupa of the Buddha who has passed away to attain to the state of final emancipation. Thus is it that miracles occur by the resolve of human beings at stupa of a Buddha who has passed away to attain to the state of final emancipation."

"These, O king, are the three kinds of people by whose steadfast resolve miracles take place at the stupa of the Buddha who has passed away to attain to the state of final emancipation."

"And if, O king, there has been no such resolve by one of these, then is there no miracle at the stupa even of a Holy One who had attain the sixfold "Higher Spiritual Powers", who was master of himself and in whom all biases (āsava) had reached extinction. And if there be no such miracle, then, O king, one should call to mind the immaculate purity of conduct one has seen, and draw in trusting faith one's conclusion: Verily, this son of the Buddha has passed away in full dignity and grandeur to attain to the state of final emancipation!"

"Very good, O Venerable Nāgasena! that is so, and I accept it as you say." (Thus said Mikinda the king.)

HERE ENDS SEVENTH DILEMMA AS TO OCCURRENCE OF MIRACLES AT THE STUPAS

(cetīyapāṭihāriyapañho sattamo)

8. DILEMMA AS TO ATTAINMENT OF INSIGHT INTO THE PATH AND FRUTION OF DELIVERANCE

(dhammābisamayapañha)

8. "O Venerable Nāgasena, those who train themselves aright spiritually – do they all attain to insight into the Doctrine, or are there some of them who do not?" (So asked Milinda the king.)

"Some attain to insight into the Doctrine, O king, and some do not." (So replied the Elder.)

"Then which attain to insight, O Venerable One, and which do not?" (So asked the king.)

"He who is born as an animal, O king, even though he train himself aright spiritually, will not attain to insight into the Doctrine,

nor he who is born in the world of ghosts (peta),

nor he who holds heretical views,

nor the deceitful man,

nor he who has slain his mother,

nor he who has slain his father,

nor he who has slain a Holy One (arahat),

nor he who has created a schism in the Order (of Buddha's Disciples),

nor he who has shed a Buddha's blood,

nor he who has furtively attached himself to the Order,

nor he who has gone over to the Titthiyas (heretical sects),

nor he who has violated a Bhikkhunī (female of monk),

nor he who, having been guilty of one or other of the thirteen grievous offences (saṁghādisesa), has not been exonerated,

nor he who belongs to one or another of the five kinds of eunuch,

nor an hermaphrodite, of age,

nor an infant who being a human being is under seven years even though he train himself aright spiritually, will not attain to insight into the Doctrine.

These sixteen, though they train themselves aright spiritually, will not attain to insight into the Doctrine." (So replied the Elder.)

"O Venerable Nāgasena, there may or not be a possibility of insight to the fifteen you have singled out for opposition (to the Doctrine and Discipline). But what is the reason why an infant who being a human being and under seven years of age, should not, even though he train himself aright spiritually, attain to insight into the Doctrine? Therein there is still a puzzle left as originally put to you for solution. For is it not admitted that in a child

there is not passion (rāga),

neither hatred (dosa),

nor deludedness (moha),

nor conceit (māna),

nor heretical views (micchā-diṭṭhi),

nor discontent (arati),

nor lustful thoughts (kāma-vitakka)?"

"Being unpolluted with defilements (kilesa), should it not be fit, should it not be proper, and should it not be deserving of that which we call an infant to attain to insight into the Four Noble Truth with penetration at a glance?" (So asked the king.)

"The following is the reason, O king, for my saying: "An infant who being a human being and under seven years of age, should not, even though he train himself aright spiritually, attain to

insight into the Doctrine." If, O king, an infant under seven years of age could feel passion about things exciting to passion, if he could go wrong in things leading to iniquity, if he could be befooled in matters that mislead, if he could be maddened as to things that infatuate, if he could understand a heresy, if he could understand between content and discontent, if he could think out virtue and vice, then attainment to insight into the Doctrine might be possible to him. But the mind of an infant under seven years of age is powerless and weak, diminutive, small, slight, slow-to-grasp, and indistinct of perception whereas the idea of an unconditioned element of Nibbāna (asaṅkhata-nibbāna-dhātu) is heavy, burdensome, extensive and sublime. Therefore is it, O king, that the infant, with so diminutive, small, slow-to-grasp and imperfect mind is unable to know with penetrative insight the idea of an unconditioned element of Nibbāna (asaṅkhata-nibbāna-dhātu) that is so heavy, burdensome, extensive and sublime."

"It is like the case of Sineru, O king, the king of mountains, heavy and burdensome, extensive, wide-reaching and mighty as it is – could now a man, by his ordinary strength and power and energy, root that mountain up?" (So asked the Elder.)

"Certainly not, O Venerable One." (So replied the king.)

"But why not, O king?" (So asked the Elder.)

"Because of the weakness, O Venerable One, of the man, and because of the mightiness of Sineru, the king of the mountains." (So replied the king.)

"Even so, O king, the mind of the infant under seven years of age is powerless, and weak, diminutive, small, slight, slow-to-grasp and indistinct of perception whereas the idea of an unconditioned element of Nibbāna (asaṅkhata-nibbāna-dhātu) is heavy, burdensome, extensive, wide-reaching and sublime. Therefore the infant under seven years of age cannot, with his mind that is powerless and weak, diminutive, slow-to-grasp and imperfect, know

with penetrative insight the idea of an unconditioned element of Nibbāna (asaṅkhata-nibbāna-dhātu) which is heavy, burdensome, extensive, wide-reaching and sublime. Thus is it that is not possible for an infant under seven years of age to attain to insight into the Doctrine even though he trains himself aright spiritually."

"Or again, O king, it is like the broad earth, long and wide, great in expanse and extension, large and mighty – would now a tiny drop of water be able to wet and turn to mud that broad earth?" (So asked the Elder.)

"Certainly not, O Venerable One." (So replied the king.)

"But why not, O king?" (So asked the Elder.)

"Because of the minuteness of the drop of water, O Venerable One, and because of the greatness of the broad earth." (So replied the king.)

"Even so, O king, the mind of an infant under seven years of age is powerless and weak, diminutive, small, slight, slow-to-grasp, and imperfect whereas the idea of an unconditioned element of Nibbāna (asaṅkhata-nibbāna-dhātu) is long and wide, great in expanse and extension, large and mighty. Thus is it that it is not possible for an infant under seven years of age to attain to insight into the great and mighty element of unconditioned Nibbāna (asaṅkhata-nibbāna-dhātu) even though he train himself aright spiritually."

"Or again, O king, suppose, there were a weak and powerless, tiny, ineffective an inconspicuous fire – would it be possible with so insignificant a fire, to dispel darkness and make light appear over the whole world of gods and men?" (So asked the Elder.)

"Certainly not, O Venerble One." (So replied the king.)

"But why not, O king? (So asked the Elder.)

"Because of the insignificance of the fire, O Venerable One, and because of the greatness of the World." (So replied the king.)

"Even so, O king, the mind of an infant under seven years of age is powerless and weak, diminutive, slow-to-grasp, and imperfect; it is veiled, moreover, with the thick darkness of ignorance. Hard would it be, therefore, for it to shine forth with the light of knowledge. And that is the reason, O king, why to an infant, to one under seven years of age, even though he train himself aright spiritually, there can be no attainment of insight into the Doctrine."

"Or again, O king, suppose there were a Salaka mite minute in the measure of its body which is comparable to an atom and which is rendered lean by disease, and it on seeing an elephant king, which showed the signs of rut in three places, and which having three prominent widths (in the forehead, breast and high back) was nine cubits in length, and ten in girth and eight in height coming to its lair were to begin to drag the elephant towards it which a view of swallowing it – now would the Salaka mite, O king, be able to do so?" (So asked the Elder.)

"Certainly not, O Venerable One." (So replied the king.)

"But why not, O king?" (So asked the Elder.)

"Because of the minuteness of the Salaka's body, O Venerable One, and because of the magnitude of the mighty elephant." (So replied the king.)

"Even so, O king, the mind of an infant under seven years of age is powerless and weak, diminutive, small, slight, slow-to-grasp, and imperfect whereas the idea of an unconditioned element of Nibbāna (asaṅkhata-nibbāna-dhātu) is great and mighty. With that mind so powerless and weak, diminutive, slow-to-grasp, and imperfect, that infant cannot attain to insight into the great and mighty element of unconditioned Nibbāna. And that is the reason, O king, why to an infant, to one under seven years of age, even though he train himself aright spiritually, there can be no attainment of insight into the Doctrine." (So explained the Elder.)

"Very good, O Venerable Nāgasena! That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE EIGHTH DILEMMA AS TO ATTAINMENT OF INSIGHT INTO TEH PATH AND FRUITION OF DELIVERANCE

(dhammābisamayapañho aṭṭhamo)

9. DILEMMA AS TO NIBBĀNA BEING TRULY A BLISS IN ENTIRETY

(ekantasukhanibbānapañha)

9. "O Venerable Nāgasena, how is it? Is Nibbāna truly a bliss in entirely, or is it mixed with pain?" (So asked the Milinda the king.)

"Nibbāna is all bliss, O king. There is no intermingling of pain in it." (So replied the Elder.)

"That "Nibbāna is all bliss." is, O Venerable Nāgasena, a saying we cannot believe. On this point, O Venerable Nāgasena, we maintain: "Nibbāna is alloyed with pain." And there is also a reason for our adopting the view: "Nibbāna is alloyed with pain." What is that reason? Those, O Venerable Nāgasena, who seek after Nibbāna are seen to practise and strenuously practise exertion and application both of body and of mind, restraint in standing, walking, sitting, lying-down, and eating, suppression of sleepiness, subjugation of the sense bases (āyatana) such as eye-base, renunciation of property and agricultural produce, of dear relatives and friends. But all those who are blissful or are endowed with bliss in the world feast their sense bases (such as eye-base) with the pleasure and delights of the five sensuous objects (kāma-guṇa) creating more outgrowths and ramifications thereof. They feast their eyes with the pleasure and delights of multifarious eyes-objects that make the most attractive sense-appeal, creating more outgrowths and ramifications thereof. They feast their ears with the pleasures and delights of multifarious songs and music, and other sounds that make the most attractive sense-appeal creating more outgrowths and ramifications. They feast their noses with pleasures and delights of multifarious perfumes of flowers, and fruits, and leaves, and bark, and roots, and sap and other odours that make the most attractive sense-appeal creating more outgrowths and ramifications. They feast their tongues with

the pleasures and delights of multifarious tastes of hard foods and soft, of syrups, drinks, and beverages and other tastes that make the most attractive, sense-appeal creating more outgrowths and ramifications. They feast their body (tactile base) with the pleasures and delights of multifarious feelings of bodily contact tender and delicate, exquisite and soft and such other feelings that make the most attractive sense-appeal creating more outgrowths and ramifications. They feast their minds with the pleasures and delights of multifarious conceptions and ideas, pure and impure, good and bad that make the most attractive sense-appeal crating more outgrowths and ramifications. You, Venerables, on the other hand, put a stop to and destroy, maim and mangle, put a drag on and restrain the development of your eye, and ear, and nose, and tongue, and body, and mind. Therefore is your body rendered hot and your mind also rendered hot. When your body is rendered hot, you experience the feeling of pain associated with the body. When your mind is rendered hot, you experience the feeling of pain associated with the mind. Did not even Māgaṇḍiya, the wandering mendicant, find fault with the Buddha and say: "The ascetic Gotama is a destroyer of progress."? "And that is the reason in support of my saying: "Nibbāna is alloyed with pain."" (So replied the king.)

"Nibbāna, O king, is unmixed with pain. It is truly a bliss in entirety. When you, O king, maintain that Nibbāna is painful, that which you call "painful" is not Nibbāna. It is the preliminary stage to the realisation of Nibbāna. This pain is the pain endured in the process of seeking after Nibbāna. Nibbāna itself is, O king, truly a bliss in entirely, and there is no pain mixed with it. And I will give you an explanation of this. Is there such a thing, O king, as the bliss of sovereignty which kings enjoy?" (So asked the Elder.)

"There is, O Venerable One, such a thing as the bliss of sovereignty which kings enjoy." (So replied the king.)

"And is there no pain, O king, mingled with that bliss?" (So asked the Elder.)

"No, O Venerable One." (So replied the king.)

"But surely then, O king, why is it that when their frontier provinces have broken out in revolt, the kings, with a view to bringing the inhabitants of those provinces into subjection again, leave their palaces, attended by their ministers and army chiefs, their soldiers and their guards, and marching over ground even and uneven, tormented the while by gnats and mosquitoes, winds and the heat of the sun, engage in fierce fights, and suffer presentiment of death?" (So asked the Elder.)

"That, O Venerable Nāgasena, is not what is called the bliss of sovereignty. It is only the preliminary stage in the pursuit of the bliss of sovereignty. It is after they have thus, in pain, sought after sovereignty, that they enjoy the bliss thereof. And thus, O Venerable Nāgasena, that bliss is itself unmixed with pain, for the bliss of sovereignty is one thing, and the pain another." (So replied the king.)

"Even so, O king, is Nibbāna all bliss, and there is no pain mingled with it. Those who are in quest of Nibbāna afflict their minds and bodies, it is true, restrain themselves in standing, walking, sitting, lying-down, and in food, suppress their sleepiness, keep their senses in subjection, abandon their very body and their life. But it is after they have thus, in pain, sought after Nibbāna, that they enjoy the Nibbāna which is bliss unalloyed – as kings do the bliss of sovereignty after their foes have been put down."

"Thus is it, O king, that Nibbāna is all bliss, and there is no pain mingled with it. For Nibbāna is one thing, and the pain another. And hear another explanation, O king, of the same thing in furtherance. Is there such a thing, O king, as the bliss of knowledge which those teachers have passed through their course?" (So asked the Elder.)

"Yes, O Venerable One, there is such a thing as the bliss of knowledge which the teachers have." (So replied the king.)

"Well, O king, is that bliss of knowledge alloyed with pain?" (So asked the Elder.)

"No, O Venerable One, it is not so alloyed." (So replied the king.)

"What then, O king, is the good of their afflicting themselves by

making obeisance to their own teachers;

making gestures of welcome on their arrival;

drawing water;

sweeping out (the dwelling place);

presenting tooth cleaners;

handing water for face washing;

living on food left over by teacher;

assisting in putting on robes or blanket covers;

helping teacher as a bath attendant;

massaging hands and feet of teacher;

suppressing their own will and

acting according to the will of others; and

sleeping in discomfort and feeding on distasteful food?" (So asked the elder.)

"That, O Venerable Nāgasena, is not the bliss of knowledge; it is a preliminary stage in the pursuit thereof. It is after the teachers have, in pain, sought after knowledge, that they enjoy its bliss. Thus is it, O Venerable Nāgasena, that the bliss of knowledge is one thing and the pain another." (So replied the king.)

"Even so, O king, is Nibbāna all bliss, and there is no pain mingled with it. Those who are in quest of Nibbāna afflict their

minds and bodies, it is true, restrain themselves in standing, walking, sitting, lying-down, and in food, suppress their sleepiness, keep their senses in subjection, abandon their very body and their life. But it is after they have thus, in pain, sought after Nibbāna, that they enjoy the Nibbāna which is bliss unalloyed – as teachers do the bliss of knowledge. Thus is it, O king, that Nibbāna is all bliss, and there is no pain mingled with it. For Nibbāna is one thing, and the pain another." (So replied the Elder.)

"Very good, O Venerable Nāgasena! That is so, and I accept it as you say. (Thus said Milinda the king.)

HERE ENDS TEH NINTH DILEMMA AS TO NIBBĀNA BEING TRULY A BLISS IN ENTIERTY.

(ekantasukhanibbānapañho navamo)

10. DILEMMA AS TO THE FORM, FEATURES, OR FIGURE OF NIBBĀNA

(nibbānarūpasaṇṭhānapañha)

10. "O Venerable Nāgasena, you are all saying "Nibbāna! Nibbāna!" Can you make clear by metaphor, or explanation, or reason, or argument, the form, or figure, or duration, or measure of Nibbāna?" (So asked the Milinda the king.)

"Nibbāna, O king, has nothing similar to it. By no metaphor, nor explanation, nor reason, nor argument can its form, or figure, or duration, or measure be made clear." (So replied the Elder.)

"I cannot, O Venerable Nāgasena, accept it as you say that the form, or figure, or duration, or measure of Nibbāna, which really after all is a condition that exists, cannot be made clear by any metaphor, or explanation, or reason, or argument! Please therefore give me some explanation of this." (So asked the king.)

"Very well, O king, I will give you some explanation. Isn't there, O king, such a thing as the great ocean?" (So asked the Elder.)

"Yes, O Venerable One, there is that great ocean." (So replied the king.)

"Well, suppose some one were to ask you, O king, saying: "How much water is there, your majesty, in the great ocean, and how many are the creatures that dwell therein?" When that question had been put, how would you answer him?"(So asked the Elder.)

"If, O Venerable One, I were asked by somebody saying: "How much water is there in the great ocean, and how many are the creatures that dwell therein?" I should reply thus to such a question: "My good fellow! This is an unquestionable thing that you question me. No one ought to ask such a question. It is a kind of

question that should be left unanswered. The scientists and speculators of the world have never discussed the subject of the ocean in that way. And no one can measure the water there, or count the creatures that dwell therein." Thus, O Venerable One, should I make reply." (So replied the king.)

"But why, O king, would you make such a reply about the ocean which, after all, is really an existing condition of things. Ought you not rather to count and tell him saying: "So and so much is the water in the great ocean, and so and so many are the creatures that dwell therein?"" (So asked the Elder.)

"That would be impossible, O Venerable One. The question is one that should not be asked." (So replied the king.)

"As impossible as it is, O king, to tell the measure of the water in the great ocean, or the number of the creatures dwelling therein, though after all the great ocean is really an existing condition of things, so impossible is it to make clear by metaphor, or explanation, or reason, or argument, the form or figure, or duration, or measure of Nibbāna, though after all it is a condition that does exist. And even, O king, if one possessed of magical powers through training of his mind were to be able to count the water and the creatures in the great ocean, even such a one would not be able to make clear by metaphor, or explanation, or reason, or argument, or the form, or figure, or duration, or measure of Nibbāna."

"And hear, O king, another explanation as to why it is not possible to make clear by metaphor, or explanation, or reason, or argument, or the from or figure, or duration or measure of Nibbāna which, after all, is really an existing condition of things. Are not there among the "Heavenly Beings of the Brāhma-world certain of them called Immaterial Ones of the Brāhma-world?" (So asked the Elder.)

"I have heard it said, O Venerable One; as follows: "Among the Heavenly Beings of the Brāhma world, there are Immaterial (arūpa) Ones." (So replied the king.)

"Well, O king, can you make clear by metaphor, or explanation, or reason, or argument, the form or figure, or duration, or size of the Immaterial Ones of the Brāhma world?" (So asked the Elder.)

"No, O Venerable One, O cannot." (So replied the king.)

"Then, O king, are there not Immaterial Ones in the Brāhma world?" (So asked the Elder.)

"The Immaterial Ones, O Venerable One, are and they do exist in the Brāhma world and yet it is impossible to make clear by metaphor, or explanation, or reason, or argument, the from or figure, or duration, or size of the Heavenly Beings of the Brāhma world who are called the Immaterial Ones."

"As impossible as it is, O king to tell the form or figure, the duration or the size of the Heavenly Beings of the Brāhma world called Immaterial Ones, though they after all are beings that exist, so impossible is it to make clear by metaphor, or explanation, or reason, or argument, the form or figure, or duration, or measure of Nibbāna which really after all is a condition that exists." (So replied the Elder.)

"O Venerable Nāgaseana, I will grant that Nibbāna is bliss unalloyed, and yet that is impossible to make clear, either by simile or explanation, by reason or by argument either its form or its figure, either its duration or its size. But is there no quality of Nibbāna which is inherent also in other things, and is such that it can be made evident by metaphor?" (So asked the king.)

"Though there is nothing as to its form which can be so explained, there is something, O king, as to its qualities which can." (So replied the Elder.)

"A happy word, O Venerable Nāgasena! Speak then, quickly that I may have an explanation of even one point in the characteristics of Nibbāna. Appease the fever of my heart. Allay it by the cool sweet breeze of your words!" (So asked the king.)

"There is one quality of the lotus, O king, inherent (metaphorically) in Nibbāna, and two qualities of water, and there of medicine, and four of the great ocean, five of food, and ten of space, and three of the wish-conferring gem, and three of red sandal wood, and three of clarified butter (ghee), and five of the mountain peak." (So explained the Elder.)

"O Venerable Nāgasena, you said: "One quality of the lotus is inherent in Nibbāna", – which is that quality?" (So asked the king.)

"As the lotus, O king, is untarnished by the water, so is Nibbāna untarnished by any defilement (kilesa). This is the one quality of the lotus inherent in Nibbāna." (So explained the Elder.)

"O Venerable Nāgasena, you said: "The two qualities of water are inherent in Nibbāna," – which are they?" (So asked the king.)

"As water, O king, is cool and assuages heat. So also is Nibbāna which is cool and assuages the burning heat of all defilements (kilesa). This, O king, is the first quality of the water inherent in Nibbāna. And again, O king, as water allays the thirst of man and beasts when they are exhausted and parched dry, craving for drink, or otherwise tormented by the heat of the sun, so does Nibbāna allay the thirst of the craving after sense objects, the craving after future existence, and the craving after self-annihilation. This, O king, is the second quality inherent in Nibbāna. These two qualities of water, O king, are thus inherent in Nibbāna." (So explained the Elder)

"O Venerable Nāgasena, you said: "The three qualities of medicine are ingerent in Nibbāna." – which are they?" (So asked the king.)

"As medicine, O king, is the refuge of beings tormented by poison, so is Nibbāna the refuge of beings tormented with the poison of defilements (kilesa). This, O king, is the first quality of medicine

inherent in Nibbāna. And again, O king, as medicine puts an end to diseases, so does Nibbāna put an end to all rounds of death and woe (vatta-dukkha). This is the second quality of medicine inherent in Nibbāna. And again, O king, as medicine prevents death, so also is Nibbāna the nectar that prevent (ever-repeated) deaths (amata). This, O king, is the third quality inherent in Nibbāna. These three qualities of medicine, O king, are thus inherent in Nibbāna." (So explained the Elder.)

"O Venerable Nāgasena, you said: "The four qualities of the great ocean are inherent in Nibbāna," – which are they?" (So asked the king.)

"As the great ocean, O king, is free from (empty of) corpses; so also is Nibbāna free from (empty of) the dead bodies of defilements (kilesa). This, O king, is the first quality of the great ocean inherent in Nibbāna. And again, O king, as the great ocean is mighty and boundless and fills not with all the rivers that flow in to it, so is Nibbāna mighty and boundless, and fills not with all beings (who enter in to it). This is the second quality of the great ocean inherent in Nibbāna. And again, O king, as the great ocean is the abode of mighty creatures, so is Nibbāna the abode of the Holy Ones (arahat)

who are great,

who are purged of all dirt and stains,

in whom all Biases (āsava) have become extinct,

who have reached the end of the goal of their endeavour (the Fruition of Holiness), and

who are endowed with powers through training of their minds."

"This, O king, is the third quality of the great ocean inherent in Nibbāna. And again, O king, as the great ocean is all in blossom, as it were, with the incomparable and vastly multifarious billows and waves, so is Nibbāna all in blossom, as it were, with the

incomparable and vastly multifarious flowers of dirt-free and purified knowledge and of emancipation. This is the fourth quality of the great ocean inherent in Nibbāna. These four qualities of the great ocean, O king, are thus inherent in Nibbāna." (So explained the Elder.)

"O Venerable Nāgasena, you said: "The five qualities of food are inherent in Nibbāna." – which are they?" (So asked the king.)

"As food, O king, is the support of the life of all beings, so is Nibbāna which supports the life of those who have realised it by putting an end to old age, death and dissolution. This, O king, is the first quality of food inherent in Nibbāna. And again, O king, as food increases the strength of all beings, so does Nibbāna increase the power of Iddhi of all beings who have realised it. This, O king, is the second quality of food inherent in Nibbāna. And again, O king, as food is the source of the beauty of all beings, so is Nibbāna the source of the beauty or glory to all beings who have realised it. This, O king, is the third quality of food inherent in Nibbāna. And again, O king, as food puts a stop to worry and anxiety in all beings, so does Nibbāna put a stop to worry and anxiety of defilements (kilesa) of all beings who have realised it. This, O king, is the fourth quality of food inherent in Nibbāna. And again, O king, as food overcomes in all beings the weakness by hunger, so does Nibbāna, when it has been realised overcome in all beings the weakness which arises from hunger and every sort of pain (dukkha). This, O king, is the fifth quality of food inherent in Nibbāna. These five qualities of food, O king, are thus inherent in Nibbāna." (So explained the Elder.)

"O Venerable Nāgasena, you said: "The ten qualities of space are inherent in Nibbāna." – which are they? (So asked the king.)

"As space is, O king, neither born nor grows old, neither [dies nor passes away nor is reborn (has a future life to spring up

into), as it is impossible to be ill-treated and belaboured with blows, or to be carried off by thieves, rests on nothing, is the sphere in which birds fly, is unobstructed, and is boundless; so, O king, Nibbāna is not born, neither does it grow old; it does not die nor pass away; it has no rebirth (no future life to spring up into), it is unconquerable, thieves cannot carry it off, it is not attached to anything; it is the sphere in which the Noble Ones moves, nothing can obstruct it, and it is infinite. These, O king, are the ten qualities of apace (metaphorically) inherent in Nibbāna." (So explained the Elder.)

"O Venerable Nāgasena, you said: "The three qualities of the wish-conferring gem are inherent in Nibbāna." – which are they?" (So asked the king.)

"As the wish-conferring gem, O king, satisfies every desire, so also does Nibbāna. This, O king, is the first quality of the wish-conferring gem inherent in Nibbāna. And again, O king, as the wish-conferring gem causes delight, so also does Nibbāna. This, O king, is the second quality of the wish-conferring gem inherent in Nibbāna. And again, O king, as the wish-conferring gem is full of luster, so also is Nibbāna full of luster. This, O king, is the third quality of the wish-conferring gem inherent in Nibbāna. These three qualities of the wish-conferring gem, O king, are thus inherent in Nibbāna." (So explained the Elder.)

"O Venerable Nāgasena, you said: "The three qualities of red sandal wood are inherent in Nibbāna." – which are they?" (So asked the king.)

"As red sandal wood, O king, is hard to get, so is Nibbāna hard to get. This, O king, is the first quality of red sandal wood inherent in Nibbāna. And again, O king, as red sandal wood is unequalled in the beauty of its perfume, so is Nibbāna unequalled in the beauty of its perfume. This, O king, is the second quality of red sandal wood inherent in Nibbāna. And again, O king, as red sandal wood is praised by all the good, so is Nibbāna praised by all the

Noble Ones. This, O king, is the third quality of red sandal wood inherent in Nibbāna. These three qualities of red sandal wood, O king, are thus inherent in Nibbāna." (So explained the Elder.)

"O Venerable Nāgasena, you said: "The three qualities of clarified butter (ghee) are inherent in Nibbāna." – which are they?" (So asked the king.)

"As clarified butter is beautiful in colour, so also is Nibbāna beautiful in colour of its virtues. This, O king, is the first quality of clarified butter inherent in Nibbāna. And again, O king, as clarified butter has a pleasant odour, so also has Nibbāna the pleasant odour of virtues. This, O king, is the second quality of clarified butter inherent in Nibbāna. And again, O king, as clarified butter has a pleasant taste, so also has Nibbāna the pleasant taste of emancipation (vimutti). This, O king, is the third quality of clarified butter inherent in Nibbāna. These three qualities of clarified butter, O king, are thus inherent in Nibbāna." (So explained the Elder.)

"O Venerable Nāgasena, you said: "The five qualities of the mountain peak are inherent in Nibbāna." – which are they?" (So asked the king.)

"As a mountain peak is very lofty, so also is Nibbāna very exalted. This, O king, is the first quality of a mountain peak inherent in Nibbāna. And again, O king, as a mountain peak is immoveable, so also is Nibbāna immoveable. This, O king, is the second quality of a mountain peak inherent in Nibbāna. And again, O king, as a mountain peak is inaccessible, so also is Nibbāna inaccessible to all defilements (kilesa). This, O king, is the third quality of a mountain peak inherent in Nibbāna. And again, O king, as a mountain peak is a place where no plants can grow, so also is Nibbāna a condition in which no defilements can grow. This, O king, is the fourth quality of a mountain peak inherent in Nibbāna. And again, O king, as a mountain peak is free alike from love and hate, so also is Nibbāna free alike from love and hate. This, O king, is the fifth quality of a

mountain peak inherent in Nibbāna. These five qualities of a mountain peak, O king, are thus (metaphorically) inherent in Nibbāna." (So explained the Elder.)

"Very good, O Venerable Nāgasena! That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS TEH TENTH DILEMMA AS TO THE FORM, FEATURES, OR FIGURE OF NIBBĀNA

(nibbānarūpasaṇṭhānapañho dasamo)

11. DILEMMA AS TO REALIZATION OF THE SUPRREME BLISS OF NIBBĀNA

(nibbānasacchikaraṇapañha)[1]

11. "O Venerable Nāgasena, your people say: "Nibbāna is not past, nor future, nor present, nor is it a phenomena that has arisen, nor not-arisen, nor that will arise." O Venerable Nāgasena, a man who has trained himself aright spiritually in the present Doctrine and Discipline (sāsanā) realizes Nibbāna. In doing so, does he realize Nibbāna that has arisen, or the one that had arisen (but now passed away)?" (So asked Milinda the king.)

"A man, O king, who has trained himself aright spiritually, realizes Nibbāna. But he does not realize Nibbāna (of the kind) that has arisen nor Nibbāna (of the kind) that had arisen (but now passed away). And nevertheless, O king, the Nibbāna-element (nibbānadhātu), that a man realizes through training himself aright spiritually, exists." (So replied the Elder.)

"Please do not, O Venerable Nāgasena, clear up this puzzle by making it dark. Pray, try your utmost to make it open and plain as you elucidate it. Pour out upon it all that has been taught you. It is a point on which all these people are bewildered, plunged into perplexity, lost in doubt. Please remove the thorn of fault embedded therein like a piercing dart." (So asked the king.)

"That element of Nibbāna (nibbānadhātu), O king, so peaceful, so genuinely blissful, so sublime, and so worthy of being eagerly sought after, (really) exists. And it is that which a man who trains himself aright grasping the idea of all conditioned things according to the teachings of the Conqueror (Buddha) realizes by his wisdom – even as a pupil, by his knowledge makes himself master of an art, according to the instruction of his teacher."

"And if you ask: "How is Nibbāna to be seen?" it is to be seen as an object free from any kind of fault, distress, danger, or

enmity, and as an object of peace, bliss, pleasantness, sublimity, purity and coolness."

"Just, O king, as a man being burnt in a blazing fiery furnace fed with a great many faggots, when he has freed himself from it by a violent effort, and escaped into a cool place, would experience supreme bliss – even so, O king, whosoever trains himself aright spiritually, he by calling into play a full rational exercise of mind will realize the supreme bliss of Nibbāna which is free from the fiery heat of the three-fold words[2]. As the furnace, O king, so should you regard this three-fold fire: as the man who has fallen into the fire, so should you regard the man who trains himself aright spiritually; and as the cool place away from the fiery furnace so should you regard Nibbāna."

"Or again, O king, as a man fallen into a pit full of the dead bodies of snakes and dogs and men, of excrement, when, finding himself in a conglomeration of stinking matter, wrested himself free by a violent effort and escaped into a place where there were no dead bodies, would experience supreme bliss – even so, O king, whosoever trains himself aright spiritually, he by calling into play a full rational exercise of mind will realize the supreme bliss of Nibbāna which is free from the stinking dead bodies of defilements (kilesa). As the stinking dead body, O king, so should you regard the five sensuous objects (kāmaguṇ); as the man who has fallen among stinking dead bodies so should you regard the man who trains himself aright spiritually; and as the place free from stinking dead bodies so should you regard Nibbāna."

"Or again, O king, as a man quaking with fear and terror, agitated and upset in mind, when with a violent effort he has free himself from that place of fear and terror and escaped into a strong refuge, a firm place of security, experiences supreme bliss – even so, O king, whosoever trains himself aright spiritually, he by calling into play a full rational exercise of mind will realize the supreme bliss of Nibbāna in which fear and terror are absent. As the terror,

O king, so should you regard the danger which arises again and again on account of birth, old age, disease and death; as the terrified man so should you regard the man who trains himself aright spiritually; as the place of refuge so should you regard Nibbāna."

"Or again, O king, as a man who has fallen on a spot, filthy with dirt, and slime, and mud, when with a violent effort when he has got rid of the mud, and escaped into a clean and spotless place, would experience supreme bliss – even so, O king, whosoever trains himself aright spiritually, he by calling into play a full rational exercise of mind will realize the supreme bliss of Nibbāna, from which the stains and mud of defilements (kilesa) are absent. As the mud, O king, so should you regard world-gain with honour-and-fame; as the man who has fallen into the mud, so should you regard the man who trains himself; as the clean and spotless place, so should you regard Nibbāna."

"And if again you ask: "How does he who trains himself aright spiritually realize that Nibbāna?" (I should reply), he, O king, who trains himself aright spiritually, contemplates on the conditioned phenomena (saṅkhāra). By contemplating on the conditioned phenomena he perceives therein birth (jāti), he perceives old age (jarā), he perceives diseases (byādhi), he perceives death (maraṇa). But he perceives not therein either happiness of bliss; he perceives not therein, whether in the beginning, or the middle or the end, anything worthy of being laid hold of (as a lasting satisfaction). As a man, O king, if a mass of iron had been heated the whole day, and were all glowing, scorching, and red hot, would find no spot on it, whether at one end or in the middle or at the other end, fit to be taken hold of – even so, O king, he who trains himself aright spiritually and contemplates on the arising of conditioned phenomena, and in doing so he perceives therein birth, he perceives old age, he perceives disease, he perceives death. But he perceives not therein either happiness or bliss; He perceives not therein whether in the beginning, or in the middle, or in the end, anything fit to be taken

hold of (as a lasting satisfaction). And discontent arises in his mind when he thus finds nothing fit to be relied on as a lasting satisfaction, and a feverish heat takes possession of his body, and without a refuge or protection, and feeling hopeless, he becomes weary of repeated births in the three planes of existence."

"As if, O king, a man had entered into a burning and blazing mighty fiery furnace, and saw no refuge in it, no way of help nor succour to be hoped for and thus becomes weary of the fire – even so, O king, discontent arises in the mind and stays there permanently when a man finds nothing (in conditioned phenomena) fit to be relied on as a lasting satisfaction, and a feverish heat takes possession of his body, and without a refuge or protection, and feeling hopeless, he becomes weary of repeated births in the three planes of existence."

"And in the mind of him who perceives the danger throughout the whole process of conditioned phenomena (mind-body complex) the thought arises: "All on fire is this endless becoming, burning, blazing, entirely woe-struck and sorrow-fraught! If only one could reach a state in which there were no becoming of conditioned phenomena there would be the peaceful and sublime Nibbāna

where all conditioned phenomena have become extinguished;

where all the five Group of Existence have been got fid off and abandoned;

where craving becomes extinct:

where passion is absent;

where conditioned phenomena have reached extinction; and

where craving is transcended."

"And therewith does his mind leap forward into that state where conditioned phenomena arise not, and then has he found peace, then does he exult and rejoice at the thought: "Liberated I am at last from all conditioned phenomena!""

"Just, O king, as a man who, venturing into a strange land, has lost his way, on finding a way out of the jungle, bounds forward along it, exulting and rejoicing at the thought: "I have, at last, found the way out!" – even so, O king, in him who contemplates on the process of becoming of conditioned phenomena and perceives the danger involved therein, the mind leaps forward into Nibbāna where conditioned phenomena no more arise. In doing so the mind exults and rejoices at the thought: "Liberated I am at last!""

"And he strives with might and main to win the Path leading to Nibbāna where conditioned phenomena no more arise. To that end he investigates, develops and frequently practises. For the purpose of liberation through Nibbāna he establishes himself firmly in mindfulness. For the purpose of liberation through Nibbāna he establishes himself firmly in rapture (pīti). By contemplating in successive stages and in repetition, that mind of his transcends the sphere of the process of conditioned phenomena leaps forwards into Nibbāna where conditioned phenomena no more arise. And he who is established forever in Nibbāna where the process of conditioned phenomena no more arises, by training himself aright spiritually, should, O king, be called "One who has realized Nibbāna."" (So explained the Elder.)

"Very good, O Venerable Nāgasena! That is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE ELEVENTH DILEMMA AS TO REALIZATION OF THE SUPREME BLISS OF NIBBĀNA

(nibbānasacchikaraṇapañho ekādasamo)

(Endnotes)

1 (Childers' Pāḷi Language Dictionary)

SACCHIKAROTI: To bring before one's eyes; see face to face; realize; experience; attain.

2 NYĀNATILOKA BUDDHIST DICTIONARY (1956 End.)

"World", denotes the 3 spheres of existence comprising the whole universe, i.e. (1) the Sensuous World (kāma-loka) or the world of the 5 senses; (2) the fine-material world (rūpa-loka), corresponding to the 4 fine-material absorptions, (3) the Immaterial world (arūpa-loka) corresponding to the 4 Immaterial absorptions.

12. THE PROBLEM OF THE PLACE OF NIBBĀNA

(nibbānasannihitapañha)

12. "O Venerable Nāgasena, does there exist the spot – whether in the direction of the East, or of the South, or of the West, or of the north, either above, or below, or on the horizon – where Nibbāna is located?" (So asked the Milinda the king.)

"There is no spot – either in the East, or the South, or in the West, or the north, either above, or below, or on the horizon – where Nibbāna is?" (So replied the Elser.)

"But if there is no permanent place for location of Nibbāna, O Venerable Nāgasena, then Nibbāna cannot exist. And if those people claim that they have realized Nibbāna, their realization must be vain. And I will give you an explanation of this. Just, O Venerable One, as there are on the earth fields in which crops can be grown, flowers from which odours arise, bushes on which flowers can crown, trees on which fruits can come out, mines from which gems can be dug so that whosoever desires any one of these things can go there and get it – even so, O Venerable Nāgasena, if Nibbāna exists one must expect there to be some place, where it arises. But since there is not any such place, therefore I declare that there can be no Nibbāna, and if those people claim that they have realized Nibbāna, their realization must be vain." (So reasoned the king.)

"There is no spot, O king, where Nibbāna is situate, and yet Nibbāna is, and he who trains himself aright spiritually will, by calling into play a full rational exercise of mind, realize the supreme bliss of Nibbāna. Just , O king, as fire exists and yet there is no place where by (itself) is stored up but if a man rubs two sticks together the fire comes; – even so, O king, Nibbāna exists, though there is no spot where it is stored up. And he who trains himself aright spiritually will, by calling into play a full rational exercise of mind, realize the supreme Bliss of Nibbāna."

"Or again, O king, just as there are the seven treasures – the treasure of the celestial wheel, and the treasure of the elephant, and the treasure of the horse, and the treasure of the gem, and the treasure of the woman, the treasure of the banker, and the treasure of a son (and heir to the throne). But there is no spot where these treasures are laid up. When a sovereign conducts himself aright those treasures appear to him of their own accord by virtue of his right conduct, – even so, O king, Nibbāna exists, though there is no place where it is stored up. And he who trains himself aright spiritually will, by calling into play a full rational exercise of mind, realize the supreme bliss of Nibbāna." (So explained the Elder.)

"O Venerable Nāgasena, let it be granted that there is no place where Nibbāna is stored up. But is there any place on which a man may stand and, training himself aright spiritually, realize Nibbāna?" (So asked the king.)

"Yes, O king, there is a place at which a man may stand up and, training himself aright spiritually, realize Nibbāna." (So replied the Elder.)

"Which is the place, O Venerable One, where a man stand and training himself aright spiritually, realize Nibbāna?" (So asked the king.)

"Morality, O king, is the place standing whereon one may realize Nibbāna. For if grounded in morality and calling into play a full rational exercise of mind – whether in the land of the Scythians or the Greeks, whether in China or Tartary, whether in Alexandria or in Nikumba, whether in Benares or in Kosala, whether in kashmir or in Gandhāra, whether on a mountain top or in the plane of Brāhmas – wherever he may be, the man who trains himself aright spiritually will realize Nibbāna."

"Just, O king, as the man who is endowed with eye-sight wherever he may be – in the land of the Scythians or the Greeks, in China or Tartary, in Alexandria, Nikumba, Benares, Kosala, in kashmir or in Gandhāra, on a mountain top or in the plane of

Brāhmas – will be able to behold the expanse of heaven – even so, O king, will he, who if grounded in morality and calls into play a full rational exercise of mind – whether in the land Scythians ..... plane of Brāhmas – wherever he may be and who trains himself aright spiritually will realize Nibbāna."

"Or again, O king, just as to a man wherever he may be ..... in the land of the Scythians ..... or in the plane of Brāhmas – there also is the direction of the East."

"Even so, O king, the man who is grounded in morality and who calls into play a full rational exercise of mind wherever he may be – whether in the land of Scythians ..... or in the plane of Brāhmas, and trains himself aright spiritually, will realize Nibbāna." (So explained the Elder.)

"Very good, O Venerable Nāgasena!" You have preached to me of Nibbāna and preached to me also of the realization thereof; you have set forth the advantages of morality and also explained the noble way of training. You have raised aloft the standard of the Doctrine and maintained in good order the aqueduct of the Doctrine. You have shown how the efforts of those who train themselves aright spiritually will be neither barren nor unfruitful. O Venerable One, who is the leader of the (Buddhist) sect and the most eminent among eminent ones, that is so, and I accept it as you say." (Thus said Milinda the king.)

HERE ENDS THE TWELFTH DILEMMA AS TO THE PLACE OF NIBBĀNA

(nibbānasannihitapañho dvādasamo)

THIS IS THE END OF TEH THIRD CHAPTER DEALING WITH VESSANTARA THE KING

(vessantaravaggo tatiyo)

THERE ARE TWELVE QUESTIONS IN THIS CHAPTER

(imāsamiṁ vagge dvādasa pañhā)

4. THE CHAPTER DEALING WITH INFERENCE

(anumānavagga)

1. THAT "THE BUDDHA ONCE LIVED" IS KNOWN BY DRAWING INFERENCES

(anumānapañha)

1. Now Milinda the king went up to the place where Venerable Nāgasena was and bowed down in obeisance before him and took his seat on one side. And when so seated he, longing to know, to hear and to hear in mind, and longing to get enlightened and to dispel delusion (moha) to make the light of knowledge arise and to destroy his ignorance, roused up in himself intense precision and thoroughness, intense zeal, intense mindfulness, and intense wisdom, spoke thus to Venerable Nāgasena:

"O Venerable Nāgasena, have you ever seen the Buddha?"

"No, O king, I haven't." (So replied the Elder.)

"Then have your teachers ever seen the Buddha? (So asked the king.)

"No, O king, they haven't." (So replied the Elder.)

"So you say, O Venerable Nāgasena, that you have never seen the Buddha, and that your teachers have never seen the Buddha. Therefore, O Venerable Nāgasena, the Buddha did not exist. There is no clear evidence, in that case, of a Buddha." (So reasoned the king.)

"But, O king, did those kings of old exist, who were the founders the dynasty from which you come?" (So asked the Elder.)

"Certainly, O Venerable One. How can there be any doubt that?" (So replied the king.)

"Well, O king, have you ever seen them? (So asked the Elder.)

"No, O Venerable One, I haven't." (So replied the king.)

"And those who instructed you, the family chaplains, and those who make legal decisions, the ministers – have they ever seen those kings of old?" (So asked the Elder.)

"No, O Venerable One, they haven't." (So replied the king.)

"You, O king, have never seen the kings of old, nor have the family chaplains who instructed you, nor the ministers who make legal decisions ever seen the kings of old. If such be the case, the kings of old did not exist. There is no clear evidence, in that case, of the kings of old." (So replied the Elder.)

"But, O Venerable Nāgasena, the royal insignia they used are still to be seen – the white umbrella of state, and the crown, and the regal footwear, and the fly-swap fitted with the yak's tail, and the double-bladed sword, and the royal couch – and by these we can know and believe that: "The kings of old once lived."" (So replied the king.)

"Even so, O king, can we know that Buddha and believe in Him. For there is a reason for our knowledge and belief that: "The Buddha once lived." And what is that reason? The following royal insignia used by that Buddha

who knows the Four Noble Truths;

who sees the Four Noble Truths;

who is worthy of the highest veneration;

who, all by Himself, comprehends rightly (The Four Noble Truths) furnish proof by which we can know and believe that: "The Buddha once lived.""

"The Four Applications of Mindfulness (satipaṭṭhāna).

The Four Right Efforts (sammappadhāna).

The Four Roads to Powers (iddhi-pāda).

The Five Mental Powers (bala)

The Seven Factors of Enlightenment (bojjhaṅga)

The Eightfold Noble Path (ariya-magga)

And by these can the whole world of gods and men know and believe that the Buddha existed once. By this reason, on this ground, by this argument, through this inference, can it be known that: "The Buddha once lived.""

"He having saved gods and men galore

From the round of death and woe;

Bringing them to safety ashore

In the life-boat he ceased not to row.

Then to the place of safety would he also go,

Where (Death's fuel of) mind-body complex arises no more.

Only by inference can it be known,

That Buddha once existed is also shown."

"O Venerable Nāgasena, please give me an illustration." (So asked the king.)

"Just, O king, as the architect of a city, when he wants to build one, would first search out a pleasant spot of ground, with which no fault can be found, even, with no undulations, free from rocks and gravel. And then when he has leveled the ground where there may still be undulations on it, he would clear it completely of all stumps and stakes, and would proceed to build there a city fine and regular, measured out into suitable quarters, with moats and ramparts thrown up around it, with strong gateways, watch-towers, and battlements, with wide squares and open places and junctions

and cross-ways where four roads meet, with cleanly and even high roads, with regular lines of open shops, well provided with parks, and gardens, and lakes, and louts-ponds, and wells, and graced with many palaces and residential buildings of the king, free from every fault. And then when the city stood there in every state of prosperity and grandeur that architect would go away to some other land. And thereafter, in course of time, that city might become mighty and prosperous, where food would be easy to get, harmless, well-provided, peaceful, free from distress and calamity, the place where all sorts and conditions of people congregate."

"Then nobles and brāhmans, merchants and work-people; soldiers mounted on elephants, and on horses, and on chariots; ınfantry, and bowmen, and swordsmen; standard-bearers, officers, and camp-followers; high-born warriors whose delight is in war, commandoes, men mighty as elephants, horses, men who fight in buckskin, devoted fighting-men born of slaves in great houses (dāsika-puttā); troops of professional wrestlers (bhaṭi-puttā mallakā gaṇakā); cooks and curry makers, barbers and bathing attendants, smiths and florists, workers in gold and silver and lead and tin and copper and brass and iron, and jewelers; weavers, potters, salt gatherers, tanners, carriage builders, carvers in ivory, rope makers, comb makers, cotton-thread spinners, basket makers, bow manufacturers, bow-string makers, arrow fletchers, painters, dye manufacturers, dyers, tailors, washer men, assayers of silver, cloth merchants, wood-bark cosmetic grinder, hay makers, hewers of wood, hired servants, people who live by gathering roots and tubers, hawkers of boiled rice, sellers of cakes, fish mongers, butchers, dealers in strong drinks, play actors, dancers, acrobats, conjurers, professional bards, wrestlers (boxers), corpse burners, casters out of rotten flowers and other refuse, wicker-work artists, hunters, harlots, chorus dancers, and the slave girls, – people of many countries, people from Scythia, Bactria, China, and Vilāta, people of Ujjenī, of Bhārukacchaka, of Benares, of Kosala, and of the border lands, people from Māgadha, and Sāketa, and Soreyya and the West, from Koṭumpara and Māthura,

from Alexandria, Kashmir and Gandhāra, – all these coming to take up their residence there, and finding the new city to be regular, faultless, perfect, and pleasant, would know: "Able indeed must that architect have been by whom this city was built!""

"Even so, O king, that Buddha, peerless, unequalled, unrivalled, incomparable – except with the Buddhas that have gone before – admirable beyond all measure by weight or calculation, of infinite virtue, who has reached the summit in virtue, boundless in knowledge, power, zeal and strength, who, when he had attained to summit of all the perfections of the Buddhas, overthrew Māra the Evil One and all his hosts, – He bursting asunder the net of heresy, and casting aside ignorance, causing wisdom to arise, and bearing aloft the torch of the Doctrine, reached forward to Omniscient Buddhahood itself, and having been victorious in that supreme battle, built this city of the Doctrine."

"And the Buddha's city of "The Doctrine ", O king, has Morality for its rampart, Moral Shame for its moat, and knowledge for the battlement over its city gate, and Zeal for the turret above that, and Devotional Faith for the pillars at its base, and Mindfulness for the watchman at the gate, and wisdom for the terrace above and Discourses (suttanta) for the streets, and Transcendental Doctrine (abhidhamma) for its road-junctions, and Discipline (vinaya) for judgment indicators, and The Four Applications of Mindfulness (satipaṭṭhāna) for its principal highway. And on that highway, O king, these markets are open – a flower market, and a scent market, and a fruit market, and an antidote market, and a medicine market, and an ambrosia market, and a jewel market, and a market for all manner of merchandise."

"But what, O Venerable Nāgasena, is the flower market of the Exalted Buddha?" (So asked the king.)

"There are, O king, certain type of contemplation on material and mental objects that have been made known by the Exalted Buddha who having known and seen the Four Noble Truths is

worthy of the highest veneration and who, unaided and all by Himself infallibly comprehends (the Four Noble Truths). And what are the types of contemplation on material and mental-objects? They are –

Perception of Impermanence (anicca-saññā),

Perception of Woefulness (dukkha-saññā),

Perception of Impersonality or Conditionality (anatta-saññā),

Perception of Loathsomeness (asubha-saññā),

Perception of Misery or Fault-riddenness (ādīnava-saññā),

Perception of Overcoming (pahāna-saññā),

Perception of Detachment (virāga-saññā),

Perception of Extinction (nirodha-saññā),

Perception of Dissatisfaction with the things in the world (sabbaloke anabhirati saññā),

Perception of transitory nature of all things (sabba-sankhāresu anicca-saññā),

Perception of Mental-Absorption attained through contemplation on In- and Out-breathing (ānāpānassati uddhumātaka saññā),

Perception of Mental-Absorption attained through contemplation of a bluish discoloured corpse (vinīlaka-saññā),

Perception of Mental-Absorption attained through contemplation of a festering corpse (vipubbaka-saññā),

Perception of Mental-Absorption attained through contemplation of a crose fissured from decay, (vicchiddaka-saññā),

Perception of Mental-Absorption attained through contemplation of a corpse gnawed by animals (vikkhāyitaka-saññā),

Perception of Mental-Absorption attained through contemplation of a split corpse. (Vikkhittaka-saññā),

Perception of Mental-Absorption attained through contemplation of a dismembered and scatted corpse. (hata-vikkittaka-saññā),

Perception of Mental-Absorption attained through contemplation of a blood-stained corpse (lohitaka-saññā),

Perception of Mental-Absorption attained through contemplation of a corpse eaten by worms. (pulavaka-saññā),

Perception of Mental-Absorption attained through contemplation of a skeleton. (atthika-saññā),

Perception of Mental-Absorption attained through contemplation on All-embracing Kindness (mettā-saññā),

Perception of Mental-Absorption attained through contemplation on Compassion (karuṇā-saññā),

Perception of Mental-Abosrption attained through contemplation on Altruistic Joy. (muditā-saññā),

Perception of Mental-Absorption attained through contemplation on Equanimity. (upekkhā-saññā),

Perception of Mental-Absorption attained through contemplation on Death. (maraṇānussati-saññā),

Perception of Mental-Absorption attained through contemplation on the Body (kāyagatāsati)."

"These, O king, are the types[1] of contemplation prescribed by the Exalted Buddha who is the knower of the Four Noble Truths. And of these, whoever longing to be delivered from old age and death, takes any one of those material and mental objects for his contemplation and by the exercise of his contemplation on such objects as "Impermanence", becomes liberated from mind-defiling passions in that they are liberated from Greed (rāga), liberated from

Hate (dosa), liberated from Delusion (moha), liberated from Conceit (māna), liberated from Speculative Views (diṭṭhi), and by that does he cross the Round of Rebirths (saṁsāra), and stem the current of Craving (taṇhā), and exterminate the threefold Defilements, and by killing all Defilements, enter the City of Nibbāna

which is free from Defilement,

where the dust of Greed is absent,

which is purified,

whch is clean-white.

where there is no Rebirth,

where there is no Old Age,

where there is no Death,

which is blissful,

which is peaceful,

which is free from danger and calamities and liberate his mind (from Defilements) by attaining to the Fruition of Holiness (arahatta-phala).

And this, O king, is what is called the flower market of the Exalted Buddha."

"Take with you kamma as the price,

And go ye up to that market,

Buy there an object four contemplation,

Liberate yourselves. Be free!"

"And what, O Venerable Nāgasena, is the scent market of the Exalted Buddha?" (So asked the king.)

"There is, O king, the exercise of Contemplation on one's own morals, which is prescribed by the Exalted Buddha, and anointed

by the sweet scent of that morality the sons of the Exalted Buddha fill with the sweet scent of Morality the whole world of gods and men, in every direction, and to windward and to leeward, continuing to pervade it again and yet again. And which are such contemplation on Morality? The contemplation on one's own morals (which are unbroken, without gap, immaculate, undefiled, praised by the wise, and leading to concentration) in respect of the Moral Rules or Vows, namely:

Moral Vow of Taking Refuge (saraṇa sīla),

The Five Moral Rules (pañcaṅga sīla),

The Eight Moral Vows (atthaṅga sīla),

The Ten Moral Vows (dasaṅga sīla),

The Vows of self-restraint tabulated in the five recitations that comprise the Monks Disciplinary Code (pātimokkha-saṁvara-sīla)."

"And this, O king, is what is called "The scent market of the Exalted Buddha." For it has been declared, O king, by the Exalted Buddha, the god over all gods."

"No, flower's scent can go against the wind

Not sandal wood's, nor musk's, nor jasmine flower's:

But the sweet scent of the virtues doth go

Against the wind, and the virtues pervades,

On every side, the sweetness of his life."

"Red sandal wood, musk, and the lotus, jasmine

The sweet scent of Morality surpasseth them all.

Insignificant is the scent of musk and of sandal wood

Though by themselves their perfume is good,

Still stronger, the scent of the virtuous and their Morality

Mounts the realms of gods and Brāhmas."

"And what, O Venerable Nāgasena, is the fruit market of the Exalted Buddha?" (So asked the king.)

"There are, O king, certain fruits which have been made know by the Exalted Buddha and they are these: –

The Fruition of Stream-winning (sotāpatti-phala);

The Fruition of Once-Return (sakadāgāmi-phala);

The Fruition of Never-Return (anāgāmi-phala);

The Fruition of Holiness (arahatta-phala);

Attainment of the Fruition of voidness (suññata-phala-samāpatti);

Attainment of the Fruition of Conditionlessness (animitta-phala-samāpatti);

Attainment of the Fruition of Desirelessness (appaṇihita-phala-samāpatti);

And whosoever desires any one of these (fruits) viz:

The Fruition of Stream-winning;

The Fruition of Once-Return;

The Fruition of Never-Return;

The Fruition of Holiness;

Attainment of the Fruition of voidness;

Attainment of the Fruition of Conditionlessness;

Attainment of the Fruition of Desirelessness;

he gives his kamma as the price, and buys the fruit he longs for. Just, O king, as any man who has a mango tree bearing fruit all the year round and who does not pluck the fruits until buyers come. But when a buyers has come, and the fruit-grower has taken the

price, then he says: "Come my good man, this tree is always growing, and has therefore fruits in all stages of growth; take from it the kind of fruit you prefer, whether immature, under-developed, fully developed, or fully ripe fruit. And the buyer, for the price paid, takes the kind of fruit he likes the best–

if he likes the immature fruit then he takes the immature fruit;

if he likes the under-developed fruit, then he takes the under-devoloped fruit;

if he likes the fully-developed fruit, then he takes the fully developed fruit;

or if he likes the fully ripe fruit, then he takes the fully ripe fruit."

"Even so, O king, whosoever desires any one of those other fruits, he gives his kamma as the price, and buys the fruit he longs for (in all stages of Deliverance). And this, O king, is what is called "The fruit market of the Exalted Buddha.""

"Men give their kamma as the price,

And buy the ambrosial fruit of Path and Fruition;

And bliss is theirs, and peace,

Who've bought the ambrosial fruit of Path and Fruition."

"And what, O Venerable Nāgasena, is the antidote market of the Exalted Buddha?" (So askd the king.)

"Certain drugs, O king, have been made known by the Exalted Buddha; drugs by which the Exalted Buddha delivers the whole world of gods and men from the poison of (Mental) Defilements (kilesa). And what are these drugs? The Exalted Buddha proclaimed the Four Noble Truths. And what are these Four Noble Truths? They are:

i. The Noble Truth about Suffering (dukkha-ariyasaccā.)

ii. The Noble Truth about the Origin of suffering (dukkha-samudaya-ariya-saccā.)

iii. The Noble Truth about the Extinction of suffering (dukkha-nirodha-ariya-saccā.)

iv. The Noble Truth about the Path leading to the extinction of suffering (dukkha-nirodha-gāminī-paṭipadā-ariyasaccā.)"

"And whosoever desiring to know the Four Noble Truths and hear this Doctrine of the Four Noble truths,

they are set totally free from rebirth,

they are set totally free from old age,

they are set totally free from death,

they are set totally free from sorrow, lamentation, pain, grief and despair."

"And this, O king, is what is called "The antidote market of the Exalted Buddha.""

"Of all the drugs, in all the world,

The antidotes of poison dire,

Not one equals that Doctrine sweet,

Drink that, O monks. Drink and live."

"And what, O Venerable Nāgasena, is the medicine market of the Exalted Buddha?" (So asked the king.)

"Certain medicines, O king, have been made known by the Exalted Buddha, medicines by which He cures the whole world of gods and men. And what are these medicines? They are:

The Four Applications of Mindfulness (satipaṭṭhāna)

The Four Right Efforts (sammappadhāna)

The Four Roads to Power (iddhi-pāda)

The Five Mental Faculties (indriya)

The Five Mental Powers (bala)

The Seven Factors of Enlightenment (bojjhaṅga)

The Eightfold Noble Path (ariyamagga)

by these medicines including the Four Applications of Mindfulness the Exalted Buddha;

purges them of Wrong Understanding (micchā-diṭṭhi),

purges them of Wrong Aspiration[2] (micchā-saṅkappa),

purges them of Wrong Speech (micchā-vācā),

purges them of Wrong Bodily Action (micchā-kammanta),

purges them of Wrong Livelihood (micchā-ājīva),

purges them of Wrong Effort (micchā-vāyāma),

purges them of Wrong Mindfulness (micchā-sati),

purges them of Wrong Concentration (micchā-samādhi),

and He gives emetics to the vomiting up of Greed (loba), Hate (dosa), Delusion (moha), Personality Belief (sakkāyadiṭṭhi), Sceptical Doubt (Vicikicchā), Restlessness (uddhacca), Torpor and Languor (thina-middha), Absence of Moral Shame and Moral Dread (ahirika-anottappa), and all Defilements (kilesa). And this, O king, is what is called "the medicine market of the Exalted Buddha.""

"Of all the medicines found in all the worlds,

Many in number, various in their powers,

Not one equals this medicine of the Doctrine,

Drink that, O monks. Drink, and drinking, live."

"For having drunk that medicine of the Doctrine,
Ye shall have past beyond Old Age and Death,
And by developing the path and realizing Nibbāna,
Enjoy Peace where Mind-body Complex reaches extinction."

"And what, O Venerable Nāgasena, is the ambrosia market of the Exalted Buddha?" (So asked the king.)

"An ambrosia, O king, has been made known by the Exalted Buddha, that ambrosia with which He besprinkles the whole world of gods and men who, when sprinkled with that ambrosia are set free from rebirths, old age, disease, death, sorrow, lamentation, pain, grief and despair. And what is that ambrosia? That medicine which consists in Mindfulness with regard to the Body (kāyagatā-sati). For it has been said, O king, by the Exalted Buddha, the god over all gods: "They, O monks, feed on ambrosia who feed on Mindfulness in regard to the Body (kāyagatā-sati)." And this, O king, is what is called "The ambrosia market of the Exalted Buddha."

"Seeing the beings afflicted with the Disease (of Lust, etc.)
He (the Exalted Buddha) opened freely His ambrosia market;
Go, O monks, give your Kamma for it,
And buy, and feed on, that ambrosial food."

"And what, O Venerable Nāgasena, is the jewel market of the Exalted Buddha?" (So asked the king.)

"Certain, jewels, O king, have been made known by the Exalted Buddha, and adorned with jewels the sons of the Exalted One shine forth in splendour, illuminating the whole world of gods and men, brightening it in its heights, in its depths, from horizon to horizon, with a brilliant glory. And those jewels are these: –

the jewel of Morality (sīla-ratanaṁ),

the jewel of Concentration (samādhi-ratanaṁ),

the jewel of Wisdom (paññā-ratanaṁ),

the jewel of Deliverance (vimutti-ratanaṁ),

the jewel of the Eye of Knowledge regarding Deliverance (vimutti-ñāṇadassana-ratanaṁ),

the jewel of Analytical Knowledge (paṭisambhidā-ratanaṁ), and

the jewel of the Factors of Enlightenment (bojjhaṅga-ratanaṁ).

"And what (if you ask), O king, is the Exalted Buddha's jewel Market Morality? It is that Morality which consists in:

Restraint with regard to the Monks' Disciplinary Code (pātimokkha-saṁvara-sīla),

Restraint of the senses (indriya-saṁvara-sīla),

Purity with regard to one's Livelihood (ājīva-pārisuddhi-sīla),

Morality with regard to the Four Requisites (paccya-sannissita-sīla),

The Minor Morality ... (cūḷa-sīla),

The Medium Morality ... (majjhima-sīla),

The Major Morality ... (mahā-sīla),

The Path Morality ... (magga-sīla),

The Fruition Morality ... (phala-sīla)."

"Whosoever, O king, is adorned with this Jewel of Morality is much adored and beloved by the divine world consisting in the abodes of gods, māras and Brāhmas and the human world inhabited by the ascetics, Brāhmanas, kings and commoners. And the monk, O king, who puts on the jewel of Morality, shines forth in glory all around, upwards and downwards, and from side to side, surpassing

in lustre all the jewels to be found between the nethermost hell of Avici below and the highest point in heaven above called bhavaggaṁ, excelling them all, overwhelming them all. Such, O king, are the Jewels of Morality set out for sale in the Exalted Buddha's Jewel Market. And this, O king, is what is called "the Exalted Buddha's Market of the jewel of Morality.""

"Such are the jewels of Morality sold in that market

The shop of the Enlightened One, the Exalted:

By paying good kamma deeds as the price,

Buy and put on these Buddha's Jewels bright!"

"And what (if you ask), O king, is the Exalted Buddha's Jewel of Concentration (samādhi)? It consists in Concentration of the following type:

Concentration accompained by Thought-Conceptinon (vitakka) and Discursive Thinking (vicāra).

Concentration which is free from Thought-Conception (vitakka), but accompained only by Discursive Thinking (vicāra).

Concentration in which are absent both Thought-Conception and Discursive Thinking.

Concentration which is devoid of a Self, Ego or Personality (atta).

Concentration which is devoid of any sign or characteristic of Permanency (animitta)."

"And when a monk, O king, has put on this Jewel of Concentration Sensuous Thoughts (kāma-vitakka), Thoughts of Hate (vyāpāda-vitakka), Cruel Thoughts (vihiṁsa-vitakka), Conceit (māna), Restlessness (uddacca), Wrong Understanding (diṭṭhi), and Sceptical Doubt (vicikicchā) – all these elements of defilement and other multifarious evil and abominable thoughts, since they come into

contact with Concentration fall into pieces, blown away scattered and dispersed in every direction and are dispelled, they stay not with him, adhere not to him. Just, O king, as when water has fallen on a lotus leaf it flows off from it, is scattered away, stays not on it, adheres not to it – even so, O king, when a monk has put on this Jewel of Concentration, Sensuous Thoughts, Thoughts of Hate, Cruel thoughts, Conceit, Restlessness, Wrong Understanding, and Sceptical doubt – all these elements of defilement and other multifarious evil and abominable thoughts, since they come into contact with Concentration fall to pieces, blown away scattered and dispersed in every direction and are dispelled, they stay not with him, adhere not to him. And why not? Because of the exceeding purity of Concentration (samādhi). And this, O king, is what is called "The Exalted Buddha's Jewel Market of Concentration" and such are the Jewels of Concentration set out for sale in the Exalted One's market of gems."

"Bad thoughts can never arise beneath the brow

Encircled by this coronet of gems.

It gives abominable or wandering thoughts no opportunity to arise.

Make it your own, buy it, put on the crown!"

"And what (if you ask), O king, is the Exalted Buddha's Jewel of Wisdom? That Wisdom by which the Noble Disciple of the Exalted Buddha knows according to reality: "This is kammically wholesome action", and knows according to reality: "This is kammically unwholesome action, and knows according to reality: "This action is culpable." or "This action is inculpable." or "This should be resorted to." or "This should not be resorted to." or "This is mean." or "This is exalted." or "This is black and dirty." or "This is white and clean." or "This has the characteristic of resembling both black and white."

The wisdom by which he knows according to reality: "This is suffering."

The wisdom by which he knows according to reality: "This is the Origin of suffering."

The wisdom by which he knows according to reality: "This is the Extinction of suffering."

The wisdom by which he knows according to reality: "This is the Path leading to the (Nibbāna) the Extinction of suffering."

"And this, O king, is what is called "The Exalted Buddha's Jewel of Wisdom.""

"He who has Wisdom as his jeweled wreath

Will not continue long in the Round of Rebirth.

Soon will he reach Nibbāna, in rebirth the Deathless Realm

In rebirth in any world no longer take delight."

"And what (if you ask), O king, is "The Exalted Buddha's Jewel of Deliverance?" The Fruition of Holiness (arahatta-phala), O king, is what is called "The Jewel of Deliverance.", and the monk who has attained to the Fruition of Holiness (arahatta-phala) is said as: "One who has decked himself with the Jewel of Deliverance." And just as a man, O king, who is decorated with ornaments made of strings of pearls, of rubies, of corals; whose body is anointed with akalu, and with Frank-incense, and with Tails, and with red sandal wood, who is adorned with a garland of iron-wood blossoms, and Rottleria flowers, and flowers from the Sal tree, and the Salals, and the champak, and yellow lasmines, and Atimuttaka flowers, and trumpet flowers, and lotuses, and white and Arabian jasmines – just as with all the finery of garlands and perfumes and Jewelry he would outshine all other men, overwhelming them with glory and splendour – even so, O king, does he who has attained to the Fruition of Holiness (arahatta-phala), he in whom all Biases (āsava)

have reached extinction, he who has put on the insignia of "The Jewel of Deliverance from all Defilements (kilesa)", even so does he outshine all other monks who have transcended stage by stage Deliverance of the lower grades, overwhelming them in glory and resplendence in progressive stages of intensity. And why is that so? Because, O king, there is one insignia which is paramount in all, and that is this insignia of the Fruition of Holiness! And this, O king, is what is called "The Exalted Buddha's Jewel of Dliverance.""

"All the people of the household look up

To the Lord of the house when he wears his crown of gems
–

The wide world of the gods and of men looks up

To the wearer of Freedom's insignia!"

"And what (if you ask) O king, is Exalted Buddha's Jewel of "Knowledge and Vision regarding Deliverance (vimutti-ñāṇa-dassana-ratanaṁ)"? The Retrospective Knowledge (paccavekkhaṇā-ñāṇa) is what is called the Exalted Buddha's Jewel of "Knowledge and Vision regarding Deliverance (vimutti-ñāṇadassana-ratanaṁ). By such Retrospective Knowledge the Noble Disciple considers in retrospect the Path (magga), the Fruition (phala), the Nibbāna (nibbāna), the abandoned Defilements and the still remaining Defilements (kilesa)."

"The Retrospective Knowledge that by which

The Noble Ones know the state of a Holy One who has accomplished his task;

Strive, O ye sons of the Conqueror, strive

That Jewel – "Knowledge and Vision regarding Deliverance" – yourselves to obtain!"

"And what (if you ask), O king, is the Exalted Buddha's Jewel of "Analytical Knowledge"? The Analytical Knowledge, O king, is of four kinds, namely;

(i) The Analytical Knowledge of the Meaning (attha),

(ii) The Analytical Knowledge with regard to the Law (dhamma),

(iii) The Analytical Knowledge of the Language (nirutti), and

(iv) The Analytical Knowledge of Ready-wit (paṭibhāna)."

"And the monk, O king, who is adorned with these four Jewels of Analytical Knowledge, whatsoever company he enters into, whether of nobles, or brahmans, or merchants, or workpeople, enters it in confidence, neither put out nor shy; undaunted and undismayed, he enters the assembly without excitement or fear. Just, O king, as a warrior, a hero in the fight, when accoutred in all his harness of war, goes down undismayed to the battle, in the confident thoughts: "If the enemy should remain afar off I can knock them down with my arrows; should they come thence towards me, I can hit them with my javelins; should they come yet nearer I can reach them with spear; should they come yet still nearer I can hit them with my fork; should they come right up I can cleave them in two with my double-bladed swords; should they come to close quarters I can pierce them through and through with my dagger – even so, O king, a monk who is adorned with the four Jewels of Analytical Knowledge can enter any assembly undismayed, in the confident thought: "Should any one put to me a puzzle turning on the Analytical Knowledge of the Meaning (attha) underlying the sense of the sacred writ I shall be able to explain it comparing sense with sense, explanation with explanation, reason with reason, argument with argument – and thus shall I resolve his doubts, dispel his perplexity, and delight him by my exposition of the problem raised."

"Should any one put to me a puzzle turning on the Analytical Knowledge with regard to the law (dhamma), I shall be able to explain it by comparing phenomenon (dhamma) with phenomenon, the Deathless (amataṁ) with the Deathless, the Unconditioned (asaṅkhata) with the Unconditioned, Void (suññata) with the Void, Signless (animitta) with the Signless, Desireless (appaṇihita) with Desireless, Absence of Craving (anejo) with Absence of Craving – and thus shall I resolve his doubts, dispel his perplexity, and delight him by my exposition of the problem raised."

"Should any one put to me a puzzle turning on the Analytical Knowledge of the language (nirutti) corresponding to reality, and the unfailing mode of expression concerning the true Meaning and the Law, I shall be able to explain it by comparing derivation with derivation, and word with word, and particle with particle, and letter with letter, and one modification of a letter by contact (saṇdhi) with another, and consonant with consonant, and vowel with vowel, and accent (intonation) with accent, and quantity with quantity, and rule with rule, and idiom with idiom, and concept with concept – and thus shall I resolve his doubts, dispel his perplexity, and delight him by my exposition of the problem raised."

"Should any one put to me puzzle turning on the Analytical Knowledge of Ready-Wit (paṭibhāna), I shall be able to explain it by comparing ready wit with ready wit and metaphor with metaphor, and characteristic with characteristic, and function (rasa) with function – and thus shall I resolve his doubts, dispel his perplexity, and delight him by my explanation of the problem raised."

"And this, O king, is what is called the Exalted Buddha's Jewel of Analytical Knowledge (paṭisambhidā-ratanaṁ)."

"First buy (with good kamma as price) the Analytical Knowledge

Then cut it with your wisdom and your skill;

So, free from all anxiety and fear, but with glory and splendour.

Shall you shine in the world of gods and men."

"And what, (if you ask) O king, is the Exalted Buddha's Jewel of the Factors of Enlightenment (bojjhaṅga-ratanaṁ)? There are, O king, seven Factors of Enlightenment, namely:

(i) Mindfulness Factor ... (sati-sambojjhaṅga),

(ii) Investigation of the Law Factor ... (dhammavicaya-sambojjhaṅga),

(iii) Energy Factor ... (vīriya-sambojjhaṅga),

(iv) Rapture Factor ... (pīti-sambojjhaṅga),

(v) Tranquility Factor ... (passaddhi-sambojjhaṅga),

(vi) Concentration Factor ... (samādhi-dambojjhaṅga),

(vii) Equanimity Factor ... (upekkhā-sambojjhaṅga)."

"And the monk, O king, who is adorned with this sevenfold Jewel of the Factors of Enlightenment shines forth over the whole world of gods and men, brightens it, illuminates it, and dispersing the darkness makes the light arise. This, O king, is what is called "The Exalted Buddha's Jewel of the Factors of Enlightenment (bojjhaṅga-ratanaṁ)."

"The gods and men in reverence wait upon

Him who wears this Jewel Insignia of Factors of Enlightenment.

Show your good actions then, – that is the price –

And buy, and wear, this Insignia of Enlightenment Factors."

"And what, O Venerable Nāgasena, is the market set up by the Exalted Buddha for all manner of merchandise?" (So asked the king.)

"The Exalted Buddha's market for all manner of merchandise, O king, is the ninefold word of the Buddha; and the relics remaining of His body which are enshrined in stupas (cetiya), and the things He used which also are enshrined in stupas; and the Jewel of His Order of Monks. In that market for all manner of merchandise, O king, the Exalted Buddha has

spread out on display the goods represented by attainment (in a future birth) of high lineage (jāti-sampatti);

spread out on display the goods represented by attainment of wealth (bhoga-sampatti); and

spread out on display the goods represented by attainment of long life (āyu-sampatti); and

spread out on display the goods represented by attainment of good health (āroja-sampatti);

spread out on display the goods represented by attainment of beauty (vaṇṇa-sampatti); and

spread out on display the goods represented by attainment of wisdom (paññā-sampatti); and

spread out on display the goods represented by attainment of worldly (mānusika-sampatti);and

spread out on display the goods represented by attainment of heavenly glory (dibba-sampatti); and

spread out on display the goods represented by attainment of (the supreme bliss of) Nibbāna (nibbāna)."

"And of these all they who desire either the one or the other, give kamma (good deed) as the price and so buy whichever glory they desire. And some buy by observing the vows of morality and some by observing the vows of Sabbath (uposatha), and so on down to the smallest kamma, price they buy the various glories from the greatest to the least."

"Just, O king, as in a trader's shop, oil, seed, and peas, and beans can be either taken in barter for a small quantity of rice or peas or beans, or bought for a small price decreasing in order according to requirements – even so, O king, in the Exalted Buddha's market for all manner of merchandise advantages are to be bought for (kamma) (good deeds) according to requirements. And this, O king, is what is called "The Exalted Buddha's Market for all manner of merchandise."

"Long life, good health, beauty, rebirth in heaven

High birth, Nibbāna – all are found for sale –

There to be bought for kamma (good deeds) great or small –

In the great Conqueror's world-famed market,

Come, O monks, show your faith as the price

Buy and make yourself wealthy and happy."

"And the inhabitants that dwell in the Exalted Buddha's City of the Doctrine, O king, are such as these:

Masters in the Canon of Doctrine (suttanta-piṭaka),

Masters in the Canon of Discipline (vinaya-piṭaka),

Masters in the Canon of Transcendental Doctrine (abhidhamma-piṭaka),

Preachers of the Doctrine (dhamma-kathika),

Reciters of the Birth stories (jātaka-bānaka),

Reciters of the Collection of Long Discourses (dīghanikāya),

Reciters of the Collection of Middle-length Discourses (majjhima-nikāya),

Reciters of the Collection of Kindred Sayings (saṁyutta-nikāya),

Reciters of the Collection of Discourses arranged in accordance with number (anguttara-nikāya),

Reciters of the smaller Collection (khuddaka-nikāya),

Those who are endowed with Morality (sīla-sampannā),

Those who are endowed with Concentration (samādhi-sampannā),

Those who are endowed with wisdom (paññā-sampannā),

Those who take delight in developing the Factors of Enlightenment (bojjhaṅga-bhāvanā-ratā),

Those who practise development of Clear Insight (vipassakā),

Those who strive for their own (spiritual) benefit (sadattha-manuyuttā),

Those who practise ascetical means of purification by: (dhutaṅga),

Living in the forest (āraññikāṅga dhutaṅga),

Living under a tree (rukkha-mūlikāṅga dhutaṅga),

Living in the open air (abbhokāsikāṅga dhutaṅga),

Living on the hay-stack (palālapujjhikā dhutaṅga),

Living in a cemetery (sosānikāṅga dhutaṅga),

Sleeping in sitting position (and never lying down) (nesajjikāṅga-dhutaṅga),

Those who have attained the Path (patipannakā),

Those who have attained the Fruition (phalathā),

The Noble Learners (sekha),

Those who are endowed with the Fruition (phala-samaṅgino),

Stream Winners (sotāpanna),

Once-Returners (sakadāgāmino),

Never-Returners (anāgāmino),

Holy Ones (arahanto)

Those endowed with the Threefold Knowledge (tevijjā)

Those endowed with the Sixfold Higher Spiritual Powers (chalabhiññā),

Those endowed with the power of Iddhi (iddhimanto),

Those who have reached perfection in knowledge (paññāya-pāramiṁ-gatā),

Those who are skilled in the practice of

The Four Applications of Mindfulness (satipaṭṭhāna),

The Four Right Efforts (sammappadhāna),

The Four Roads to Power (iddhipāda),

The Five Mental Faculties (indriya),

The Seven Factors of Enlightenment (bojjhaṅga),

The Eightfold Noble Path (ariya-magga),

The Exalted Absorption (vara-jhāna),

Absorption of Deliverance (vimokkha),

Absorption of the Fine Material Sphere (rūpa-jhāna),

Absorption of the Immaterial Sphere (arūpa-jhāna),

Attainment of the subtle and blissful Absorptions (santa-sukha samāpatti),

– yea! Like a forest full of bamboos, full of reeds that city of the Doctrine has been crowded, congested and over-congested by Holy Ones (arahat)! It may herein be summarily described thus:

Dwelling in the city of the Doctrine are those who are devoid of Greed (rāga), Hate (dosa), Delusion (moha), Biases (āsava), Craving (taṇhā), and Clinging (upādāna).

Dwelling in the city of the Doctrine are those who live in a forest monastery, and who practise austeries as an ascetic means of purification (dhutaṅga), and who enter on and abide in mental absorptions (jhāyino), and who wear coarse garments as robes (lūkha cīvarā), and who rejoice in solitude (vivekābhiratā), and who are endowed with knowledge (khīrā).

Dwelling in the city of the Doctrine are all those who practise the ascetic means of sleeping in sitting position (and never lying down) (nesajjikāṅga-dhutaṅga), and who are satisfied with whatever dwelling (santhatikāṅga-dhutaṅga), and who spend their time standing or meditatively pacing up and down (athopiṭṭhāna cinkamā), and who practise wearing patched-up robes (pamsukūlikāṅga-dhutaṅga).

Dwelling in the city of the Doctrine are those who being sagacious are wearers each of three robes (ti-cīvara dharā), with a skin for the fourth (dhammakkhaṇḍa), and who rejoice in eating at one sitting (ekasanikāṅga dhutaṅga), and who is wise (viññū).

Dwelling in the city of the Doctrine are those whose wants are few (appicchā), and who are prudent (nipakā), resolute (dhīrā) light eaters (appāhārā), not fastidious with food (alolupā), and who are indifferent to presence or absence of worldly gains (lābālābena santuṭṭhā).

Dwelling in the city of the Doctrine are those who practise entering into mental Absorption (jhāyī), and who delight in the practice of entering into mental Absorption (jhāna ratā), and who are resolute in the practice of Absorption (dhīrā), and who are mentally tranquil, and who

are concentrated in mind (samāhitā), and who are eager to reach (through the practice of mental Absorption), the Jhānic Sphere of Nothingness (ākiñcañññāyatana).

Dwelling in the city of the Doctrine are those who are walking the Path (maggaṭṭhāna), and who are 'Noble Learners' (sekha), and who are endowed with the Fruition (phala-samaṅgino), and those who are eager to attain to the Fruition of Holiness (arahatta-phala).

Dwelling in the city of the Doctrine are the Stream-Winners (sotāpanna), the Once-Returners (sagadāgāmī), the Never-Returners (anāgāmī), and the Holy Ones (arahat) who are purged of impurities.

Dwelling in the city of the Doctrine are those who are skillful in the Four Applications of Mindfulness (satipaṭṭhāna), and those who take delight in developing the Seven Factors of Enlightenment (bojjhaṅga), and those who practise insight (vipassanā), and those who adhere to the Doctrine both in letter and spirit (dhamma-dharā).

Dwelling in the city of the Doctrine are those who are skilful in the development of the Four Roads to Power (iddhi-pāda), and those who take delight in the Development of Concentration (samādhi-bhāvanā), and those who always keep astride with the development of the Four Right Efforts (samma-ppadhānā).

Dwelling in the city of the Doctrine are those who have reached the summit in the attainment of the (Sixfold) Higher Spiritual powers (abhiññā), and those who take delight in the development of such Factors of Enlightenment as the Four Applications of Mindfulness which is the property left by their father, the Exalted Buddha, as their heritage, and those who can travel in the sky though the exercise of Jhāna.

Dwelling in the city of the Doctrine are those who keep their eyes downcast, and those whose speeches are measured, and those whose sense-doors are guarded, and those who are self-restrained, and those who are well trained to be decorous according to the exalted discipline with regard to the restraint of the senses.

Dwelling in the city of the Doctrine are those who are endowed with the Threefold Knowledge (te-vijjā), and those who are endowed with the Sixfold Higher Spiritual Powers (abhiññā), and those who have reached the exalted stage of the Four Roads to power (iddhi-pāda) and those who have reached the exalted stage of wisdom (paññāya pāramimpattā)."

"And furthermore, O king, those of the monks who are bearers of the Exalted Knowledge that is incomparable, who are free from entanglements and impediments, whose power and glory are incomparable, whose following unrivalled, whose power of wisdom is without a peer, whose power of influence is unmatched, who (in imitation of the Exalted Buddha) keep the Celestial wheel of the Doctrine (dhamma) rolling on, and who have reached perfection in wisdom – such monks are called, O king, "The Commanders of the Doctrine in the Exalted Buddha's city of the Doctrine.""

"And furthermore, O king, those of the monks, who have the power of Iddhi (iddhi manto), who are endowed with the Analytical Knowledge (paṭisambhidā), who are possessed of the Knowledge of Self-confidence (vesārajja), who can travel through the air, who are hard to be ill-treated by others, who can move without anything to hold on to, who can shake the broad earth with the great ocean and the mass of mountains on it, who can touch and examine the moon and the sun, who are skilful in creating wonders (vikubbana), in developing Iddhi powers (diṭṭhāna), and putting the exercise of Iddhi powers in the fore-front (bhinīhāra kusalā) and

who are perfect in Iddhi powers – such monks are called, O king, "The royal chaplains in the Exalted Buddha's city of the Doctrine.""

"And furthermore, O king, those of the monks who have taken up the ascetical means of purification (dhutaṅga), whose wants are few and are easy to be satisfied, who would loathe improper modes of intimation and improper manner of seeking an alms, and have the practice of moving from house to house (without exception) in soliciting alms-food, and just as the bees and humble bees collect nectar from the flowers and retire into the woods, even so (those monks) would go away into the jungle-solitudes, those who are indifferent as to their body and as to life in attaining to the Fruition of Holiness (arahatta-phala), those who place the highest value on employing the ascetical means of purification – such monks are called, O king, "The judges in the Exalted Buddha's city of the Doctrine."

"And furthermore, O king, those of the monks who are greatly learned, who are the repeaters of the scriptures, who are the repeaters of the Doctrine (Comprising Discourses and Transcendental Teaching) (dhammadharā), and of the Discipline (vinaya dharā), and of the Matrix (mātika-dharā), who are skilled in the exact determination of letters into surds and sonants, into longs and shorts, as to lightness and heaviness, those who know by heart the nine-fold Teaching (navaṅga-sāsana-dharā) – such monks are called, O king, "The Protector-Ministers of the Doctrine in the Exalted Buddha's city of the Doctrine.""

"And furthermore, O king, those of the monks who are learned in the Discipline (vinaya), skilled in the Discipline, skilled in deciding which is the matter rally at issue and which is not, who are skilled in deciding

whether any act is an offence or not,

whether an offence is generous or not,

whether the offence can be atoned for or not,

who are skilled in deciding questions as to the rise, the acknowledgement, the absolution, or the confession of an offence; questions as to the suspension, or the restoration, of the defense of an offender, who are perfect masters in the Discipline (vinaya) – such monks are called, O king, "The Protector-Minister of the visible-object of the Exalted Buddha's city of the Doctrine.""

"And furthermore, O king, those of the monks who are makers of noble garland of Deliverance (vimutti), who have, at all times, attained to the highest, noblest and most priceless of all conditions, who are loved and longed for by the great multitudes – such monks are called, O king, "Florists in the Exalted Buddha's city of the Doctrine.""

"And furthermore, O king, those of the monks who have penetrated to the comprehension of the Four Noble Truths, and have seen the Four Noble Truths, and have realized the Truth, and have passed beyond doubt as to the four supramundane Paths (magga) and the four supramundane Fruitions (phala), who having attained to the bliss if the Path and Fruition, share those fruits with others, who have pursued the (eightfold) Path (magga) – such monks are called, O king, "Fruit-dealers in the Exalted Buddha's city of the Doctrine.""[3]

"And furthermore, O king, those of the monks who, being anointed with that most excellent perfume of Morality, are gifted with many and various virtues, and are able to dispel the bad odour of dirt and Defilements (kilesa) – such monks are called, O king, "Perfume dealers in the Exalted Buddha's city of the Doctrine.""

"And furthermore, O king, those of the monks who are fondly attached to the Doctrine, and who address each other in terms of endearment, and who rejoice exceedingly in the sublime Doctrine (comprising Discourses and Transcendental Teaching) (abhi-dhamme) and in the sublime Discipline (abhi-vinaye), and who by retreating to (solitude of) the forest, or to the foot of a tree, or to a

place of solitude, drink the sweet juice of the Doctrine, and who having bodily, verbally, and mentally immersed in the sweet juice of the Doctrine, become endowed with exceedingly increased power of the Analytical Knowledge of Ready wit (adhimatta-patibhāna), and who devote their efforts and energy to seeking and finding the deeper truths in the various Doctrines, and who – wheresoever the discourse is

in praise of fewness of one's desires (appiccha-kathā),

in praise of being easily contented (santuṭṭhi-kathā),

in praise of retirement to places of seclusion or solitude (paviveka-kathā),

in praise of avoiding co-residence with the laity (asaṁsagga-kathā),

in praise of the exertion in zeal (vīriyaraṁbha-kathā),

in praise of Morality (sīla-kathā),

in praise of Concentration (samādhi-kathā),

in praise of Wisdom (paññā-kathā),

in praise of deliverance from Defilements (vimutti-kathā),

in praise of the Eye of Knowledge regarding Deliverance from Defilements (vimutti-ñāṇadassana-kathā),

thither do they repair, and drink in the sweet juice of such Discourses as is in praise of the fewness of one's desires – such monks are called, O king, "Thirsty and intoxicant-addicts (of the juice of the Doctrine) in the Exalted Buddha's city of the Doctrine.""

"And furthermore, O king, those of the monks who are addicted to the habit of wakefulness from the first watch of the night to the last, and who spend day and night in sitting, standing, or pacing up and down in meditation (nisajjathānacaṅkamehi), and who, addicted to the habit of practicing mind-development (bhāvanā), are

devoted to their benefit of attaining to the Fruition of Holiness (arahatta-phala) for the sake of warding off Defilements – such monks are called, O king, "Watchmen of the Doctrine in the Exalted Buddha's city of the Doctrine.""

"And furthermore, O king, those of the monks who give sermons and preachings, lectures and discourses, expositions and demonstrations, on the nine-fold words of the Exalted Buddha, both in the spirit and in the letter, both in its arguments and its explanations, both in its reasons and its examples – such monks are called, O king, "Keepers of Doctrine Shops in the Exalted Buddha's city of the Doctrine.""

"And furthermore, O king, those of the monks who are wealthy and rich in the abundance of the treasures of the Doctrine, in the abundance of the traditions, and the text and the learning thereof, and who comprehend the signs, and vowels, and consonants thereof, in all their details, pervading all directions with their knowledge – such monks are called, O king, "Bankers of the Doctrine in the Exalted Buddha's city of the Doctrine.""

"And furthermore, O king, those of the monks who have penetrated to the sublime Teaching, and who can identify the object of repeated contemplations and give instructions and elucidations in amplification, and who have reached the summit in the attainment of virtues of training (sikkha guṇa paramippatta) – such monks are called, O king, "Distinguished Persons who practise the Doctrine in the Exalted Buddha's city of the Doctrine.""

"Thus well planned out, O king, is the Exalted Buddha's city of the Doctrine, thus well built, thus well appointed, thus well provisioned, thus well established, thus well guarded, thus well protected, thus impregnable by enemies with adverse and hostile intent. And by this explanation, O king, by this argument, by this reason, you may by inference know that the Exalted Buddha once existed."

"As when they see a pleasant city, well planned out,
Men know by inference, how great the founder was:
So when they see the Exalted Buddha's city of the Doctrine,
They know by inference that He did once existed."

"As men, seeing its waves, can judge, by inference,
The great extent and power of the great ocean;
So may they judge the Exalted Buddha when they see Him,
Who unconquered in all battles, allays all grieves,
Who rooted out in his own heart, Craving's dread power,
Who is set free from the whirlpool of rebirths –
Far as the waves of the Doctrine extend and roll,
So great, so mighty, must our Lord, the Buddha be."

"As men, seeing its mighty peaks that tower aloft,
Can judge, by inference, Himalaya's wondrous height;
So when they see the Buddha's Mount of the Doctrine –
Steadfast, unshaken by fierce passion's stormy blasts,
Towering aloft in wondrous heights of clam and peace,
Where thirst for rebirth and mind-body complex cannot exist
–
They draw the inference: "Great as this mountain high,
That mighty Hero's power upon whose word it stands."

"As men, seeing the footprint of an elephant king,
Can judge by inference: "How great his size must be!",
So when they see the footprint of the elephant of men,

Buddha, the Omniscient, upon the Path that men have trod.
They know, by inference: "How glorious Buddha was.""

"As when they see small animals crouching in fear,
Men know "This is the roar of the king of the beasts that frightens them."

So, seeing heretics quacking and shaking in fear,
They know: "This is a king of the Doctrine hath roared words sublime!""

"Seeing the earth smiling, well watered, green with grass,
Men say: "A great and pleasant rain hath fallen fast,"
So when they see this multitude rejoicing, peaceful, blest,
Men may infer: "How sweet the rain that stilled their hearts!""

"Seeing the wide earth soaked, boggy, a marsh of mud,
Men say: "Mighty the mass of waters broken loose."

"So, when they see this mighty host that swept down into the river of the Doctrine, that cast away into the great ocean of the Doctrine the dirt, mud and mire of Defilements (kilesa), when they see this mighty host of gods and men like unto this broad earth who have access to the Ambrosia of the Doctrine. They mat infer and say: "A great mass of the Body of the Doctrine (dhammakkandha) has flowed past!""

"As when men traveling, feel a glorious perfume sweet,
Pervading all the country side, and gladdening them, infer at once:
"Surely, 'this giant forest trees are flowering now!'
So, conscious of this perfume sweet of the Doctrine
That now pervades the earth and heavens, they may infer:

"A Buddha, infinitely great, must once have lived!""

"And it would be possible, O king, to show forth the Buddha's greatness, by a hundred or a thousand such examples, such reasons, such arguments, such metaphors. Just, O king, as a clever garland maker will, from one heap of all kinds of flowers, both following the instruction of his teacher, and also using his own personal talent, make many variegated and beautiful bouquets, – even so, O king, that Exalted Buddha is, as it were, an infinite, immeasurable, heap of variegated flowers of virtue. And I now, a garland maker, as it were, in the Exalted Buddha's Doctrine and Discipline (sāsanā), stringing those flowers together – both flowing the instruction given by our teachers of old, and also using such power of wisdom as lies within me – could show forth by inference the power of the Exalted Buddha in innumerable similes. But you, on your part, O king, must create a desire to listen and pay heed to my words." (So explained the Elder.)

"Hard would it be, O Venerable Nāgasena, for any other men thus to have shown by inference, drawn from such examples, the power of the Buddha. I am filled with satisfaction, O Venerable Nāgasena, at your so perfectly varied exposition of this problem."

(Thus said Milinda the king.)

HERE ENDS THE FIRST AND FOREMOST PROBLEM OF INFERENCE

(anumānapañho paṭhamo)

(Endnotes)

1 Only 26 types of contemplation enumerated though 27 is mentioned in the Text, both Pāḷi and Burmese.

2 sammāsaṅkappa: Right Aspiration; The common rendering "Right Thought" conflicts, with the rendering for Vitakka: Thought, Thought-conception, Initial application. See Nyānatiloka Buddhist Dictionary and Ven. U Nyāna's of mind.

trns. of Vipassanā Dīpanī & Paṭṭhānuddhesa Dīpanī of Ledī Sayasaw

3 PATIVEDA :"penetration" signifies the realization of the Truth of the Dhamma, as distinguished from acquisition of its wording (pariyatti), or the practice (paṭipatti) of it, with other words, the Realization as distinguished from Theory and Practice. (BUDDHIST DICTIONATRY, NYĀNATILOKA, 1956.)

2. PROBLEM OF THE PRACTICE OF THE ASCETICAL MEANS OF PURIFICATION

(dhutaṅgapañha)

2. "King Milinda saw monks who, by way of adopting the practice of the ascetical means of purification (dhutaṅga) tending to 'Shake Off' the Defilements (kilesa), were keeping

The vow of living in the forest (āraññakaṅga)

And then he saw too householders who attained to the Fruition of Never-Return (anāgāmi-phala)

Considering both of these, deep doubts he left.

If laymen also realize both Path and Fruition (magga-phala),

Then surely the practice of the ascetical means must be in vain.

Come! Let me ask that best of teachers, wise

In the threefold basket of the Scriptures

Skilled to overthrow the arguments of the foe.

He will be able to resolve my doubts!"

"Thus thinking, Milinda the king went up to the place where the Venerable Nāgasena was, and after making obeisance took his seat at a respectable distance and addressed the Elder thus: "O Venerable Nāgasena, is there any layman living at home, enjoying the pleasures of the five sensuous objects, but living a narrow and restricted life encumbered with wife and children, enjoying the use of cloth from Benares, and of sandal wood, garlands, perfumes,

and ointments handling and using gold and sliver with elation and pride, wearing a head-gear decorated with rubies, pearls and gold – is there any such who has realized Nibbāna where Defilements, such as Greed, have become extinguished, and peace and calmness reign?" (So asked the king.)

"Not one hundred only, O king, nor two nor three nor five nor six hundred, not a thousand only, nor a hundred thousand, nor ten millions, nor ten thousand millions, nor even only a billion laymen (have realized Nibbāna)[1] not to speak of twenty or thirty or a hundred or a thousand who have attained to clear understanding of the Four Noble Truths with penetration. By what kind of exposition shall I lay before you evidence showing that I know this?" (So replied the Elder.)

"Do you, O Venerable One, yourself tell me." (So asked the king.)

"Then, O king, I will explain it in terms of hundreds, or thousands, or hundred thousands, or ten millions, or thousand millions, or hundred thousand millions, or ten thousand millions or hundred thousand millions. All those passages in the Nine-fold Teachings (sāsana)[2] of the Buddha dealing with taking up oneself the Means of Purification (dhutaṅga) (to wit: fewness of needs, contentedness, austerity, detachment, energy, moderation, etc.) shall be embraced in the following explanations. Just, O king, as water which has rained down upon a country district, with both low-lying and high places, level land and undulations, dry ground and wet, will – all of it – flow off thence and meet together in the ocean of great waters, even so, O king, will all those passages in the Nine-fold Teaching (sāsana) of the Buddha dealing with taking upon oneself the Means of Purification (dhutaṅga) (to wit : fewness of needs ... etc.) shall be embraced in the following explanations."

"In this explanation, O king, a manifestation of reasons arising out of my experience and sharp wit shall also be brought to bear. Thus will this matter be thoroughly analyzed, its beauty and magnificence brought out, its meaning rendered complete, the whole being made purified and well-produced. It will be, O king, as when an able writer, on exhibiting, by request, his skill in writing will complete his task of showing his skill in writing on his being given merely a hint of the subject about which he is to write, and thus that writing of his becomes completed, perfect and without a defect. Even so, O king, shall a manifestation of reasons arising out of my experience and sharp wit also be brought to bear in this connection. Thus will this matter be thoroughly analyzed, its beauty and magnificence brought about, its meaning rendered complete, and the whole being made purified and well-produced."

"In the city of Sāvatthi, O king, about fifty millions of the adherents of the Exalted Buddha, layman devotees and laywomen devotees, become Noble Disciples (ariya-sāvaka) of the Buddha, and out of those three hundred and fifty-seven thousand were established in the Fruition of Non-Returning (anāgāmi-phala). And all of them were laity, not monks. And in the same city of Sāvatthi, at the foot of the Gandamba tree, when the twin-miracle (yamakaṁ-pāṭihāriyaṁ) took place, two hundred millions of living beings penetrated to an understanding of the Four Noble Truths. And again on the delivery of

the Didscourse on Minor Admonishment to

Venerable Rāhula (cūḷa rāhulovāda sutta),

the Discourse on the Great Blessings (mahā maṅgala sutta),

the Exposition on Equanimity (samacitta desanā),

the Discourse on Downfall (parābhava sutta),

the Discourse on Former Breake-up (purā-bheda sutta),

the Discourse on Quarrels and Disputes (kalaha-vivāda sutta),

the Discourse on Minor Strategy and Tactics (cūḷa byūha sutta),

the Discourse on Major Strategy and Tactics (mahā byūha sutta),

the Discourse on Eating Together (tuvattaka sutta), and

the Discourse Pertaining to Venerable Sāriputta (sāriputta-sutta),

an innumerable number of heavenly beings penetrated to knowledge of the Four Noble Truths."

"In the city of Rājagaha three hundred and fifty thousand devout laymen and devout laywomen become Noble Disciples of the Exalted Buddha."

"And there again at the taming of Dhanapāla, the great elephant, and nine hundred million living beings,

and again at the meeting the Pāsāṇaka stupa on the occasion of the Pārāyana Discourse one hundred and forty million living beings, and again at the Indasāla cave eight hundred millions of gods,

and again at Benares in the deer park Isipatana at the first preaching of the Doctrine one hundred and eighty million Brāhmas and innumerable gods,

and again in the Tavatiṁsa heaven at the preaching of the Exposition on the Transcendental Doctrine (abhidhammā desanā)

on the Sakka's throne (paṇḍukambalāsilā) made of ornamental stone (during the three lenten months) eight hundred millions of the gods,

and on the descent from the world of the gods at the gate of the city of Saṅkassa Nagara at the miracle of the manifestation to the world (loka-vivaraṇa-pāṭihāriya), three hundred millions of believing men and deities penetrated to a knowledge of the Four Noble Truths."

"And again at Kapilavatthu among the Sakya, at the preaching of The History of the Buddha (Buddhavaṁsa) in the monastery of Nigrodha,

and again at the preaching of the Discourse on the great Occasion (mahāsamaya sutta), gods in numbers that cannot be counted penetrated to a knowledge of the Four Noble Truths."

"And again at the assemblies on the occasions of Sumana, the flower seller, and of Garahadinna, and of Ānanda, the rich man, and of Gambuka, the naked ascetic, and of Jambukā, the naked asscetic, and of (Manduka), the frog reborn as a god, and of Maṭṭhakuṇḍalī (the son of a miserly brahmin named Adinnapubbaka reborn as a god), and of Sulasā, the courtesan, and of Sirima, the courtesan, and of Pesakārī, the weavers daughter, and of Cūla Subhadda, and of the watching of the cremation of Sāketa, the brahmin, and of the Sunāparantas, and of the question put by the king of gods (sakka-pañha-samāgame), and of the delivery of the Discourse on Petas who had once been King Bimbisāra's relatives (tirokuṭṭa sutta)[1], and of the Jewel Discourse (ratana sutta) – on each of these occasions eighty four thousand living beings penetrated to a knowledge of the Four Noble Truths. So long, O king, as the exalted Buddha remained in the world, so long wheresoever in the three great divisions (of India) such as Mahā Maṇḍhala or in the sixteen principal countries (in them) He stayed, there, as a usual thing, two, three, four, or five hundred, or a thousand, or a hundred

thousand, both gods and men realized the calm, peaceful and supramundane Nibbāna (paramattham nibbānam). And all of those who were gods, O king, belonged to the laity. They were not monks (who have renounced the world). So these afore-mentioned gods and many other billions of gods, O king, – even while they were yet belonging to the laity, living at home, enjoying the pleasures of the five sensuous objects – realized the calm, peaceful and supramundane Nibbāna (paramattham nibbānam)." (So explained the Elder.)

"If, O Venerable Nāgasena, men belonging to the laity, living at home, enjoying the pleasures of the five sensuous objects, realized the calm, peaceful and supra-mundane Nibbāna, what purpose then do these practices of the ascetical means of purification (dhutanga) serve? These ascetical practices thus do not serve the purpose. For, O Venerable Nāgasena, if diseases would abate without medicine, what would be the advantage of weakening the body by emetics, by purges, and other like remedies? – if one's enemies could be subdued with one's fists only, where would be the need of swords and spears, of javelins, and bows and cross-bows, of maces and of clubs? – if trees could be climbed by clambering up them with the aid of the knots, and of the crocked and hollow places in them, of the thorny creepers or branches growing on them, what would be the need of going in quest of ladders long and strong? – if sleeping on a raised bed on the bare ground gave reasonable health and physical fitness, why should one seek after luxurious and large beds, soft to the touch? – if one could cross a difficult journey all alone - a journey which is abominable and rugged though free from danger - why need one put on himself a coat of mail or wait for a grand caravan of traders to go along with? – if a man were able to swim across a river or lake where is the need for him to search for a bridge of boats permanently thrown across that sheet of water? – if one could feed and clothe oneself by one's own means, why should one trouble to do service to others, to flatter with sweet

words, to run ahead or follow from the behind of one's own boss? – when he can get water from a natural pool, why should be dig wells and tanks and reservoirs? And even so, O Venerable Nāgasena, if men belonging to the laity, living at home, enjoying the pleasures of the five sensuous objects, realized the calm, peaceful and supramundane Nibbāna, what beneficial result then do these practices of the ascetical means of purification (dhutaṅga) give rise to?" (So asked the king.)

"There are, O king, these twenty-eight good qualities in the practice of the ascetical means of purification (dhutaṅga), virtues really inherent in them; and on account of which all the Buddhas alike have longed for them and held them dear. And what are the twenty-eight? In this Doctrine and Discipline (sāsanā) the practice of the ascetical means of purification (dhutaṅga) conduces to

1. Purity of livelihood,
2. A blissful calm as its blessing,
3. Freedom from blameworthy actions,
4. Harmlessness to others,
5. Freedom (of self) from danger,
6. Avoiding punishment to others,
7. Augmentation of wholesome actions (kusala),
8. Non-decline of wholesome actions (kusala),
9. Non-deceptiveness,
10. Self-protection,
11. Fulfillment of one's desires.

12. Capability of taming all other living beings,

13. Benefit of exercising self-control,

14. Adaptability to a man of virtue,

15. Being independent of others,

16. Freedom from covetousness of worldly gain and fame,

17. Easy dissipation of Greed (rāga),

18. Easy dissipation of Hate (dosa),

19. Easy dissipation of Delusion (moha),

20. Abandonment of Conceit (māna),

21. Curtailment of Evil Thoughts (ku-vitakka),

22. Overcoming of Doubts (kaṅkhā-vitakka),

23. Destruction of Indolence (kosajja-viddhaṁsanaṁ),

24. Getting rid of Discontentment (aratippahānaṁ),

25. Enduring Patience at all events (khamanaṁ),

26. Incomparability (atulaṁ),

27. Boundlessness (appamānaṁ),

28. Leading to Nibbāna, the end of all king of suffering (sabba dukkhakkhaya gamanaṁ)."

"These, O king, are the twenty-eight good qualities in the practice of the ascetical means of purification (dhutaṅga), virtues

really inherent in them, and on account of which all the Buddhas alike have longed for them and held them dear."

"And whosoever, O king, properly adhere to the practice of the ascetical means of purification (dhutaṅga), they become completely endowed with eighteen good qualities."

"What are these eighteen?

1. Their training is pure.
2. Their practice is well-accomplished.
3. Well guarded are they in their bodily and verbal deeds.
4. Altogether pure are they in manners and in mind.
5. Their zeal flags not.
6. All dangers are extinguished.
7. Vanished has Personality-belief in them.
8. Absent in them is malice.
9. Loving-kindness (mettā) is manifested at the fore-front.
10. In taking nourishment they exercise discrimination (with regard to food).
11. They are honoured of all living beings.
12. They are temperate in eating.
13. They are full of watchfulness.

14. They have no permanent place of dwelling (to be attracted to).

15. They can make any pleasant spot a dwelling place.

16. They loathe to perform evil deeds.

17. They take delight in solitude.

18. They are ever vigilant (in guarding sense doors)."

"These, O king, are the eighteen good qualities with which those monks who properly adhere to the practice of the ascetical means of purification (dhutaṅga) are completely endowed."

"And, these ten individuals, O king, are worthy of the practice of the ascetical means of purification (dhutaṅga). And which are the ten? They are –

1. One who is full of faith (saddho)

2. One who is conscious of moral shame (hirimā)

3. One who is full of concentration (samādhi)

4. One who is void of hypocrisy (akuho)

5. One who is addicted to beneficial conduct (attha-vāsī)

6. One who is not unsteady (alolo)

7. One who is desirous of moral training (sikkhā-kāmo)

8. One who is fond of undertaking hard tasks (daḷha-samādāno)

9. One who is not prone to take offence (anujjhāna-bahulo)

10. Dwelling with thoughts of loving-kindness (pervading the entire universe) (metta vihārī)."

"These ten individuals, O king, are worthy of the practice of the ascetical means of purification (dutaṅga)."

"And all they, O king, who belonging to the laity living at home, enjoying the pleasures of the five sensuous objects, and (yet) realized the clam, peaceful and supramundane Nibbāna – all they had in former births adhered to and trained themselves in the practice of the thirteen ascetical means of purification (dutaṅga), and laid the foundation of (kamma) the volitional action that would ripen in the realization of Nibbāna. By thus undergoing training and practice of the deeds of merit and virtue in former births and purged themselves (of Defilements) by means of them, they have now in this birth realized the calm, peaceful and supramundane Nibbāna, although they still belong to the laity."

"Just, O king, as a clever archer first in regular succession teaches his pupils at the training hall in groups, the different kinds of bows, the manner of holding the bow up, and of keeping it in a firm grasp, and of bending the fingers, and of planting the feet, and taking up the arrow, and of pacing it on the string, and of drawing it back, and of restraining it, and of aiming at the mark, and thus of hitting repeatedly a dummy, fashioned out of straw, a heap of cow-dung, a hay-stack, a straw-pile, or through a hole bored in a plank – and after that by exhibiting their skill in bowmanship before the king, he gains the reward of chariots drawn by high-bred horses and elephants and steeds corn in bulk and sliver and gold and slave girls and slaves and wives and estate in villages. Even so, O king, all they who, belonging to the laity, living at home, enjoying the pleasures of the five sensuous objects, and (yet) realized the calm,

peaceful and supramundane Nibbāna – all they had in former births adhered to and trained themselves and the practice of the thirteen ascetical means of purification (dutaṅga), and laid the foundation of (kamma) the volitional action that would ripen in the realization of Nibbāna. By thus undergoing training and practice of the deeds of merit and virtue in former births and purged themselves (of Defilements) by means of them, they have now in this birth realized the calm, peaceful, and supramundane Nibbāna, although they still belong to the laity. And there is, O king, no realization of the Fruition of Holiness (arahatta-phala) in one single life without adhering to and training oneself in the practice of the thirteen ascetical means of purification (dutaṅga), only with a supramundane effort and the most devoted practice and with the aid of a teacher of a like temperament and of a Virtuous Friend (kalyāna-mitta)."

"Just, O king, as a doctor or surgeon first procures for himself a teacher, either by the payment of a fee or by the performance of service and gets himself thoroughly trained in holding the lancet, in cutting, marking or piercing with it, in extracting darts, in cleansing wounds, in causing pus to dry up, in the application of ointments in the administration of emetics and purgatives, dressing up sores and wounds with ointments and lints (to make new flesh grow), and only when he has thus gone through training, served his apprenticeship, and made himself skillful, does he visit the sick to heal them. Even so, O king, all they who, belonging to the laity, living at home, enjoying the pleasures of the five sensuous objects, and (yet) realized the calm, peaceful and supramundane Nibbāna – all they had in former births adhered to and trained themselves in the practice of the thirteen ascetical means of purification (dutaṅga), and laid the foundation of (kamma) the volitional action that would ripen in the realization of Nibbāna. By thus undergoing training and practice of deeds of merit and virtue in former births and purged themselves (of Defilements) by means of them they have now in this birth realized the calm, peaceful, and supramundane Nibbāna,

although they still belong to the laity. And there is no penetration to a knowledge of the Four Noble Truths to those who have not trained themselves in the practice of the thirteen ascetical means of purification (dutaṅga)."

"Just, O king, as without water no seed will grow, so can there be no penetration to a knowledge of the Doctrine of Truths to those who have not trained themselves in the practice of the ascetical means of purification (dutaṅga)."

"And furthermore, O king, just as no rebirth in Happy planes of Existence (sugati) for those who have not performed deeds of merit, nor performed deeds of virtue, even so can there be no penetration to a knowledge of the Doctrine of Truths to those who have not trained themselves in the practice of the ascetical means of purification (dutaṅga)."

"The practice of ascetical means of purification, O king, is like the broad earth because it tends to serve as a basis to those who aspire to realize the immaculately purified Nibbāna."

"The practice of ascetical means of purification, O king, is like water because it tends to wash away all the dirt of Defilements (kilesa) in those who aspire to realize Nibbāna."

"The practice of ascetical means of purification, O king, is like the fire because it tends to burn out all the sores of Defilements (kilesa) in those who aspire to realize Nibbāna."

"The practice of ascetical means of purification, O king, is like the wind because it tends to blow away all the dirt of Defilements (kilesa) in those who aspire to realize Nibbāna."

"The practice of ascetical means of purification, O king, is like the medicine because it tends to allay all diseases of Defilements (kilesa) in those who aspire to realize Nibbāna."

"The practice of ascetical means of purification, O king, is like the ambrosia because it tends to act as an antidote to all the poison of Defilements (kilesa) in those who aspire to realize Nibbāna."

"The practice of ascetical means of purification, O king, is like arable land because it promotes the growth of all such crops as the Path and Fruition (magga-phala) planted by those who aspire to realize Nibbāna."

"The practice of ascetical means of purification, O king, is like a wish-conferring-gem because it tends to confer all the high attainments whenever wished for by those who aspire to realize Nibbāna."

"The practice of ascetical means of purification, O king, is like a boat because it tends to carry to the further shore of the mighty ocean of the Round of Rebirths (saṁsāra) those who aspire to realize Nibbāna."

"The practice of ascetical means of purification, O king, is like a place of refuge wherein to take shelter and receive protection from frightful dangers and calamities because it tends to give relief and succour to those who aspire to realize Nibbāna and who are in dread fear of Old Age and Death."

"The practice of ascetical means of purification, O king, is like a mother because it tends to give comfort at all times to those who aspire to realize Nibbāna and who are afflicted with the Woes of Defilements (kilesa dukkha)."

"The practice of ascetical means of purification, O king, is like a father because it tends to make all Paths and Fruition to arise according to the wishes of those who aspire to realize Nibbāna and who desire augmentation of wholesome volitional (virtuous) deeds."

"The practice of ascetical means of purification, O king, is like a friend because it tends to prevent mishaps in the search for all virtues of a monk by those who aspire to realize Nibbāna."

"The practice of ascetical means of purification, O king, is like a lotus flower because it tends to make those who aspire to realize Nibbāna untarnished by the mud and mire of Defilements (kilesa)."

"The practice of ascetical means of purification, O king, is like the sublime combination of the four kinds of perfume (of saffron and of jasmine and the Turkish incense and the Greek) because it tends to counteract the foul smell of the Defilements (kilesa), in those who aspire to realize Nibbāna."

"The practice of ascetical means of purification, O king, is like the mighty Mount Sineru, because it tends to protect those who aspire to realize Nibbāna from being ruffled by the winds of the eight worldly (up and down) conditions (lokadhammo)."

"The practice of ascetical means of purification, O king, is like the space of heaven, because it tends to give to those who aspire to realize Nibbāna, freedom from being touched or obstructed and vast expanse in length and breadth."

"The practice of ascetical means of purification, O king, is like a river, because it tends to carry away with its flood and current the refuse and rubbish of Defilements (kilesa) remaining with those who aspire to realize Nibbāna."

"The practice of ascetical means of purification, O king, is like a guide because it tends to bring those who aspire to realize Nibbāna safe out of the (endless and) difficult journey of rebirths, and out of the jungle of Defilements (kilesa)."

"The practice of ascetical means of purification, O king, is like a chief caravaneer, because it tends to bring those who desire to realize Nibbāna safe into the most blessed city of Nibbāna, peaceful and calm, free from dangers and calamities, worth yearning for and sublime."

"The practice of ascetical means of purification, O king, is like a well-polished spotless mirror, because it tends to show to those who desire to realize Nibbāna, the true nature of the constituent elements of conditioned things (saṅkhāra)."

"The practice of ascetical means of purification, O king, is like a shield, because it tends to ward off from those who desire to realize Nibbāna the clubs and the arrows and spears of Defilements (kilesa)."

"The practice of ascetical means of purification, O king, is like an umbrella, because it tends to protect those who desire to realize Nibbāna from the Defilements of rain and scorching heat of the sun representing the threefold fires (of Greed, Hate and Delusion)."

"The practice of ascetical means of purification, O king, is like the moon, because it tends to be yearned for, longed for, and hankered after by those who desire to realize Nibbāna."

"The practice of ascetical means of purification, O king, is like the sun, because it tends to dispel the blackness of the pitch-darkness of Delusion (moha) for those who desire to realize Nibbāna."

"The practice of ascetical means of purification, O king, is like the ocean, because it tends to produce manifold jewel-treasures of Path (to Deliverance) and Fruition (magga-phala) for those who desire to realize Nibbāna, and by reason of its immensity, unfathomability and being beyond comparison."

"The practice of ascetical means of purification, O king, is thus of great benefit to those who desire to realize Nibbāna."

"It destroys all worries.

It dispels all grief.

It is an antidote to discontent.

It averts frightful dangers.

It puts an end to becoming.

It removes obstacles and impediments.

It removes impurities.

It destroys lamentation.

It overcomes pain.

It kills greed.

It destroys hate.

It averts delusion.

It is an antidote to conceit.

It dispels wrong views.

It destroys all unwholesome volitional actions.

It brings with it honour and celebrity.

It brings wealth and prosperity.

It brings ease, comfort and bliss.

It conduces to dwelling in peace.

It conduces to easy contentment.

It conduces to extinction of attachments.[4]

It has happiness as its fruit.

It is a mine and treasure of goodness that is beyond measure and beyond count, costly above all things, and precious.

It is worthy of being desired.
It is worthy of being highly desired.
It is sublime and supreme."

"Just, O king, as men

for the sake of nourishment, take resort to food,

for the sake of well-being, take resort to medicine,

for the sake of assistance, take resort to friendship,

for the sake of crossing water, take resort to a boat,

for the sake of enjoying pleasant odours, take resort to the perfume of flowers,

for the sake of security, take resort to one who can prevent the danger,

for the sake of a firm foothold, take resort to the (hard) ground,

for the sake of arts and crafts, take resort to an instructor,

for the sake of honour and wealth, take resort to a king,

for the sake of satisfying their wishes, take resort to a wish-conferring gem,

even so, O king, the Noble Ones (ariya), for the sake of all Paths and Fruitions (magga-phala), take resort to the practice of ascetical means of purification (dutaṅga)."

"And furthermore, O king,

what water is for the growth of seeds,

what fire is for burning,

what food is for giving strength,

what a creeper is for tying things up,

what a sword is for cutting,

what water is for quenching thirst,

what a pot of gold is for giving relief,

what a boat is for crossing to the further shore,

what medicine is for allaying disease,

what a carriage is for journeying at ease,

what a shield is for warding off the blows of sticks and stones, of clubs, of arrows, and of spears,

what a teacher is for instruction,

what a mother is for nourishing,

what a mirror is for seeing,

what jewel is for ornament,

what a clothing is for covering,

what a ladder is for mounting up,

what a pair of scales is for weighing and rejecting the unequal goods,

what a charm is for repetition,

what a weapon is for preventing threats,

what a lamp is for dissipating darkness,

what a breeze is for mitigating heat (of the surrounding),

what knowledge of an art is for earning a living,

what medical drugs are for the preservation of life,

what a mine is for the production of jewels,

what a gem is for ornament,

what an authority is for preventing contravention,

what sovereignty is for dominance,

even so, O king, the practice of ascetical means of purification is for promoting the growth of the germinal seed of the Path and Fruition (magga-phala)"

"It is for the burning out of the dirt of Defilement (kilesa).

It is for giving the strength of the powers of Iddhi.

It is for rigidly controlling one's mindfulness (sati-saṁvara).

It is for the complete cutting off of one's doubts and misgivings.

It is for overcoming the thirst of Craving.

It is for affording relief through penetrating to the comprehension of the Four Noble Truths.

It is for wresting free (with supreme effort) from the Four Whirlpools (oga).[5]

It is for allaying the disease of the Defilements (kilesa).

It is for realizing the supreme bliss of Nibbāna.

It is for the destruction of woes comprising Rebirth, Decay and Death, Sorrow, Lamentation, Pain, Grief, and Despair (jāti, jarā-maraṇa, soka, parideva, dukkha, domanassa, upāyāsa).

It is for affording protection to secure attainment of the Path and Fruition (magga-phala) of Deliverance.

It is for putting an end to discontentment and wrong aspirations.

It is for exhortation with all the fruits and rewards of the Path and Fruition (magga-phala).

It is for acquiring and amassing the virtues of the Path and Fruition (magga-phala).

It is for seeing the attainments of Concentration (samatha), Insight (vipassanā), the Path (magga), the Fruition (phala) and Nibbāna (nibbāna).

It is for bringing the high praise, honour and admiration of the whole world.

It is for closing the doors of approach to all realms of purgatory.

It is for mounting up to the peaks of the mountain heights of the Path and Fruition (magga-phala).

It is for banishing all crooked, cunning and uneven thoughts.

It is for properly reciting the spell as to which method of practice should be adhered to and which should not.

It is for warding off as one's enemies all Defilements (kilesā).

It is for dispelling and overwhelming the darkness of Ignorance (avijjā).

It is for mitigating the heat arising from the scorching of the threefold fire.

It is for the accomplishment of the subtle and peaceful Attainment (samāpatti).[6]

It is for the protection of the (approached to) the Path and Fruition of all attainments from every direction.

It is for the establishment of the precious Jewels of the Sevenfold Factors of Enlightenment (bojjhaṅga).

It is for the adornment of the individuals who are devoted to the development of mental tranquility or clear-insight.

It is for the prevention of any transgression against the blameless, subtle, delicate bliss that comes or peace.

It is for satisfying the needs of the eight stages of holiness i.e. the four supramundane Paths (magga) and the four supramundane Fruitions (phala)."

"Thus, O king, is it that the practice of ascetical means of purification is one and the same thing as attaining to all these qualities. And the advantage of these qualities, O king, cannot be weighed, neither measured; it has no equal, no rival, no superior, great is it and glorious, extensive and abundant, deep and broad, and large and wide, full of weight and worth and might."

"And whosoever, O king, having wicked desire, being possessed by wicked desire, being deceitful, being covetous, a slave to his stomach, seeking after material gain or worldly fame and glory, whose conduct is inconsistent with Dhutaṅga practice,[7] is unworthy of it, is inappropriate to it, is in contrast with it, is unfit for it – whosoever being such shall take upon himself the Dhutaṅga practice (of the ascetical means of purification), he shall incur a

twofold punishment being tantamount to despoiling of all good virtues. For in this world he shall receive derision, disparagement, blame, on-the-spot ridicule, disgrace, being socially outcasted, expelled, excluded and excommunicated; and in the next life he shall suffer torment in the great (Avīci) purgatory that is a hundred leagues in depth, and covered, as with a garland, with hot and scorching, fierce and fiery blazing flames; therein shall he rise and fall for many a thousand million years, floating up to the surface and diving down to the bottom and across, – a foam bubble, as it were, cast up and thrown from side to side with a swelling body in a sea of boiling oil. And when released from thence, then as a mighty Peta (ghost) by the name of Nijjhāmataṇhika, in the outward form of a monk, but body and limbs lean and rogged and dark like the putrid body of a dead dog, with head swollen, bloated, and full of holes, hungry and thirsty, old and dreadful in colour and form, his ears all torn, his nose broken-off, and his whole body the prey of maggots, his stomach all scorching and hot like a fiery furnace blazing in the breeze at the mouth, as it were, of an air-intake tunnel, with no place of refuge to fly to, no protector to help him, groaning, moaning and weeping, shall he wander o'er the earth here and there wailing out pitiful cries of agony and distress!"

"Just, O king, as whosoever, being unfit for royalty without having properly attained to it, being inappropriate to it, unworthy of it, unsuitable for it, a low-born man and base in lineage, should receive the consecration of a king, he would suffer

mutilation having his hands or his feet, or his hands and feet cut off,

or his ears or his nose, or his ears and nose cut off,

or he would be tortured, being subjected to the Gruel Pot treatment, or

or to the Chank Crown treatment,

or to the Rahu's Mouth treatment,

or to the Fire Garland treatment,

or to the Hand Torch treatment,

or to the Snakes Strips treatment,

or to the Bark Dress treatment,

or to the Spotted Antelope treatment,

or to the Flesh Hooks treatment,

or to the Penny cuts treatment,

or to the Brine Slits treatment,

or to the Bar Turn treatment,

or to the Straw Seat treatment,

or to the Boiling Oil treatment,

or to Being Eaten by dogs,

or to Being Impaled alive,

or to Being Beheaded,

or be subject to punishments of various kinds.

And why? Because he being unfit for royalty, without having properly attained to it, being inappropriate to it, unworthy of it, unsuitable for it, a low-born man and base in lineage, he had placed himself in the seat of sovereignty, and thus transgressed beyond his right limits. Even so, O king, whosoever having wicked desires.....wailing out pitiful cries of agony and distress!"

"But whosoever, O king, is fit for Dhutaṅga practice, is consistent with it, is worthy of it, is appropriate to it, who desires little, and is easy to be contented, given to seclusion, not prone to mix with the laity, keenly energetic, given to thoughts of Deliverance (nibbāna), without guile, without deceit, not a slave to his stomach, seeking neither material gain nor worldly fame or glory, who has entered monkhood by reason of faith and enthusiasm (saddha), and is full of desire for release from Old Age and Death – whosoever being such shall take upon himsself the Dhutaṅga practice with the idea of upholding the Doctrine and Discipline (sāsana), he is deserving of twofold veneration and honour. For he is near and dear to, loved and longed for by both gods and men, dear as rare jasmine flowers are to the man bathed anointed,

dear as choice food is to the man who is hungry,

dear as cool, clear, fragrant water is to the man who is thirsty,

dear as a healing drug to a poisoned man,

dear as a costly chariot drawn by high-bread steeds to a traveler in great hurry,

dear as a wish-conferring gem to a man yearning for worldly gain,

dear as an immaculately clean and white umbrella of sovereignty to a king desiring to be ceremoniously consecrated,

dear as the Peerless and Sublime Fruition of Holiness to a seeker of the Truth (that makes one free),

even so, in one who is worthy of the practice of ascetical means of purification (dutaṅga), the following things pertaining to Enlightenment reach full perfection (paripūriṁ gacchanti):

The Four Applications of Mindfulness (satipaṭṭhāna) reach full perfection in one who is worthy of the practice of Dutaṅga,

The Four Right Efforts (samma-ppadhāna) reach full perfection in one who is worthy of the practice of Dutaṅga,

The Four Roads to Power (iddhi-pāda) reach full perfection in one who is worthy of the practice of Dutaṅga,

The Five Mental (Control) Faculties (indriya) reach full perfection in one who is worthy of the practice of Dutaṅga,

The Five Mental Powers (bala) reach full perfection in one who is worthy of the practice of Dutaṅga,

The Seven Factors of Enlightenment (bojjhaṅga) reach full perfection in one who is worthy of the practice of Dutaṅga,

The Noble Eightfold Path (ariya-aṭṭhaṅgika-magga) reach full perfection in one who is worthy of the practice of Dutaṅga,

The development of Concentration or Mental Tranquility and of Insight (samatha-vipassanā) is achieved by one who is worthy of the practice of Dutaṅga,

The training for attainment of the Path (magga) and Fruition (phala) reach maturity in one who is worthy of the practice of Dutaṅga,

Firmly established in the fore-front of the monk who is worthy of the practice of Dutaṅga are the

Four supramundane Paths and Fruitions (magga-phala),

Four Analytical Knowledges (pati-sambhidā),

Three-fold Knowledge (te-vijjā),

Six-fold "Higher Spiritual Powers" (abhiññā),

All laws pertaining to a monk (kevalo ca samaṇadhammo),

All Doctrines and laws of phenomena (sabbe tassa deyya),

and so, with an immaculately clean and white umbrella of sovereignty representing Fruition of Holiness borne over him that monk who is worthy of the practice of Dhutaṅga is ceremoniously consecrated a king."

"Just, O king, as all the citizens and country folk in the land, the soldiers and the attendants wait in service upon a king of the royal family born to the purple, and high on both sides of lineage, when he has been consecrated with the inauguration ceremonies of the royalty; the thirty-eight divisions of the royal retinue, and the dancing men, and the entertainers also wait upon him in service; singing his praises and extolling his virtues in sweet, calm and resonant tones the ascetics an Brahmin of various castes and creeds also frequent his court, and he becomes the lord of the seaports, and treasure-mines, custom-houses in cities, in all lands and exercising arbitrary powers on all people in all countries either foreign or within frontiers. Even so, O king, in one who is worthy of the practice of ascetical means of purification (dhutaṅga) the following things pertaining to Enlightenment reach full perfection.....and so, with an immaculately clean and white umbrella of sovereignty representing the Fruition of Holiness borne over him that monk who is worthy of the practice of Dhutaṅga is ceremoniously consecrated a king."

"Such, O king, are the ascetical means of purification (Dhutaṅga) by which a man shall take a plunge and bathe in the mighty waters of the great ocean of Nibbāna, and there indulge

himself, as one sporting in the waves, with the manifold delights of the Doctrine. He shall addict himself to the enjoyment of

the Eight 'Attainments' (samāpatti) comprising

the Four 'Absorptions' (jhāna) of the Fine-material spheres (rūpa-jjhāna, or rūpāvacarajjhāna), and

the Four 'Absorptions' (jhāna), of the immaterial spheres (arūpa-jjāna, or arūpāvacarajjhāna)."

He shall acquire the Higher Spiritual Powers (abhiññā) comprising

(1) Magical Powers (iddi-vidha)

(2) Divine Ear (dibba-sota)

(3) Knowledge of the Thoughts of others (paracitta-vijānana)

(4) Divine Eye (dibba-cakkhu)

(5) Remembrance of Former Existences (pubbe-nivāsānussati) and also

(6) Extinction of all Biases (āsavakkhaya) on attaining the Fruition of Holiness (arahatta-phala)."

"There are thirteen ascetical means of purification (Dhutaṅga), and what are the thirteen?"

1. wearing patched-up robes (paṁsukūlikaṅga)

2. wearing only three robes (ticīvarikaṅga)

3. going the round for alms-food (piṇḍapātikaṅga)

4. not omitting any house whilst going the round for alms-food (sapadānacārikaṅga)

5. eating at one sitting (ekāsanikaṅga)

6. eating only from the alms-bowl (pattapiṇḍikaṅga)

7. refusing all further food (khalu-pacchā-bhattikaṅga)

8. living in the forest (āraññikaṅga)

9. living under a tree: (rukkhamūlikaṅga)

10. living in the open air (abbhokāsikaṅga)

11. living in a cemetery: (sosānikaṅga)

12. being satisfied with whatever dwelling (yathā-santhatikaṅga)

13. sleeping in sitting position (and never lying down) (nesajjikaṅga)

"It is he the Noble Disciple, O king, who, in former births, has undertaken and practised, followed and carried out, observed, framed his conduct according to, and fulfilled these thirteen ascetical means of purification (Dhutaṅga) realizes all the Path and Fruition (of Deliverance) and all subtle and blissful 'Attainments of Absorption' (samāpatti) become closely affiliated to, and associated with, such a Noble Disciple."

"Just, O king, as a ship-owner who having paid up the Port dues, will traverse the great ocean and go to Vaṅga, or Takkola, or China, or Sovira, or Surat, or Alexandria or the Koromandel coast, or Suvaṇṇa-bhūmi (the golden land), or any other place accessible by ship or boat – even so, O king, it is he, the Noble Disciple who, in former births, has undertaken and practiced, followed and carried

out, observed, framed his conduct according to, and fulfilled, these thirteen ascetical means of purification (Dhutaṅga), realizes all the Path and Fruition (of Deliverance) and all subtle and blissful 'Attainments of Absorption' (samāpatti) become closely affiliated to, and associated with, such a Noble Disciple."

"And just, O king, as a farmer will first remove the faults and defects in the field – weeds, and thorns and stones – and then by ploughing and sowing, and irrigating, and taking security measure, and reaping and treading will become the owner of much corn and whosoever are poor and needy and reduced to destitution in respect of a like product have to make their approach to such a farmer – even so, O king, it is he, the Noble Disciple who, in former births, has undertaken and practiced, followed and carried out, observed, framed his conduct according to, and fulfilled these thirteen ascetical means of purification (Dhutaṅga), realizes in this life all the Path and Fruition (of Deliverance) and all subtle and blissful 'Attainments of Absorption' (samāpatti) become closely affiliated to, and associated with, such a Noble Disciple."

"And again, O king, just as a king of the royal family, born to the purple and high on both sides of lineage, when he has been consecrated with the ceremony of anointing, is lord and master over the treatment of outlaws, and does whatsoever he desires, and all the broad earth is subject to that king – even so, O king, it is he, the Noble Disciple who, in former births, has undertaken and practiced, followed and carried out, observed, framed his conduct according to, and fulfilled these thirteen ascetical means of purification (Dhutaṅga), become in this life, the master, ruler, and lord in the Doctrine and Discipline (sāsanā) of the Conquerors and all the virtues and qualities of a monk and also become closely affiliated to, and associated with, such a Noble Disciple."

"And was not Elder Upasena, son of Vaṅkanta the Brahman, from his having thoroughly practised the virtues of austere penance (sallekha) and the virtues of ascetic means of purification (Dhutaṅga) neglecting the mutual undertaking to confess to, and obtain absolution from, each other the expiatory offences (pācittiyo) pertaining to monks resident at Sāvatthi, when accompanied by other monks – who were his followers – visited the Exalted Buddha who was the tamer (of the gods and men) who was like unto the skilful charioteer, and who then dwelling all alone in seclusion, and when he had bowed at the feet of the Exalted Buddha in obeisance, to take his seat respectfully aside? And when the Exalted One saw how well disciplined the gathering was, then, delighted and glad and exalted in heart He greeted them with appropriate words and with the smooth and unbroken voice, as of a Brahma, addressed Elder Upasena with these words: "Most pleasant, O Upasena, is the deportment of these monks waiting upon you. How have you managed thus to train your followers?" And Upasena the Elder, when questioned by the Exalted Buddha, the Omniscient One, One who was endowed with the Ten Powers of a Buddha, and who was the god over all gods, spoke thus to the Exalted One as to the real reason for the goodness of their nature: "Whosoever, O Venerable One, may come to me to ask for admission to the Order of Monks or to become my disciple, to him do I say: 'I, O brother, am an adherent to the Dhutaṅga practice of living in the forest (araññikaṅga), of going the round for alms-food (piṇḍapātikaṅga), of wearing patched-up robes (paṁsukūlikaṅga), and of wearing only three robes (ticīvarikaṅga). If you are prepared to adhere to the Dhutaṅga practice of living in the forest, of going the round for alms-food, of wearing patched-up robes and of wearing only three robes I can admit you to the Order of Monks and make you my disciple.' If, O Venerable One, he receive my words with gladness and agree to those proposals with joy I would have admitted him to the Order of Monks and made him my disciple. If, however, he expressed disagreement, I would not have admitted him to the Order of Monks and made him my

disciple. Thus is it, O Venerable One, that I train my followers." (So replied the Elder Upasena.) And thus, is it, O king (Milinda) that he would undertakes the noble practice of the ascetical means of purification (Dhutaṅga) becomes the master, ruler and lord in the Doctrine and Discipline (sāsana) of the Conqueror and all the subtle and blissful 'Attainments of Absorption' (samāpatti) become closely affiliated to, and associated with, such an individual."

"Just, O king, as the lotus flower is of glorious, purely casted, highly pedigreed origin, and is glossy, soft, desirable, sweet-smelling, lovely, attractive and praise worthy is untarnished by mud or mire, graced with many petals and filaments and pericarps, the resort of many bees and depends for its growth on clear cold water – even so, O king, is that Noble Disciple who, in former births, has undertaken and practised, followed and carried out, observed, framed his conduct according to, and fulfilled, these thirteen ascetical means of purification (Dhutaṅga), becomes endowed with the thirty sublime virtues."

"And what are the thirty?

1. He is one whose heart is full of smooth, soft and tender love.

2. He is one in whom the Defilements (kilesa) have been destroyed, killed and eliminated.

3. He is one in whom pride and arrogance have been rooted out.

4. He is one in whom faith with enthusiasm (saddha) has been firmly established and who is free from doubts and misgivings (in regard to things which ought to be believed).

5. He is one who is endowed with wholesome, attractive, heart emancipating, subtle, peace-bestowing, and blissful 'Attainment of Absorption' (samāpatti).

6. He is one who is anointed with the sublime, peerless and immaculately purified perfume of Morality (sīla).

7. He is one who is beloved of gods and men.

8. He is one who is longed for by Noble Ones and Holy Ones of sublime attainments.

9. He is one who is worthy of veneration by gods and men.

10. He is one who is worthy of the highest praise, honour and esteem by the most learned men.

11. He is one who is untarnished by the love of this human world and the world of divine beings.

12. He is one who sees danger in the smallest, tiniest offence.

13. He is one who can now reap the beneficial rewards of the supramundane Path and Fruition (magga-phala), aspired to by those who are after real success and progress (samāpatti) in the sphere of splendour and glory.

14. He is one who acquires the thing that is worthy of being wished for, and longed for.

15. He is one who has no permanent place of dwelling or sleeping, such as a monastery.

16. He is one who is given to entering on and abiding in the sublime state of peace and bliss of mental absorption.

17. He is one who has cut away loose from the dreaded 'Net of Defilements' (kilesa jāla vatthu).

18. He is one who has broken up, crumpled and twisted, and totally cut off the Destiny of Rebirths (gati)[8], and the Hindrances (nīvaraṇa)[9] that are tortuous (like a river) and enshrouding (like a veil).

19. He is one whose character is unalterable.

20. He is one who dwells in an advanced state of meekness and humility.

21. He is one who uses only those requisites (of monks) that have been acquired by means that are not blame-worthy.

22. He is one who has been freed from the five Destinies (gati) such as Rebirth in Purgatory (niraya-gati).

23. He is one who has overcome all sceptical Doubts or Indecisiveness (vicikicchā).

24. He is one whose goal of aspiration is the Fruition of Holiness (arahatta-phala).

25. He is one who comprehends the Doctrine of the supramundane Path and Fruition (magga-phala).

26. He is one who has realized Nibbāna that is immovable, firmly fixed, and a refuge for those who suffer from fear and fright.

27. He is one who has cut off all Proclivities or Inclinations (anusaya).[10]

28. He is one in whom all biases (āsava) have reached extinction.

29. He is one who is given to entering on and abiding in the 'Attainments of Absorption' (samāpatti).

30. He is one who is endowed with all the virtues a monk should have.

He becomes one who is fully endowed with all these thirty sublime virtues."

"And was not Venerable Sāriputta, the Elder, O king, the greatest man in the whole ten thousand world systems, with the exception of the Exalted Buddha who was the Teacher of the three spheres[11] of existence comprising the whole universe? And he who countless number of world periods had heaped up merit and had been reborn in a Brahman family, relinquished all the delights of the pleasures of the sensuous objects and gave up many a hundred things of wealth and value to enter the Order of Monks in the Doctrine and Discipline (sāsana) of the Exalted Buddha, and having restrained his bodily actions, words and thoughts by there thirteen practices of the ascetical means of purification (Dhutaṅga), become in this life of such exalted virtue that he was one who, in emulation of the Exalted Buddha, set rolling on the royal chariot wheel of the Doctrine in the Doctrine and Discipline (sāsana) of the Gotama Buddha. So that this was said, O king, by the Exalted Buddha, the god over all gods, in the first Collection of Discourses arranged in accordance with number (ekaṅguttara-nikāya):

> "I know, O monks, of no other man who in succession to me sets rolling on the glorious chariot-wheel of the Doctrine

so well as Sāriputta. Sāriputta, O monks, sets rolling that wheel the best of all.""

"Very good, O Venerable Nāgasena! The whole nine-fold word of the Buddha, the transcending of the world (of death and woe) that should be pursued (lokuttara kiriyā), the bliss of the highest splendour and sublimity – all these are embodied in, and converging on the thirteen ascetical means of purification (Dhutaṅga)" (Thus said Milinda the king.)

HERE ENDS SECOND PROBLEM ON THE PRACTICE OF THE ASCETICAL MEANS OF PURIFICATION.

(dhutaṅgapañho dutiyo)

THIS IS THE TEN OF THE FOURTH CAPTER DEALING WITH INFERENCE (anumānavaggo catuttho)

(Endnotes)

1 SACCHIKAROTI: To bring before one's eyes, see face to face, realize, experience, attain

– (DICTIONARY OF THE PĀLI LANGUAGE by R.C CHILDERS, 1909)

2 SĀSANĀ.Nanvaṅga - Buddha Sāsanā : The Nine-fold Teaching of the Buddha consists of Sutta, mixed prose (geyya), exegesis (veyyākaraṇa), verses analysis (gāthā), solemn utterances (udāna), sayings of the Ealted Buddha (itivuttaka), birth legends (jātaka), extraordy things (abbhutadhamma) and (vedalla), THE BUDDHIST DICTIONARY BY NYĀNATILOKA 1956.

3 COMMENTARY ON TIROKUṬṬA SUTTA, The Story of those petas who had once been King Bimbisāra's relatives. Please see pages 37-43 in the light of the Dhamma Magazine of April 1960 issue.

4 ĀSAVA: (variously translated as) Cankers, Biases, Fluxions, Inflows, Outflows, Impurities, Intoxicants, Oozing, Scum, Misfortune, Human passion, Sin Corruption, Depravity. Synonymous with the four (oga): flood, torrent, overflow, whirlpool, inundation and with the four (yoga): attachments.

5 Realization of the Four Whirlpools (ogha) the whirlpool of sensual desire (kāmogha), the whirlpool of the Round of Rebirth (bhavogha), the whirlpool of the heretical doctrines (diṭṭhogha), and the whirlpool of Ignorance (avijjogha). Synonymous are the Four Biases (āsava) and the Four Attachments (yogha).

6 'Attachment of Extinction' (nirodha-samāpatti) or 'Extinction of perception and Feeling' (saññā-vedayita) i.e. the temporary suspension of all mental activity, which may last 7 days and even longer. According to the Commentary, it may be attained only by such an Anāgāmī or Arahat as has mastered all the 8 Jhānas. This attainments however, is not essential for the Holy life.

7 Dhutaṅga. "Means of Purification, ṁ according to Visuddhi-Magga II" (Means of Shaking Off 'the defilements'), ṁ are certain ascetic practices recommended by the Buddha, as a help to cultivate contentedness, renunciation, energy and the like, and of which one or more may be observed for a shorter or longer period of time.

"The monk training himself in morality should take upon himself the Means of Purification, in order to gain those virtues through which the purity of morality will become accomplished, to wit: fewness of needs, contentedness, austerity, detachment, energy, moderation, etc." (Visuddhi-Magga II)

Visuddhi-Magga II describes 13 Dhutaṅgas, consisting various vows.

8 DESTINY OF REBIRTHS (gati): Purgatory (niraya), Animal kingdom (tiracchāna yoni), Ghost realm (peta-yoni), Human World (manussa loka), Heavenly World (deva loka)

9 HINDRANCES (nīvarana): Sensuous Desire (kāmacchanda), Ill-will (vyāpāda), Sloth and Torpor (thina-middha), Restlessness and Worry (uddhacca-kukkucca), and Doubt or Indecisiveness (vicikiccā).

10 PROCLIVITIES or INCLINATIONS (anusaya): Sensuous Greed (kāma-rāga), Grudge (paṭigha), Speculative Opinion (diṭṭhi), Sceptical Doubt (vicikiccā), Conceit (māna), Craving for continued Existence (bhavarāga), and Ignorance (of the Four Noble Truths) (avijjā).

11 WORLD (loka): denotes the three spheres of existence comprising the whole universe, i.e. (1) the Sensuous World (kāma loka), or the world of the five senses, (2) the Fine-material World (rūpa-loka), corresponding to the four fine-material absorptions. (3) the Immaterial World (arūpa loka), corresponding to the four Immaterial absorptions. (NYĀNATILOKA BUDDHIST DICTIONARY 1956 Edn.)

6. THE SIMILES

(opammakathāpañha)

TABLE OF CONTENTS

(mātikā)

"O Venerable Nāgasena, with how many qualities must a monk be endowed in order to realize the Fruition of Holiness (arahatta-phala)?"

"The monk, O king, who wishes to attain the Fruition of Holiness (arahatta-phala)

must take one quality of the ass,

must take five qualities of the cock,

must take one quality of the black squirrel,

must take one quality of the female panther,

must take two qualities of the male panther,

must take five qualities of the tortoise,

must take one quality of the bamboo,

must take one quality of the bow,

must take two qualities of the crow,

must take two qualities of the monkey."

HERE ENS THE FIRST AND FOREMOST CHAPTER ON THE ASS

(gadrabhavaggo paṭhamo)

must take one quality of the gourd creeper,

must take three qualities of the lotus,

must take eight qualities of the seed,

must take one quality of the Sal-tree,

must take three qualities of the boat,

must take two qualities of the anchor,

must take one quality of the mast,

must take three qualities of the boat's captain,

must take one quality of the boat's deck-hand,

must take five qualities of the ocean,

HERE ENDS THE SECOND CAHPTER ON THE OCEAN

(samuddavaggo dutiyo)

must take five qualities of the earth,

must take five qualities of water,

must take five qualities of fire,

must take five qualities of wind,

must take five qualities of mountain,

must take five qualities of space,

must take five qualities of the moon,

must take seven qualities of the sun,

must take three qualities of Sakka,

must take four qualities of a universal monarch.

HERE ENDS THE THIRD CHAPTER ON THE EARTH

(pathvīvaggo tatiyo)

must take one quality of the white ant,

must take two qualities of the cat,

must take one quality of the rat,

must take one quality of the scorpion,

must take one quality of the mongoose,

must take two qualities of the old jackal,

must take three qualities of the deer,

must take four qualities of the cattle,

must take two qualities of the boar,

must take five qualities of the elephant.

HERE ENDS THE FOURTH CAPTER ON THE WHITE ANT

(upacikāvaggo catuttho)

must take seven qualities of the lion,

must take three qualities of the Cakkavāka bird,

must take two qualities of the Penāhikā bird,

must take one quality of the house-pigeon,

must take two qualities of the owl,

must take one quality of the crane,

must take two qualities of the bat,

must take one quality of the leech,

must take three qualities of the snake,

must take one quality of the boa-constrictor.

HERE ENDS THE FIFTH CAPTER ON THE LION

(sīhavaggo pañcamo)

must take one quality of the spider,

must take one quality of the child at the breast,

must take one quality of the land tortoise,

must take five qualities of the forest,

must take three qualities of the tree,

must take five qualities of the rain,

must take three qualities of the jewel,

must take four qualities of the hunter,

must take two qualities of the angler,

must take two qualities of the carpenter.

HERE ENDS THE SIXTH CAPTER ON THE SPIDER

(makkaṭavaggo chaṭṭho)

must take one qualities of the (earthen) pot,

must take two qualities of the Kalāyasa bird,

must take three qualities of an umbrella,

must take three qualities of a rice field,

must take two qualities of antidote for poison,

must take three qualities of food,

must take four qualities of the archer.

HERE ENDS THE SEVENTH CHAPTER ON THE EARTHEN POT

(kumbhavaggo sattamo)

must take four qualities of the king,

must take two qualities of the doorkeeper,

must take one quality of a grindstone,

must take two qualities of a lamp,

must take two qualities of the peacock,

must take two qualities of the horse,

must take two qualities of the pool,

must take two qualities of a threshold,

must take one quality of a balance,

must take two qualities of a double-bladed sword,

must take two qualities of a fish,

must take one quality of a debtor,

must take two qualities of a sick man,

must take two qualities of corpse,

must take two qualities of a river,

must take one quality of a bull,

must take two qualities of a road,

must take one quality of a tax-collector,

must take three qualities of a thief,

must take one quality of a hawk,

must take one quality of a dog,

must take three qualities of a physician,

must take two qualities of a pregnant woman,

must take one quality of a yak cow,

must take two qualities of the Kiki bird,

must take three qualities of the female dove,

must take two qualities of the one-eyed man,

must take three qualities of a plougher of the field,

must take one quality of the female jackal,

must take two qualities of a steam-cooker (ciṅgavāraka),

must take one quality of a ladle,

must take three qualities of the negotiator of a loan,

must take one quality of an examiner of meditation practice (anuvicinaka),

must take two qualities of a charioteer,

must take two qualities of a partaker of food,

must take one quality of a tailor,

must take one quality of a helmsman,

must take two qualities of a bee.

HERE ENDS THE TABLE OF CONTENTS IN BRIEF

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(mātikā niṭṭhitā)

1. CHAPTER ON THE ASS

(gadrabhavagga)

1. QUESTION REGARDING THE QUALITY OF THE ASS

(gadrabhaṅgapañha)

1. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take one quality of the ass. Which is that quality?"" (So asked Milinda the king.)

"The ass, O king, can sleep anywhere – either at a rubbish dump, or at a road junction, or on a trail bordering the road, or at the village gate, or on a heap of bran, or any other non-descript place. Nowhere is he given to sleeping long. Even so, O king, should one who practises mind-development (yogāvacara) sleep wherever one may spread out his skin-matting, either on a heap of strewed grass, or leaves, or on a wooden couch, or on the bare earth – nowhere should he be given to sleep long. This is the one quality of the ass he (yogāvacara) ought to have. For this has been said, O king, by the Exalted One, the god over all gods: "My disciples, O monks, are now like old and rotten logs of fire-wood and they dwell striving with their utmost zeal and vigilance in their mind-development exercises." And this too, O king, was said by Venerable Sāriputta, the Elder, the Commander of the Doctrine:

> "To the Yogī monk who sits cross-legged in meditative posture,
> His knees at both ends are not wetted by rain water,
> Satisfied with overhead cover so slight and meagre,
> Cheerful is the outlook of monk in whom Nibbāna is his goal of endeavour.""

HERE ENDS THE FIRST QUESTION REGARDING THE QUALITIES OF THE ASS.

(gadrabhaṅgapañho paṭhamo)

2. QUESTION REGARDING THE QUALITIES OF THE COCK

(kukkuṭaṅgapañha)

2. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take five qualities of the cock." What are those five qualities?" (So asked Milinda the king.)

"Just, O king, as a cock goes early and betimes to roost; so, O king, should one who practises mind-development (yogāvacara) early and betimes sweep out the pagoda (stupa) platform, and having filled up the drinking water and water for the day's use, and taken his bath, he should make obeisance to the pagoda (stupa) and then pay visits to the senior monks, and, on his return, retreat in due time to a place of solitude. This, O king, is the first of the qualities of the cock he (yogāvacara) ought to have."

"And again, O king, as a cock rises early and betimes; so, O king, should one who practises mind-development (yogāvacara) rise early and betimes sweep out the pagoda (stupa) platform, and fill up the drinking water and water for the day's use, make obeisance to the pagoda (stupa) and retreat to the place of solitude. This, O king, is the second of the qualities of the cock he (yogāvacara) ought to have."

"And again, O king, as the cock is unremitting in scratching the earth to pick up what he can find to eat; so, O king, should one who practises mind-development (yogāvacara) partake of his food only after contemplating and contemplating thus:

"I eat this food seeking not after pleasure."

"I eat this food seeking not after excitement."

"I eat this food seeking not after beauty of body."

"I eat this food seeking not after elegance of form."

"I eat this food merely for the preservation of this body."

"I eat this food merely to keep myself alive."

"I eat this food merely to ward of the oppression of hunger."

"I eat this food merely to support the noble effort in the practice of the sublime Doctrine."

"I eat this food merely with the object of warding off of the old diseases preventing the onset off of new diseases."

"I eat this food merely to prolong my life for a day, or a month, more."

"I eat this food merely to be free from blame."

"I eat this food merely for dwelling at ease (without pain).'"'

"This, O king, is the third of the qualities of the cock he (yogāvacara) ought to have. For it has been said, O king, by the Exalted One, the god over all gods:

"Like the flesh of one's own child,

To an unprovisioned parent in desert wild;

And like oil that you smear the axle,

For smooth rolling of the cart's wheel;

So should you regard your alms-food,

Eating it but not with covetous mood.'"'

"And again, O king, as the cock though it has eyes, is blind by night; so, O king, should one who practices mind-development (yogāvacara) though he is not blind, be as one blind. Whether in the woods or in the village of his alms-food donors, or while going the round for collecting alms-food, blind should he be and deaf and dumb to all sense objects – viz. visible objects, sound, odour, taste, and touch, as also mind-objects. He should not take cognizance of such perceptual signs and characteristic marks (nimittaṁ) such as of a man, or of a woman, or of a form, or of a sound, nor should he take cognizance of shapes and form such as of hands or of feet. This, O king, is the fourth of the qualities of the cock he (yogāvacara) ought to have. For it was said also, O king, by Mahā Kaccāyana, the Elder:

"He who practises mind-development (yogāvacara),

Let him with eyes be as one blind,

And he who hears be as the deaf,

He who can speak wisdom be as the dumb,

The man of strength as were he weak,

If (worldly) benefit accrues to him,

Let him sleep as if dead.""

"And again, O king, as the cock, even though pelted with stones and thrown at with sticks, and clubs and cudgels, will not desert his home; even so, O king, should one who practises mind-development – whether he be engaged in mending robes, or performing new functions, or doing personal service for senior monks, or learning scriptures (pāḷi), or teaching scriptures (pāḷi). In all these undertakings he should not neglect the full rational exercise of the mind (yonisomanasikāra). This full rational exercise of the

mind is, O king, the house owned by one who practices mind-development (yogī). This, O king, is the fifth of qualities of the cock he (yogāvacara) ought to have. And this, O king, has been said by the Exalted One, the god over all gods:

"And which, O monks, is the heritage of from your father the Exalted Buddha, your field of pasture, the object to which your mind should be directed? It is this, the Four Applications of Mindfulness (sattāro satipaṭṭhāna).""

"And this too, O king, has been said by Sāriputta, the Elder, the Commander of the Doctrine:

"Just as the tamed Elephant does not tread on his own trunk,

Just as, for the sake of his longevity he knows which food he should eat and which to avoid,

Even so, let each son of the Exalted Buddha,

Exercise vigilance and do neither violence nor injury,

To the Conqueror's word of advice the most sublime of conceptions.""

HERE ENDS THE SECOND QUESTION REGARDING THE QUALITIES OF THE COCK.

(kokkutaṅgapañho dutiyo)

3. QUESTION REGARDING THE QUALITY OF THE BLACK SQUIRREL

(kalandakaṅgapañha)

3. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take the one quality of the black squirrel." Which is that quality?" (So asked Milinda the king.)

"Just as the squirrel, O king, when an enemy falls upon him, beats his tail on the ground till it swells and then with his own tail as a cudgel drives off the foe, even so, O king, should one who practises mind-development (yogāvacara), when the enemy, Defilement, falls upon him, beat the cudgel of the Four Applications of Mindfulness till it swells, and then by that cudgel of Mindfulness drive all Defilements off. This, O king, is one quality of the squirrel which he (yogāvacara) ought to have. For it was said, O king, by Cūḷapanthaka, the Elder:

"When defilements (kilesa) those fell destroyers,

Of the virtues gained by a monk fall upon you,

Then should you give battle by dealing them,

Blow after blow with the cudgel of Mindfulness.""

HERE ENDS THE THIRD QUESTION REGARDING TEH QUALITY OF THE BLACK SQUIRREL

(kalandakaṅgapañho tatiyo)

4. QUESTION REGARDING THE QUALITY OF THE FEMALE PANTHER

(dīpiniyaṅgapañha)

4. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take one quality of the female panther." Which is that quality?" (So asked Milinda the king.)

"Just, O king, as the female of the panther conceives only once, and does not resort again and again to the male: even so, O king, should one who practises mind-development – seeing how future rebirths will involve conception in the mother's womb, (gabbhaseyaṁ), and death (cutiṁ), and destruction (bhedaṁ), and perishing (khayaṁ), ruin (vināsaṁ), and seeing the horrors of the rounds of rebirth (saṁsāra-bhayaṁ) and seeing the horrors of rebirth in the Four States of Unhappiness (duggatiṁ), and seeing disharmony everywhere (visamaṁ), and seeing oppressions and harassments (saṁpīḷitaṁ) – call into play a full rational exercise of mind (yonisomanasikāro) and steadfastly resolve: "Never shall I enter upon a second rebirth." This, O king, is the one quality of the female panther which he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods, in the Dhaniyagopālakasutta of Sutta Nipāta:

> "After cutting of the five Higher Fetter (uddhambhāgiya-saṁyojana) like the strong bull who has burst the cords that bound him,
>
> Also cutting off the five Lower Fetters (orambhāgiya-saṁyojana) like the mighty elephant that has burst the reeds that bound him,[1]
>
> To freedom shall I go, never more to enter the womb,

And or Mr. Rain, just rain on if it so please you."

HERE ENDS THE FOURTH QUESTION REGARDING THE QUALITY OF THE FEMALE PANTHER

(dīpiniyaṅgapañho catuttho)

(Endnotes)

1 Five Lower Fetters (saṁyojana):

(1) Personality-Belief (sakkāya-ditthi), (2) Sceptical Doubt (vicikicchā), (3) Attachment to Rules and Rituals (sīlabbata-parāmāsa), (4) Sensual Greed (kāma-rāga), (5) Anger (patigha).

Five Higher Fetters: (6) Greed for Fine-material Existence (rūpa-rāga), (7) Greed for Immaterial Existence (arūpa-rāga), (8) Conceit (māna), (9) Restlessness (uddhacca), (10) Ignorance (avijjā).

5. QUESTION REGARDING THE QUALITIES OF THE MALE PANTHER

(dīpikaṅgapañha)

5. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take two qualities of the male panther." Which are those two qualities?" (So asked Milinda the king.)

"Just, O king, as the panther, laying in ambush in wild places, behind a thicket of long grass, or in a forest or on a mountain, catches his prey; so, O king, should one who practises mind-development (yogāvacara), resort to solitary places in the woods, at the foot a tree, in a mountain gorge, at a cemetery, in a forest, under the open sky, on beds of straw, in quiet, noiseless spots free from uproars, free from winds agitated by human movements to and fro, or places congenial for men to do things in secret, or places suitable as solitary dwellings or for living in seclusion. For one who practises mind-development and (for this purpose) resorts to places of solitude, will soon have gained mastery of the six-fold Higher Spiritual Powers (chaḷabhiññā). This, O king, is the first of the qualities of the panther he (yogāvacara) ought to have. For it was said, O king, by the Elders who participated in the proceedings of the Great Buddhist Council (Synod):

"As the panther by laying in ambush catches his prey,

So the son of the Buddha, with insight and earnestness armed,

By resorting to solitude captures the Fruition of the Sublime Doctrine.""

"And again, O king, as the panther, whatever may be the best he has killed, will never eat it if it has fallen on the left side;

even so, O king, should one who practises mind-development not partake of any food that has been procured

by gifts of bamboos, or

by gifts of leaves, or

by gifts of flowers, or

by gifts of fruits, or

by gifts of bathing soaps, or

by gifts of chunam, or

by gifts of tooth-brushing sticks, or

by gifts of water for washing face, or

by flattery , or

by speaking the truths interwoven with untruths (literally by pea-soup-talk), or

by dressing and nursing the child (of the donor), or

by taking messages or running errands in behalf of donors, or

by returning present of gift-food in kind, or

by making return-presents, or

by administering lands or estates, etc., or

by auguries drawn from astrology, or

by prophesying long life, prosperity, etc., or the reverse, from marks on limbs, hands and feet of a person, or

by any other of those wrong modes of obtaining a livelihood

that have been condemned by the Exalted Buddha; no food so procured should he eat, as the panther will not eat any prey that has fallen on its left side. This is the second of the qualities of the panther he (yogāvacara) ought to have. For it was said, O king, by Sāriputta, the Elder, the Commander of the Doctrine:

"This porridge enriched with condensed milk has been procured,

Through intimation given by speech;

Were I, then, to partake thereof,

My mode of livelihood would be blameworthy.

Now let me be by dire hunger oppressed,

Till my stomach were forced to hunt for food outside;

Never will I break my rule of life,

Not though my life I've to sacrifice.""

HERE ENDS THE FIFTH QUESTION REGARDING QUALITIES OF THE MALE PANTHER

(dīpikaṅgapañho pañcamo)

6. QUESTION REGARDING THE QUALITIES OF THE TORTOISE

(kummaṅgapañha)

6. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take five qualities of the tortoise." What are those five qualities?" (So asked Milinda the king.)

"Just, O king, as the tortoise, which is a water animal, keeps to the water; even so, O king, should one who practises mind-development (yogāvacara), dwell pervading the world of living beings with the heart-emancipating all-embracing kindness and with a mind wide, developed, unbounded, free from every feeling of hatred or of malice. This, O king, is the first of the quality of the tortoise he (yogāvacara) ought to have."

"And again, O king, just as the tortoise, who, as he swims on the water and raises his head, he catches sight of any one, that moment sinks, and dives into the depths thinking to himself: "Let not those people see me again!"; even so, O king, should one who practises mind-development, when defilements (kilesa) fall upon him, dive into that lake of mind-object of contemplation exercises and dive down into the deeps thereof thinking to himself: "Let not the defilements (kilesa) see me again!" This, O king, is the second of the qualities of the tortoise he (yogāvacara) ought to have."

"And again, O king, just as the tortoise gets up out of the water, and suns himself; even so, O king, should one who practises mind-development withdraw one's mind from contemplation in the (four bodily postures of) sitting, standing, lying-down, and meditative-pacing and up-and-down – sun his mind in the (four)

Right Effort (sammappadhāna). This, O king, is the third of the qualities of the tortoise he (yogāvacara) ought to have."

"And again, O king, just as the tortoise, digging a hole in the ground, dwells alone in seclusion; even so, O king, should one who practises mind-development, giving up worldly gain and honour and praise, take up his abode alone, plunging into the solitude of empty lonely places in the groves and woods and hills, in caves and grottoes or places where there are less human voices and uproars and where quiet reigns. This, O king, as the fourth of the qualities of the tortoise he (yogāvacara) ought to have. For it was said, O king, by Upasena, the Elder and a son of Vaṅganta the Brahman:

"Lonely and quiet pleases, haunts

of the deer, and of wild beasts,

should the monk seek as his abode,

For solitude's sweet sake.""

"And again, O king, as the tortoise, when on his rounds he sees any one, draws in at once all his head and limbs into his shell, and hiding them there, keeps still in silence to save himself; even so, O king, should one who practises mind-development whensoever sense and mind-objects, such as forms, or sounds, or odours, or tastes, or body-impression, or mind-objects strike upon one, not open the flaps of restraint of the six sense and mind-doors and dwell guarding the monks' disciplinary rules with Mindfulness (sati) and Clear Comprehension (sampajjāna) by keeping watch and ward over one's mind. This, O king, is the fifth of the qualities of the tortoise he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods, in the Kummūpama Sutta of Saṁyutta Nikāya:

"As the tortoise withdraws his limbs in his shell,

Let the monk bury his thoughts and inclinations,

So that Craving (taṇhā) and Heretical Views (diṭṭhi) may not overtake him,

But reach extinction before any one gets afflicted,

Or blamed with accusations.""

HERE ENDS THE SIXTH QUESTION REGARDING THE QUALITIES OF THE TORTOISE

(kummaṅgapañho chattho)

7. QUESTION REGARDING THE QUALITY OF THE BAMBOO

(vaṁsaṅgapañha)

7. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take one quality of the bamboo. Which is that quality?" (So asked Milinda the king.)

"Just, O king, as the bamboo wheresoever the wind blows to that quarter does it bend accordingly, pursuing no other way; even so, O king, should one who practises mind-development (yogāvacara) conduct oneself in accordance with the nine-fold teaching of the Exalted Buddha, the exhortation of the Supremely Enlightened One, and steadfastly keeping to all things lawful and blameless, one should seek after the virtues of the monkhood itself. This, O king, is the one quality of the bamboo he (yogāvacara) ought to have. For it was said, O king, by Rāhula, the Elder:

> "By conducting oneself always in accordance with the nine-fold word of Exalted Buddha,
>
> And establishing oneself in an apt and blameless sphere,
>
> One passes beyond rebirth in the Lower Worlds of misery and woe (apāya).""

HERE ENDS THE SEVENTH QUESTION REGARDING THE QUALITY OF THE BAMBOO

(vaṁsaṅgapañho sattamo)

8. QUESTION REGARDING THE QUALITY OF THE BOW

(cāpaṅgapañha)

8. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take one quality of the bow." Which is that quality?" (So asked Milinda, the king.)

"Just, O king, as a well-made and balanced bow bends equally from end to end and does not resist stiffly; just so, O king, should one who practises mind-development (yogāvacara) bend easily in accord with all monks of the Order – whether elders, juniors, of medium seniority, or of like standing with oneself – and not stand on rigid ceremony in one's dealings with them all. This, O king, is the one quality of the bow he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods in Vidhūra Jataka (of the Khuddaka Nikkāya):

> "Let the wise have a depressed stomach like the bow, move (with the wind) like the bamboo, and not act adversely. Such a one should dwell waiting upon the king.""

HERE ENDS THE EIGHTH QUESTION REGARDING THE QUALITY OF THE BOW

(cāpaṅgapañho aṭṭhamo)

9. QUESTION REGARDING TEH QUALITIES OF THE CROW

(vāyasaṅgapañha)

9. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take two qualities of the crow." Which are those two qualities?" (So asked Milinda, the king.)

"Just, O king, as the crow goes about full of apprehension, always on watch and guard; just so, O king, should one who practises mind-development (yogāvacara) go about full of apprehension and suspicion, always on watch and guard over sense faculties. This, O king, is the first of the qualities of the crow he (yogāvacara) ought to have."

"And again, O king, as the crow, whatever food he catches sight of, eats it, sharing with his kind; even so, O king, should one who practises mind-development never omit to share with the morally perfect co-trainees, and that without distinction of person or deliberation as to quality, whatever lawful gifts he may have lawfully acquired, down even to the contents of his alms-bowl. This, O king, is the second of the qualities of the crow he (yogāvacara) ought to have. For it was said, O king, by Sāriputta, the Elder, the Commander of the Doctrine:

"Whatever they may present to me, austere in life,
All that, just as it comes do I divide,

With all, and I myself then take my food."

HERE ENDS TEH NINTH QUESTION REGARDING THE QUALITIES OF THE CROW

(vāyasaṅgapañho navamo)

10. QUESTION REGARDING THE QUALITIES OF THE MONKEY

(makkataṅgapañha)

10. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take two qualities of the monkey." Which are those two qualities?" (So asked Milinda, the king.)

"Just, O king, as the monkey, when about to take up his abode does so in some such place as a mighty tree, in a quiet place densely covered all over with intricately over laid branches, a sure place of refuge for the timid; even so, O king, should one who practises mind-development (yogāvacara) choose as the teacher, mentor and friend, under whom to live, a man

who is conscious of moral shame (lajjī-pesalaṁ),

who adores moral perfection (sīlavuntaṁ),

who is endowed with morality (sīlavantaṁ),

who is possessed of virtuous conduct (kalyāṇa-dhammaṁ),

who is widely learned (bahussutaṁ),

who is well-versed in the Doctrine (dhamma-dharaṁ),

who is well-versed in the Discipline (vinaya-dharaṁ),

who is adorable (piyaṁ),

who is worthy of high consideration and respect (garubhāvanīyaṁ),

who is prone to be outspoken and forthright (vattāraṁ),

who speaks words with dignity attached thereto (vacanakkhamaṁ),

who is a good admonisher (ovādakaṁ),

who is informative (viññāpakaṁ),

who is proficient in teaching the Doctrine (sandassakaṁ),

who is capable of arousing willingness to undertake performing tasks of virtue (samādapakaṁ),

who is capable of inciting enthusiasm in others (to do good) (samuttejakaṁ), and

who is capable of bringing delight to others in wholesome pursuits (sampahaṁsakaṁ).

This, O king, is the first of the qualities of the monkey he (yogāvacara) ought to have."

"Again, O king, as the monkey wanders about, and stands and sits, always on trees, and if he goes to sleep, spends the night also on trees; even so, O king, should one who practises mind-development (yogāvacara) stand and meditatively pace up-and-down (caṅkama), and lie down, and sleep only in the forest, and there enjoy the practice of the fourfold "Applications of Mindfulness" (satipaṭṭhāna). This, O king, is the second of the qualities of the monkey he (yogāvacara) ought to have. For it has been said, O king, by Venerable Sāriputta, the Elder, the Commander of the Doctrine:

> "Meditative pacing up-and-down, or standing, sitting, lying down,

This in the forest that the monk looks graceful.

To dwell in wilderness far remote,

Of praiseworthy living it is a mode.""

HERE ENDS TEH TENTH QUESTION RREGARDING
QUALITIES OF THE MONKEY

(makkataṅgapañho dasamo)

THIS IS THE END OF TEH FIRST AND FOREMOST
CHAPTER ON THE ASS

(gadrabhavaggo paṭhamo)

2. CHAPTER ON THE OCEAN

(samuddavagga)

1. QUESTION REGARDING THE QUALITY OF THE GOURD CREEPER

(lābulataṅgapañha)

1. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take the one quality of the gourd creeper." Which is that one quality?" (So asked Milinda, the king.)

"Just, O king, as the gourd creeper clambering up with its tendrils on to some other plant – whether a grass, or a tree, or a creeper – grows all over it; even so, O king, should one who practises mind-development (yogāvacara) and desires to grow up into the Fruition of Holiness, do so by holding fast on to the mind-

2. QUESTION REGARDING THE QUALITIES OF THE LOTUS

(padumaṅgapañha)

2. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take three qualities of the lotus." What are those three qualities?" (So asked Milinda, the king.)

"Just, O king, as the louts, though it is born in the water, and grows up in the water, yet remains undefiled by the water (for no water adheres to it); even so, O king, should one who practises mind-development remain undefiled

by his high birth, or

by his social standing, or

by his worldly gains with honour and fame, or

by the strength of his followers and attendants, or

by the veneration he receives, or

by the esteem and honour he receives, or

by the (elegance of his) personal requisites."

This, O king, is the first of the qualities of the lotus that he (yogāvacara) ought to have."

"And again, O king, as the lotus remains lifted up far above the water; even so, O king, should one who practises mind-development, remain far above all worldly things and transcending worldliness establish oneself in the supramundane sphere of the

Doctrine. This, O king, is the second of the qualities of the lotus that he (yogāvacara) ought to have."

"And again, O king, just as the lotus trembles when blown upon by the slightest breeze; even so one who practises mind-development exercise self-control in respect of the least Defilements (kilesa) perceiving the danger (in the least offence). This, O king, is the third of the qualities of the lotus he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods:

> "Seeing danger in an (the least) offence as small as an atom he trains himself by taking upon himself the rigid observance of the precepts (moral rules).

HERE ENDS THE SECOND QUESTION REGARDING THE QUALITIES OF THE LOTUS

(padumaṅgapañho dutiyo)

3. QUESTION REGARDING THE QUALITIES OF THE SEED

(vījaṅgapañha)

3. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take two qualities of the seed." What are those two qualities?" (So asked Milinda, the king.)

"Just, O king, as seed, though it be tiny, yet if sown in good soil, and if the rains pour down a good quantity of water will continue to give abundant fruit; even so, O king, should one who practises mind-development so conduct oneself aright that the precepts (moral rules) observed by one will continue to bear Fruits of Holiness (arahatta-phala). This, O king, is the first quality of seed which he (yogāvacara) ought to have."

"And again, O king, as seed, planted in well-cleared soil comes quickly to growth and development; even so, O king, will the mind of one who practises mind-development

the mind that is well-controlled,

the mind that is well-purified in solitude

the mind that has been cast into the excellent field of the Four Applications of Mindfulness (satipaṭṭhāna), come quickly to growth and full development.

This, O king, is the second quality of seed which he (yogāvacara) ought to have. For it was said, O king, by Anuruddhā, the Elder:

"If seed be sown on a well-cleared field,

Its fruit, abounding, will rejoice,

So the Yogāvacara's mind in solitude made pure

Matures full fast in Satipaṭṭhāna field.""

HERE ENDS THE THIRD QUESTION REGARDING THE QUALITIES OF THE SEED.

(vījaṅgapañha tatiyo)

4. QUESTION REGARDING THE QUALITY OF THE SAL TREE

(sālakalyānikaṅgapañha)

4. "O Venerable Nāgasena, its was said: "(The monk who wishes to attain the Fruition of Holiness) must take the one quality of the Sal-tree." Which is that one quality?" (So asked Milinda the king.)

"Just, O king, as the Sal-tree grows within the ground to the depth of a hundred cubits or more; even so, O king, should one who practises mind-development, perfect in solitude

the four supramundane Fruitions (phala),

the four 'Analytical Knowledges' (paṭisaṁbhidā),

and the six 'Higher Spiritual Powers' (abhiññā).

This, O king, is the one quality of the Sal-tree he (yogāvacara) ought to have. For it was said, O king, by Rāhulā, the Elder:

"The tree that's called the Sal-tree grows within the ground
to the depth of a hundred cubits

When (the Buddha arises) proper time arrives that tree shoots
in one day a spread of a hundred cubits of branches above
ground.

Even so do I, O Buddha with great energy, like the Sal
increase in solitude, in inward good.""

HERE ENDS THE FOURTH QUESTION REGARDING THE QUALITY OF THE SAL TREE

(sālakalyānikaṅgapañho catuttho)

5. QUESTION REGARDING THE QUALITIES OF A BOAT

(nāvaṅgapañha)

5. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take three qualities of a boat." What are those three qualities?" (So asked Milinda, the king.)

"Just, O king, as a boat, by the combination of different kinds of timber affords as a means of saving a large number of people (by conveying them to the shore of safety); even so, O king, should one who practises mind-development (yogāvacara) save the world of gods and men by conveying them from saṁsāra (the vicious circle of deaths and woes) to Nibbāna (the deathless realm) through a harmonious combination of his various spiritual virtues and qualities such as morality and good conduct, and performance of major and minor spiritual duties. This, O king, is the first of the qualities of a boat he (yogāvacara) ought to have."

"And again, O king, just as a boat can withstand the onslaught of various waves and of far-reaching whirlpools; even so, O king, should one who practises mind-development (yogāvacara) be able to withstand the onslaught of various waves of Defilements (kilesa), and of the sweeping billows of varied evils such as

worldly gain with honour and fame, or

veneration one receives, or

increase of followers, or

celebrity, or

being worshipped and idolized, or

being blamed by others, or

being praised by others, or

being rich, or

being poor, or

being adored by others, or

being disliked by others.

This, O king, is the second of the qualities of the boat he (yogāvacara) ought to have."

"And again, O king, as the boat journeys over the great ocean, immeasurable and infinite though it be without a further shore, unfathomable, roaring with a thunderous noise and filled with swarms of fish of the predatory kind such as sharks and other monsters of the deep; even so, O king, should one who practises mind-development make his mind journey through to penetration into the Four Noble Truths in their triple order, in their twelve-fold form. This, O king, is the third of the qualities of the boat he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods, in the Saccā Saṁyutta of Saṁyutta-Nikāya:

> "Whenever you are contemplating, O monks, you should contemplate: 'This is the Truth about Suffering,' – you should contemplate: 'This is the Truth about the Origin of suffering,' – you should contemplate: 'This is the Truth about the Extinction of suffering, – you should contemplate: 'This is the Path leading to the Extinction of suffering.'"

HERE ENDS THE FIFTH QUESTION REGARDING THE QUALITIES OF A BOAT

(nāvaṅgapañho pañcamo)

6. QUESTION REGARDING THE QUALITIES OF THE ANCHOR

(nāvālagganakaṅgapañha)

6. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take two qualities of the anchor." Which are those two qualities?" (So asked Milinda, the king.)

"Just, O king, as the anchor, even in the great ocean in the expanse of waters agitated by a vast concourse of boisterous waves will fasten the boat and keep it still not letting the waves take it in one direction or another; even so, O king, should one who practises mind-development, keep one's mind directed with one-pointedness of attention on the (single) mind-object which is being buffeted about by boisterous waves of scattered thoughts in the billows of Greed and Hate and Delusion not letting the scattered thoughts take the mind in one direction or another. This, O king, is the first quality of the anchor he (yogāvaca) ought to have."

"And again, O king, just as the anchor floats not but remains sunk, and even in water a hundred cubits deep holds the boat fast, brings it to rest; even so, O king, should one who practises mind-development keep not afloat and conspicuous when visited with

worldly gain with honour and fame, or

increase of followers and attendants, or

celebrity, or

being popularly adored, or

being worshipped and idolized, or

being venerated, or

being paid respect,

even though the worldly gains or followers are of a superior order. One should keep one's mind fixed only on a quantity of the four requisites for monks just sufficient to meet the needs of one's body (for keeping it alive). This, O king, is the second quality of the anchor he (yogāvacara) ought to have. For it was said, O king, by Sāriputta, the Elder, the Commander of the Doctrine:

"As the anchor floats not but sinks down beneath the waves,

So be humble, not lifted up, by praise or gifts.""

HERE ENDS THE SIXTH QUESTION REGARDING THE QUALITIES OF THE ANCHOR.

(nāvālagganakaṅgapañho chaṭṭho)

7. QUESTION REGARDING THE QUALITT OF THE MAST

(kūpaṅgapañha)

7. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take the one quality of the mast". Which is that one quality?" (So asked Milinda the king.)

"Just, O king, as the mast carries ropes, and leather braces and sails; even so, O king, should one who practises mind-development always have mindfulness (sati) and clarity of consciousness (saṁpajañña) and understand what one is doing, i.e.,

Clearly consciousness is one in stepping forward.

Clearly consciousness is one in stepping backward.

Clearly consciousness is one in looking forward.

Clearly consciousness is one in looking sideways.

Clearly consciousness is one in bending or stretching (one's body or limbs).

Clearly consciousness is one in wearing the robes.

Clearly consciousness is one in carrying the alms-bowl.

Clearly consciousness is one in eating or drinking or chewing or tasting.

Clearly consciousness is one in evacuating one's bowels or urinating.

Clearly consciousness is one in going or standing or sitting or lying down or awakening from sleep or speaking or keeping silent.

This, O king, is the one quality of the mast he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods:

"Mindful, O monks, should the monk remain, and clearly conscious. This is the exhortation of all of us, Buddhas.""

HERE ENDS THE SEVENTH QUESTION REGARDING THE QUALITY OF THE MAST

(kūpaṅgapañho sattamo)

8. QUESTION REGARDING THE QUALITIES OF THE BOAT'S CAPTAIN

(niyāmakaṅgapañha)

8. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain Fruition of Holiness) must take three qualities of the boat's captain." What are those three qualities?" (So asked Milinda, the king.)

"Just, O king, as the boat's captain, day and night, with continuous and unceasing zeal and effort, navigates his boat; even so does one who practises mind-development (yogāvacara) day and night by calling into play a full rational exercise of the mind (yonisomanasikārena) dwell in contemplation on the Consciousness (cittaṁ), ardent, clearly conscious and attentive. This, O king, is the one quality of the boat's captain he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods, in the Dhammpada:

> "Take delight, O monks, in heedfulness; guard
>
> your mind well. Draw yourself out of the
>
> inexorably vicious circle of Death and Woe,
>
> like the king's elephant that extricates
>
> himself from the most difficult mire in which he was bogged.""

"And again, O king, as the boat's captain knows all that is good or bad in the great ocean; even so, O king, should one who practises mind-development know the 'Kammically wholesome' from the 'Kammiclly unwholesome' and what is an offence from what is

not, and what is mean from what is exalted and what is grimy-dirty from what is white and purified. This, O king, is the second quality of the boat's captain he (yogāvacara) ought to have."

"And again, O king, as the boat's captain puts up a sign on the boat's machinery reading: "Not to be touched by any one."; even so, O king, should one who practises mind-development put up a sign on one's heart (mind) reading: "Let no evil or Kammically unwholesome thoughts arise." This, O king, is the third quality of the boat's captain he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods in Saṁyutta Nikāya:

"Think, O monks, no evil or Kammically unwholesome thoughts, and what are they? They are

sensuous thoughts (kāma-vitakka),

thoughts of hate (byāpāda-vitakka),

thoughts of cruelty (vihiṁsa-vitakka).""

HERE ENDS THE EIGHTH QUESTION REGARDING THE QUALITIES OF THE BOAT'S CAPTAIN.

(niyāmakaṅgapañho aṭṭhamo)

9. QUESTION REGARDING THE QUALITY OF A BOAT'S DECK-HAND

(kammakāraṅgapañha)

9. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain Fruition of Holiness) must take the one quality of the boat's deck-hand." Which is that one quality?" (So asked Milinda, the king.)

"Just as, O king, a boat's deck-hand thinks thus: "I am a hireling, and am working for my wage on this boat. By means of this boat is it that I get food for its upkeep. I must not be negligent. Without negligence should I perform my work on this boat;" even so, O king, should one who practises mind-development think thus:

"In contemplating on this body of mine which has only the four Primary (Physical) Elements (mahā-bhūta) as its originating factors, I must exercise and unremitting vigilance in the practice of mindfulness with clear comprehension and with attention being solely and ardently devoted to a single mind-object so that I may gain freedom from

(the Rounds of) rebirth, old age, disease, and death,

sorrow, lamentation, grief and despair."

This, O king, is the one quality of the boat's deck-hand he (yogāvacara) ought to have. For it was said, O king, by Sāriputta, the Elder, the Commander of the Doctrine:

"Contemplate on this body (in terms of the 'Three Characteristics of Existence'). Know it analytically again and again. If you can trace therein the Characteristics such as 'Impermanance' (Transitoriness) you will have realized Nibbāna, the End of all Woes."

HERE ENDS THE NINTH QUESTION REGARDING THE QUALITY OF A BOAT'S DECK-HAND.

(kammakāraṅgapañho navamo)

10. QUESTION REGARDING THE QUALITIES OF THE OCEAN

(smuddaṅgapañha)

10. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain Fruition of Holiness) must take five qualities of the ocean." What are those five qualities?" (So asked Milinda, the king.)

"Just, O king, as the ocean brooks no contact with a corpse; even so, O king, should one who practises mind-development, brook no association with Defilements (kilesā) of Evil Conduct (duccarita), comprising Greed (rāga), Hate (dosa), Delusion (moha), Conceit (māna), Heresy (diṭṭhi), Disrespect (makkha), Rivalry (palāsa), Envy (issā), Selfishness (macchariya), Deception (māyā), Craftiness (sātheyya). This, O king, is the first quality of the ocean he (yogāvacara) ought to have."

"And again, O king, just as the ocean confines within it all kinds of gems – pearls and rubies and cat's eyes, and conch-shells, and quartz, and coral, and crystal and conceals them without scattering them about; even so, O king, should one who practises mind-development (yogāvacara), thought he has attained various jewel-treasures of virtues comprising the Supramundane Path (magga), and the Fruition (phala), and the Mental Absorptions (jhāna), and Deliverance (vimokkha), and Concentration (samādhi), and 'Attainments' (samāpatti), and Insight (vipassanā), and Higher Spiritual Powers (abhiññā), conceal them and not bring them to light. This, O king, is the second quality of the ocean he (yogāvacara) ought to have."

"And again, O king, just as the ocean associates with mighty creatures and leviathans of the deep, even so should one who practises mind-development associate himself with a fellow-disciple

who desires little, and

who is easily contented, and

who preaches the means of shaking-off of the Defilements (kilesā), and

who is given to live a life of austerity, and

who is possessed of good conduct, and

who is conscious of moral shame, and

who is given to the observance of moral laws, and

who is worthy of high esteem, and

who is developed in mental tranquility and insight, and

who is amenable to admonitory rebukes, and

who is capable of pointing out faults of his associates, and

who is capable of blaming others when they do wrong, and

who is capable of instructing others, and

who is capable of admonishing others, and

who is capable of bringing others to the understanding of the Doctrine, and

who is capable of teaching the Doctrine, and

who is capable of inciting others to practise the Doctrine, and

who is capable of arousing (spiritual) enthusiasm, and

who is capable of making spirits lively, and

who make himself a virtuous friend (kalyāṇamitta).

This, O king, is the third quality of the ocean he (yogāvacara) ought to have."

"And again, O king, as the ocean though filled with the fresh water brought down by the Ganges, and the Jumnā, and the Acīravatī, and the Sarabhū, and the Mahī, and other rivers a hundred thousand in number, and by the rains of heaven, yet never overflows its shore; even so, O king, should one who practises mind-development (yogāvacara) never consciously transgress the precepts for the sake of

worldly gain with honour and fame, or

veneration one receives, or

adoration one receives, or

one being worshipped and idolized, or

even for the sake of saving one's own life. This, O king, is the fourth of the qualities of the ocean he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods:

"Just, O king, as the ocean has fixity as its

characteristic, and never overflows its shores:

even so, O king, should my disciples never

transgress the (disciplinary) rules I have

laid down for them – no! not even for the

sake of saving their own lives.""

"And again, O king, as the ocean is not filled even by all the rivers – the Ganges, and the Jumnā, and the Acīravatī, and the Sarabhū, and the Mahī – not by the rains from heaven; even so, O king, should one who practises mind-development (yogāvacara) never be satisfied with receiving instruction, with asking and answering questions, with listening to the word, and learning it by heart, and examining into it, with hearing the Abhidhamma and the Vinaya, and the deep sayings of the Suttas, with analysis of forms, with learning of the rules of right composition, conjunction and grammatical construction, with listening to the nine-fold Teaching of the Conqueror. This, O king, is the fifth quality of the ocean he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods, in the Sutasoma Jātaka:

"Just as the fire, in burning grass and sticks,

Is never satisfied, not the great ocean

Filled with the waters of all streams that flow –

So are the Wise Learners, O your Majesty my father,

Listening never sated with the well-said words of the Doctrine.""

HERE ENDS THE TENTH QUESTION REGARDING THE QUALITIES OF THE OCEAN.

(samuddaṅgapañho dasamo)

THIS IS THE END OF THE SECOND CHAPTER ON THE OCEAN

(samuddavaggo dutiyo)

3. CHAPTER ON THE EARTH

(pathavīvagga)

1. QUESTION REGARDING THE QUALITIES OF THE EARTH

(patahvīaṅgapañha)

1. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain Fruition of Holiness) must take five qualities of the earth." Which are those five qualities?" (So asked Milinda, the king.)

"Just, O king, as the earth remains just the same whether one scatters upon it desirable things or the undesirable ones – whether camphor and aloes and jasmine and sandal wood and saffron, or whether bile and phlegm and pus and blood and sweat and fat and saliva and mucus and the fluid which lubricates the joints and urine and faeces – still it is the same; even so, O king, should one who practises mind-development (yogāvacara) remain the same, unmoved and uncorrupted by all such things as

pleasant (iṭṭhā), unpleasant (aniṭṭhā),

gain (lābho), loss (alābho),

fame (yaso), dishonour (ayaso),

praise (pasaṁsā), blame (nindā),

happiness (sukhaṁ), misery (dukkhaṁ).

This, O king, is the first of the qualities of the earth he (yogāvacara) ought to have."

"And again, O king, just as the earth has no adornment, no garlands, but is suffused with the odour of itself; even so, O king, should one who practises mind-development wear no finery, but rather pervade the surrounding atmosphere with the sweet fragrance of one's own morality. This, O king, is the second quality of the earth he (yogāvacara) ought to have."

"And again, O king, as the earth is solid, without holes or interstices, thick, dense, and spreads itself out on every side; even so, O king, should one who practises mind-development be endowed with an unbroken morality with no gaps or cracks in it, thick, dense, and spreading itself out on every side. This, O king, is the third quality of the earth he (yogāvacara) ought to have."

"And again, O king, just as the earth is never weary, though it bears up the villages and towns and cities and countries, the trees and hill, rivers and ponds and lakes, the beasts and birds, and multitudes of men and women; even so, O king, should one who practises mind-development be never weary in giving exhortation and admonition and instruction, and in inciting others to practise the Doctrine, in arousing their (spiritual) enthusiasm, and in making their spirits lively, and at the expositions of the Doctrine. This, O king, is the fourth quality of the earth he (yogāvacara) ought to have."

"And again, O king, just as the earth is free alike from love and from hate; even so, O king, should one who practises mind-development (yogāvacara) dwell with a mind, just like the earth, free alike from love and from hate. This, O king, is the fifth quality of the earth he (yogāvacara) ought to have. For it was said, O king, by the lay-woman devotee, Cūḷa Subhaddā, when she was exalting the monks in whom she was taking refuge:

"Were one, enraged, to cut their one arm with an axe,

Another, pleased, to anoint the other with sweet scent,

No hatred would they bear the one, nor love the other.

Their hearts are like the earth, unmoved are my monks.""

HERE ENDS THE FIRST QUESTION REGARDING

QUALITIES OF THE EARTH

(pathavī aṅgapañho pathmo)

2. QUESTION REGARDING THE QUALITIES OF THE WATER

(āpaṅgapañha)

2. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain Fruition of Holiness) must take five qualities of water." Which are those five qualities?" (So asked Milinda, the king.)

"Just, O king, as water is firmly fixed, shakes not, and (in its ordinary state) not slimy but pure by nature; even so, O king, should one who practises mind-development (yogāvacara), avoiding hypocrisy, and whining, intimation of their wants, overbearing talks, be fixed, unshaken, unslimy and pure in conduct in every respect. This, O king, is the first quality of water he (yogāvacara) ought to have."

"And again, O king, as water is always of a cool nature; even so, O king, should one who practises mind-development, be full of patience, and love and kindness to all beings, forever seeking the good of all, having mercy to all in terms of eternities (anukaṁpakena). This, O king, is the second quality of water he (yogāvacara) ought to have."

"And again, O king, as water makes the dirty clean; even so, O king, should one who practises mind-development (yogāvacara), be in all places, whether in the village or in the forest, avoid entering into wrangling conversations with, or doing offence against, one's spiritual teachers, of those standing towards one like a teacher. This, O king, is the third quality of the water he (yogāvacara) ought to have."

"And again, O king, just as water is desired of all men; even so, O king, should one who practises mind-development (yogāvacara),

desiring for little, content, given to solitude and retirement, be always an object of desire to all the world. This, O king, is the fourth quality of the water he (yogāvacara) ought to have."

"And again, O king, as water works no harm to any man; even so, O king, should one who practises mind-development (yogāvacara) never do any wrong, whether in deed or word or thought which would produce in others either strife, or quarrel, or contention, or dispute, or an empty-feeling, or an ill-feeling. This, O king, is the fifth quality of the water he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods, in the Kaṇha Jātaka:

"If you would grant a boon to me,

O Sakka, lord of all gods, –

Let none, Sakka, on my account,

Be harmed, whether in mind or body,

At any time or place. This Sakka,

This would I choose as boon of boons.""

HERE ENDS THE SECON QUESTION REGARDING THE QUALITIES OF WATER

(āpaṅgapañho dutiyo)

3. QUESTION REGARDING THE QUALITIES OF FIRE

(tejaṅgapañha)

3. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain Fruition of Holiness) must take five qualities of fire." Which are those five qualities?" (So asked Milinda, the king.)

"Just, O king, as fire burns grass, and sticks, and branches, and leaves; even so, O king, should one who practises mind-development (yogāvacara) burn out in the fire of wisdom all Defilements (kilesā) which feed on objects of thought whether internal (abbhantra) or external (bāhiya), whether pleasant (iṭṭhā) or unpleasant (aniṭṭhā). This, O king, is the first quality of the fire he (yogāvacara) ought to have."

"And again, O king, as fire has neither pity nor mercy; even so, O king, should one who practises mind-development (yogāvacara) show neither pity nor mercy to any Defilement (kilesā). This, O king, is the second quality of fire he (yogāvacara) ought to have."

"And again, O king, as fire destroys cold; even so, O king, should one who practises mind-development (yogāvacara), lighting up in his heart the burning fire of zeal, destroy all Defilements (kilesā) therein. This, O king, is the third quality of fire he (yogāvacara) ought to have."

"And again, O king, as fire, bearing neither love nor hatred to any man, makes heat for all; even so, O king, should one who practises mind-development, dwell in spirit like the fire bearing neither love nor hatred to any else. This, O king, is the fourth quality of fire he (yogāvacara) ought to have."

"And again, O king, fire dispels darkness and shows the light; even so, O king, should one, who practises mind-development

(yogāvacara) dispel the darkness of Ignorance (avijjā) and show the light of Knowledge (ñāṇa). This, O king, is the fifth quality of fire he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods, in his exhortation to Rāhula, his son:

> "Develop, O Rāhula, the practice of meditation which acts like fire. Thereby shall both desirable and undesirable phenomena of (physical and mental) Contact (phassa) which have not yet arisen, not arise within thee, nor shall they that have arisen take hold of and overpower thy mind.""

HERE ENDS THE THIRD QUESTION REGARDING THE QUALITIES OF FIRE

(tejaṅgapañho tatiyo)

4. QUESTION REGARDING THE QUALITIES OF WIND

(vāyuṅgapañha)

4. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain Fruition of Holiness) must take five qualities of wind." Which are those five qualities?" (So asked Milinda, the king.)

"Just, O king, as wind pervades the spaces in the woods and groves in flowering time; even so, O king, should one who practises mind-development, take delight in the woods and groves of Mental-Object that are all in blossom with the sublime flowers of Deliverance (vimutti) from Defilements (kilesā). This, O king, is the first quality of the wind he (yogāvacara) ought to have."

"And again, O king, as wind sets all trees that grow upon the earth in agitation; even so, O king, should one who practises mind-development, retiring into the midst of the woods, there examining into the true nature of all conditioned phenomena (saṅkhāra), beat down all Defilements (kilesā). This, O king, is the second quality of the wind he (yogāvacara) ought to have."

"And again, O king, as the wind wanders through the sky; even so, O king, should one who practises mind-development set one's mind to wander and graze in the pasture of supramundane pursuits. This, O king, is the third quality of wind he (yogāvacara) ought to have."

"And again, O king, as the wind enjoys (sweet) smells; even so, O king, should one who practises mind-development, enjoy the very sweet smell of one's own sublime morality. This, O king, is the forth quality of wind he (yogāvacara) ought to have."

"And again, O king, as wind has no place of permanent abode nor any place as headquarters; even so, O king, should one who practises mind-development,

having no place of permanent of abode,

having nothing as one's headquarters, and

holding no companion with any one else,

become detached and liberated from all kinds of sense-objects and mind-objects. This, O king, is the fifth quality of wind he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods, in the Sutta Nipāta:

> "From association in terms of Craving (taṇhā) and Speculative Views (diṭṭhi) there arises danger. From Craving (taṇhā) symbolized by a monastery or permanent dwelling place there arises the fog of Greed (rāga), etc. One who has no Craving (taṇhā) symbolized by a monastery or home, one who associates not in terms of Craving (taṇhā) and Speculative Views (diṭṭhi) – seeing such a one the Buddha expressed His admiration and praises.""

HERE ENDS THE FOURTH QUESTION REGARDING THE QUALITIES OF WIND

(vāyuṅgapañho catuttho)

5. QUESTION REGARDING THE QUALITIES OF THE MOUNTAIN

(pabbataṅgapañha)

5. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain Fruition of Holiness) must take five qualities of the mountain." Which are those five qualities?" (So asked Milinda, the king.)

"Just, O king, as the mountain is immovable, unshaken, and unswayed, even so, O king, should one who practises mind-development not be attracted to being treated with

adoration (sammānane), or non-adoration (vimānane),

respect (sakkāre), or disrespect (askkāre),

consideration (garukāre), or neglect (agarukāre),

or to being attended with

fame (yaso), or dishonour (ayaso),

praise (pasaṁsā), or blame (nindā),

happiness (sukhaṁ), or misery (dukkhaṁ)

or attracted to such desirable or undesirable sense-objects and mind-objects as visible object (rupāramana), sound or audible object (saddāramana), odour or olfactory object (gandāraman), tastes or gustative object (yasāramana), body-impression or tactile object(phoṭṭhabbāramana), mind-object (dhammāramana), nor should one be offended by things that give offence, nor bewildered by things that make for bewilderment, neither should one quake nor tremble, but like a mountain should one remain unmoved like a

mountain. This, O king, is the first quality of the mountain he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods:

> "The solid mountain of rock's not shaken by the wind; even so the wise man falters not, nor shakes at praise or blame.""

"And again, O king, as the mountain is firm, unmixed with extraneous things; even so, O king, should one who practises mind-development (yogāvacara) be firm and independent, given to association with none. This, O king, is the second quality of the mountain he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods:

> "One who mixes with householders
>
> Nor with the homeless, nor with both, but who wanders alone,
>
> Without attachment, and touched by few desires, –
>
> Such a one do I call a Brahmana who has banished evil.""

"And again, O king, as on the mountain no seed will take roots; even so, O king, should one who practices mind-development, never permit Defilements (kilesā) take root in one's mind. This, O king, is the third quality of the mountain he (yogāvacara) ought to have. For it was said, O king, by the Exalted Subhuti, the Eledr:

> "When thoughts of passion arise within my heart,
>
> Examining myself, alone I beat them down.
>
> Thou who'rt by passion excited, who by things
>
> That give offence, allowest of offence,
>
> Feeling bewildered when things make for bewilderment,
>
> Thou shouldst retire far from the lonely woods.
>
> For they're the dwelling-place of men made pure,

Austere in life, free from the stains of evil.

Defile not that pure place. Leave thou the woods.""

"And again, O king, just as the mountain rises aloft; even so should one who practises mind-development rise aloft through knowledge. This, O king, is the fourth quality of the mountain he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods:

"When the wise man supplants heedlessness

With vigilance he climbs the terraced heights

Of the palace tower of wisdom, and free from care,

Looks over the world of careworn beings as of fools,

As he who stands on the mountain top

Can watch his fellow-men dwelling on the plain.""

"And again, O king, just as the mountain cannot be made to rise higher up or sink lower down; even so, O king, should one who practises mind-development (yogāvacara) be neither lifted up nor depressed by worldly condition (lokadhamma). This, O king, is the fifth quality of the mountain he (yogāvacara) ought to have. For it was said, O king, by the lay-woman devotee, Cūḷa Subhaddā, when she was exalting the monks in whom she was taking refuge:

"Mankind is lifted up by gain, depressed by loss.

The monks have equanimity with regard to gain or loss (neither uplifted nor depressed),

My monks have this kind of nature.""

HERE ENDS THE FIFTH QUESTION REGARDING THE QUALITIES OF THE MOUNTAIN.

(pabbataṅgapañho pañcamo)

6. QUESTION REGARDING THE QUALITIES OF SPACE

(ākasaṅgapañha)

6. "O venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take five qualities of space." Which are those five qualities?" (So asked Milinda, the king).

"Just, O king, as space is everywhere impossible to touch or grasp; even so, O king, should it be impossible for one who practises mind-development to be anywhere taken hold of by Defilements (kilesā). This, O king, is the first qualities of space he (yogāvacara) ought to have."

"And again, O king, space (sky, heaven) is the familiar resort of Buddhas, Holy ones, Hermits who have acquired Supernormal Powers through Jhāna, gods, Brāhmas and flocks of birds to wander about; even so, O king, should one who practises mind-development set one's mind to wander over the conditioned phenomena (saṅkhāra) in all of which are inherent the characteristics of transitoriness (anicca), woefulness (dukkha) and conditionality (anatta). This, O king, is the second quality of space he (yogāvacara) ought to have. "

"And again, O king, as space inspires terror; even so, O king, should one who practises mind-development, train his to be in dread and terror of all processes of existence (sabbabhaya) and of entering the womb (paṭisandhi) instead of enjoying them. This, O king, is the third quality of space he (yogāvacara) ought to have."

"And again, O king, as space is infinite, boundless and immeasurable; even so, O king, should one who practises mind-development become possessed of morality that knows no limit and knowledge that in incomparable. This, O king, is the fourth quality of space he (yogāvacara) ought to have."

"And again, O king, as space does not hang on to anything, does not cling to anything, does not rest on anything, is not stopped by anything; even so, O king, should one who practises mind-development, neither in any way depend on, nor cling to, nor rest on, nor be hindered

by the families that minister to one, or

by the sect to which one belongs, or

by the worldly gain with honour-and-fame, or

by one's monastery or place of dwelling or sleeping, or

by one's personal belongings that act like fetters, or

by all kinds of Defilements (kilesā).""

"This, O king, if the fifth quality of space he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods, in his exhortation to Rāhula, His son:

> "Just, O Rāhula, as space rests nowhere on anything, so shouldst thou practise mind-development which is like space. Thereby shall neither agreeable nor disagreeable feelings of contact that have just arisen taken hold of and overpower thy mind.""

HERE ENDS THE SIXTH QUESTION REGARDING THE QUALITIES OF SPACE

(ākāsaṅgapañho chatto).

7. QUESTION REGARDING THE QUALITIES OF THE MOON

(candaṅgapañha)

7. "O Venerable Nāgasena, it was said: "(the monk who wishes to attain the

Fruition of Holiness) must take five qualities of the moon." Which are those five qualities?" (So asked Milinda, the king).

"Just, O king, as the moon, rising in the bright fort-night waxes more and more; even so, O king, should one who practises mind-development grow more and more the virtues of morality

in the virtues of morality, and

in doing personal services (major or minor) for superiors, and

in realizing the advanced stages of the supramundane path and fruition, and

in dwelling alone in seclusion, and

in the (four) applications of mindfulness, and

in being guarded of the Doors of sense (indriyesu gutta-dvāratā)."

This, O king, is the first quality of the moon he (yogāvacara) ought to have."

"And again, O king, as the moon is the predominant lord over the stars in the firmaments of heaven; even so, O king, should one who practises mind-development be the predominant Lord over his own will. This, O king, is the second quality of the moon he (yogāvacara) ought to have."

"And again, O king, as the moon wanders at night; even so, O king, should one who practises mind-development be given to solitude. This, O king, is the third quality of the moon he (yogāvacara) ought to have."

"And again, O king, as the moon is a standard raised high above a mansion; even so, O king, should one who practises mind-development (yogāvacara) have a standard of morality raised high. This, O king, is the fourth quality of the moon he (yogāvacara) ought to have."

"And again, O king, as the moon rises when requested for and yearned for doing so; even so, O king, should one who practises mind-development (yogāvacara) frequent for alms those donors who have asked and invited one to do so. This, O king, is the fifth quality of the moon he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods, in Saṁyutta Nikāya:

> "Like the moon, O monks, let you visits be paid to the donors.
>
> Being detached and drawing back from the body,
>
> being detached and drawing back from the mind,
>
> with the lack of aggressiveness towards donors and
>
> always like a new guest paying his first visit,
>
> let you visits be paid to the donors , in such spirit.""

HERE ENDS THE SEVENTH QUESTION REGARDING THE QUALITIES OF THE MOON

(candaṅgapañho sattamo).

8. QUESTION REGARDING THE QUALITIES OF THE SUN

(sūriyaṅgapañha)

8. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take seven qualities of the sun." Which are those seven qualities?" (So asked Milinda, the king.)

"Just, O king, as the sun evaporates all waters; even so, O king, should one who practises mind-development, cause all Defilements (kilesā), without any exception, to dry up within oneself. This, O king, is the first quality of the sun he (yogāvacara) ought to have."

"And again, O king, just as the sun dispels the darkness; even so, O king, should one who practises mind-development dispel all the darkness of greed (rāga), and of hate (dosa), and of delusion (moha), and of conceit (māna), and of speculative views (diṭṭhi), and of Defilements (kilesa), and all kinds of darkness of evil (ducarita). This, O king, is the second quality of the sun he (yogāvacara) ought to have."

"And again, O king, as the sun is always in the process of going; even so, O king, should one who practises mind-development always call into play a full rational exercise of mind (yoniso manasikāro kātabbo). This, O king, is the third quality of the sun he (yogāvacara) ought to have."

"And again, O king, as the sun has a halo of rays; even so, O king, should one who practises mind-development have a halo of objects of mindfulness-contemplation (āramaṇamālinā). This, O king, is the fourth quality of the sun he (yogāvacara) ought to have."

"And again, O king, as the sun continually warms multitudes of people; even so, O king, should one who practises mind-development warm the multitudes of people with

the virtue of one's moral perfection and good conduct (ācārasīla),

the virtue of doing personal services (major or minor) for superiors (guṇavattappaṭipattiyā),

the attainment of mental absorption (jhāna),

the attainment of Deliverance (vimokkha),

the attainment of Concentration (samādi),

the attainment of 'Attainments of the Eight Absorptions' (samāpatti),

the attainment of the five mental Faculties (indriya),

the attainment of the five mental Powers (bala),

the development of the seven factors of Enlightenment (bojjhaṅga),

the development of the four Applications of Mindfulness (satipaṭṭhāna),

the development of the four Right Efforts (sammappadhāna),

the development of the four Roads to Power (iddhipāda).

This, O king, is the fifth quality of the sun he (yogāvacara) ought to have."

"And again, O king, as the sun is terrified with the fear of Rāhu (the demon of eclipses); even so, O king, should one who practises mind-development, seeing how beings are entangled in the waste wilderness of evil life and rebirth in states of woe,

caught in the net of mournful results (vipākajālajatite), here of evil done in former births

caught in the net of punishment in purgatory (vinipātajālajatite),

caught in the net of Defilements (kilesajālajatite),

terrify one's mind with a great anxiety and fear of the dangers ahead. This, O king, is the sixth quality of the sun he (yogāvacara) ought to have."

"And again, O king, as the sun makes manifest the good and the evil; even so, O king, should one who practises mind-development (yogāvacara), make manifest

the five metal Faculties (indriya),

the five mental Powers (bala),

the seven Factors of Enlightenment (bojjhaṅga),

the four Applications of Mindfulness (sattipaṭṭhāna),

the four Right Efforts (sammappadhāna),

the four Roads of Power (iddhipāda).

This, O king, is the seventh quality of the sun he (yogāvacara) ought to have. For it was said, O king, by Vaṅgisa, the Elder:

"As the rising sun makes plain to all that live

Forms pure and impure, forms both good and bad,

So should the monk, like the rising orb,

Bearing the Truth ever in his mind,

Make manifest to men, in ignorance blind,

The many-sided Noble Path to bliss.""

HERE ENDS THE EIGHTH QUESTION REGARDING THE QUALITIES OF THE SUN

(sūriyaṅgapañho aṭṭamo)

9. QUESTION REGARDING THE QUALITIES OF THE SAKKA (THE KING OF THE GODS)

(sakkaṅgapañha)

9. "O venerable Nāgasena, it was said, "(The monk who wishes to attain the Fruition of Holiness) must take three qualities of sakka (the king of the gods)." Which are those three qualities?" (So asked Milinda, the king.)

"Just, O king, as Sakka enjoys perfect bliss; even so, O king, should one who practises mind-development, rejoice in the perfect bliss of retirement. This, O king, is the first quality of the Sakka he (yogāvacara) ought to have."

"And again, O king, as when Sakka, on seeing his (subject) gods around him, would make them feel uplifted and rejoiced; even so, O king, should one who practises mind-development (yogāvacara), make one's mind feel uplifted and rejoiced, put forth one's energy, make promptings and exertions so that in doing kammically Wholesome deeds there may not be backwardness nor laziness and so that there may be tranquility of mind. This, O king, is the second quality of Sakka he (yogāvacara) ought to have."

"And again, O king, as Sakka feels no discontent; even so, O king, should one who practises mind-development (yogāvacara), never allow oneself to become discontented with solitude. This, O king, is the quality of Sakka he (yogāvacara) ought to have. For it was said, by Subhuti, the Elder:

"Since entering monkhood, O great Hero,

Practising the doctrine that you teach,

I do not remember any thought associated with

Sensuous thought ever crossing my mind.""

HERE ENDS THE NINTH QUESTION REGARDING THE QUALITIES OF SAKKA (THE KING OF THE GODS)

(sakkaṅgapañho navamo)

10. QUESTION REGARDING THE QUALITIES OF A UNIVERSAL MONARCH

(cakkavattiṅgapañha)

10. "O venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take four qualities of a universal monarch." Which are those four qualities?" (So asked Milinda the king).

"Just, O king, as the universal monarch bestows upon the people the four Ways[1] of Showing Favour (saṅgaha-vatthu); even so, O king, should one who practises mind-development (yogāvacara) should uplift the minds of the four assemblies[2] (parisā), supporting them, and gladdening their hearts. This, O king, is the first quality of the universal monarch he (yogāvacara) ought to have."

"And again, O king, as the universal monarch allows no robber bands to form in his realm; even so, O king, should one who practises mind-development, never allow sensuous thought (kāma-vitakka), hateful thought (byāpāda-vitakka), or cruel thought (vihiṁsa-vitakka) to arise within oneself. This, O king, is the second quality of the universal monarch he (yogāvacara) ought to have. For it was said, O king, by the exalted Buddha, the god over all gods:

"The man who take delight in the suppression of evil thoughts and develop comtemplaition on Loathsomeness of objects.

The world thinks pleasant, he will destroy the Defilements (kilesā), and He will cut asunder, the bonds of the evil one."

"And again, O king, as the universal monarch travels every day through the whole world to the confines of the earth bordered by the ocean for the purpose of examining into the good and the evil; even so, O king, should one who practises mind-development, examine himself day by day as to his acts and words and thoughts

saying to himself: "Have I passed the day blameless in all these three direction?" This, O king, is the third quality of the universal monarch he (yogāvacara) ought to have. For it was said, O king, by the exalted Buddha, the god over all gods in the Aṅguttara Nikāya:

"With constant care should the monk
Himself examine day by day –
'As days and nights pass quickly by
How have they found me? and how left?'""

"And again, as the universal monarch is completely provided with protection, both in and without; even so, O king, should one who practises mind-development (yogāvacara) keep mindfulness as one's door-keeper as a protection against all Defilements (kilesā), internal and external. This, O king, is the fourth quality of the universal monarch he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods:

"With mindfulness as his door-keeper, O monk, the Noble disciple, puts away the kammically unwholesome deeds, and develops the kammically wholesome deeds, and puts away what is matter of offence and develops the blameless deeds (of the body, words, or thoughts) and preserves in himself the purity of conduct.""

HERE ENDS THE TENTH QUESTION REGARDING THE QUALITIES OF A UNIVERSAL MONARCH

(cakkavattiṅgapañho dasamo)

THIS IS THE END OF THE THIRD CHAPTER ON THE EARTH

(pathavī vaggo tatiyo)

(Endnotes)

1 Saṅgaha-vatthu: liberality, kindly speech, beneficial actions, impartiality.

2 Parisā: noble, brahmins, householders, wanderers.

4. CHAPTER ON THE WHITE ANT

(upacikāvagga)

1. QUESTION REGARDING THE QUALITY OF THE WHITE ANT

(upacikaṅgapañha).

1. "O Venerable Nāgasena, it was said, "(The monk who wishes to attain the Fruition of Holiness) must take the one quality of the white ant." Which is that one quality?" (So asked Milinda, the king.)

"Just, O king, as the white ant goes in search of food only when he has made a roof over himself, and covered himself up; even so, O king, should one who practises mind-development, on one's round for collecting alms-food, covered up one's mind with the morality and self-restraint as a roof. For in so doing, O king, will one have passed beyond all fear of danger. This, O king, is the one quality of the white ant he (yogāvacara) ought to have. For it was said, O king, by Upasena, the Elder, the son of Brahim Vaṅganta:

"The zealous and energetic monk who covers up his mind,

Under the sheltering roof of morality

And self-control, untarnished by the world

Remains, and is freed from ever fear such as of the danger of greed.""

HERE ENDS THE FIRST AND FOREMOST QUESTION REGARDING THE QUALITY OF THE WHITE ANT

(upacikaṅgapañho paṭhamo)

2. QUESTION REGARDING THE QUALITIES OF THE CAT

(viḷāraṅgapañha)

2. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take two qualities of the cat." What are those two qualities?" (So asked Milinda, the king.)

"Just, O king, as the cat, in frequenting caves and hollowed trunks of trees and the interiors of buildings with terraced roofs, does so only in the search after rats; even so, O king, should one who practises mind-development, wherever one goes – be it to the village, or to the woods, or to the foot of trees, or to a place of solitude – be continually and always zealous in the search after that which is one's food, namely "mindfulness with the regard the body" (kāyagatā-sati). This, O king, is the first quality of the cat he (yogāvacara) ought to have."

"And again, O king, as the cat, in its search after its prey, does so only in the close neighbourhood; even so, O king, should one who practises mind-development (yogāvacara), dwell repeatedly contemplating on the (uninterrupted process of) arising-and-dissolution going on in the five Groups of Existence forming the objects of Attachment (upādānakkhandhā), reflecting:

"This phenomenon is Corporeality (rupakkhandhā).

This phenomenon is the Origin of corporeality (rūpassa samudayo).

This phenomenon is the destruction of corporeality (rūpassa atthaṅgamo).

This phenomenon is Feeling (vedanā).

This phenomenon is the Origin of feeling (vedanāya samudayo).

This phenomenon is the Destruction of feeling (vedanāya atthaṅgamo).

This phenomenon is Perception (saññā).

This phenomenon is the Origin of perception (saññāya samudayo).

This phenomenon is the Destruction of perception (saññāya atthaṅgamo).

This phenomenon is Mental-Formation (saṅkhāra).

This phenomenon is the Origin of Mental-Formation (saṅkhārānaṁ samudayo).

This phenomenon is the Destruction of Mental-Formation (saṅkhārānaṁ atthaṅgamo).

This phenomenon is Consciousness (viññāṇa).

This phenomenon is the Origin of consciousness (viññāṇassa samudayo). This phenomenon is the Destruction of consciousness (viññāṇassa atthaṅgamo).

This, O king, is the second quality of the cat he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods:

"Search not for (truth) from this body

Pray, what could the highest heaven, the abode of Brahmas do one any good! Search for truth only in one's body, the immediate present.

HERE ENDS THE SECOND QUESTION REGARDING THE QUALITIES OF THE CAT

(viḷāraṅgapañho dutiyo)

3. QUESTION REGARDING THE QUALITY OF THE RAT

(undūraṅgapañho)

3. "O venerable Nāgasena, it was said, "(The monk who wishes to attain the Fruition of Holiness) must take the one quality of the rat." Which is that one quality?" (So asked Milinda, the king.)

"Just, O king, as the rat wandering here and there, is always smelling after food; even so, O king, should one who practises mind-development (yogāvacara), be ever, in one's wandering here and there, preoccupied with calling into play a full rational exercises of mind (yonisomanasikāro). This, O king, is that one quality of the rat he (yogāvacara) ought to have. For it was said, O king, by Upasena, the Elder, the son of Brahmin Vaṅganta:

"One who dwells preoccupied with the Doctrine

And who always practises development of insight with unrelenting mindfulness Lives with a mind unassailed by thoughts of evil such as Greed.""

HERE ENDS THE THIRD QUESTION REGARDING THE QUALITY OF THE RAT

(undūraṅgapañho tatiyo)

4. QUESTION REGARDING THE QUALITY OF THE SCORPION

(vicchikaṅgapañho)

4. "O venerable Nāgasena, it was said, "(The monk who wishes to attain the Fruition of Holiness) must take the one quality of the scorpion." Which is that one quality?" (So asked Milinda, the king.)

"Just, O king, as the scorpion, whose tail is its weapon, keeps its tail erects as it wanders about; even so, O king, should one who practises mind-development (yogāvacara) have knowledge as one's weapon, and dwell with his weapon, knowledge, standing erect. This, O king, is the one quality of the scorpion he (yogāvacara) ought to have. For it was said, O king, by Upasena, the Elder, the son of Brahmin Vaṅganta:

"With the double-bladed sword of knowledge drawn,
The man who develops contemplation of insight,
Should ever be unconquerable in the fight,
And set free from fear of danger.""

HERE ENDS THE FOURTH QUESTION REGARDING THE QUALITY OF THE SCORPION

(vicchikaṅgapañho catuttho)

5. QUESTION REGARDING THE QUALITY OF MONGOOSE

(nakulaṅgapañha)

5. "O venerable Nāgasena, it was said, "(The monk who wishes to attain the Fruition of Holiness) must take the one quality of mongoose." Which is that one quality?" (So asked Milinda, the king.)

"Just, O king, as the mongoose, when attacking a snake, only does so when he have covered his body with an antidote; even so, O king, should one who practises mind-development, when approaching people in whom anger and hatred are rife, who are under the sway of quarrels, strife, disputes and enmities, ever keeps his mind anointed with the antidote of loving-kindness (mettā). This, O king, is the one quality of the mongoose he (yogāvacara) ought to have. For it was said, O king, by Sāriputta, the Elder, the Commander of the Doctrine:

> "Therefore (because of quarrels, disputes, ect.) should loving-kindness be developed for one's own self,
>
> And so for others too, and the whole wide world,
>
> Should be pervaded with heart-emancipating all-embracing kindness –
>
> This is the doctrine of the Buddhas all.""

HERE ENDS THE FIFTH QUESTION REGARDING THE QUALITY OF THE MONGOOSE

(nakulaṅgapañho pañcamo)

6. QUESTION REGARDING THE QUALITIES OF THE OLD MALE JACKAL

(jarasiṅgālapañha)

6. "O venerable Nāgasena, it was said, "(The monk who wishes to attain the Fruition of Holiness) must take two qualities of the old male jackal." What are those two qualities?" (So asked Milinda, the king.)

"Just, O king, as the old male jackal, whatever kind of food he finds, feels no disgust, but eats of it as much as he requires; even so, O king, should one who practises mind-development (yogāvacara), eat without disgust such food as one receives with the sole object of keeping oneself alive. This, O king, is the first quality of the old male jackal he (yogāvacara) ought to have. For it was said, O king, by Mahākassapa, the Elder:

"Leaving my dwelling-place, I entered once
Upon my round for alms-food, the village street
A leper there I saw eating his meal,
And as was meet, deliberately, in turn,
I stood beside him too that he might give a gift.
He, with his hand all leprous, diseased, decayed,
Put in my alms-bowl – it was all he had to give –
A ball of rice; and as he placed it there
A finger, mortifying, broke and dropped.
Seated behind a wall, that ball of food
I ate, and neither when I ate it, nay,
Nor afterwards, did any loathing thought

Arise within my breast.""

"And again, O king, as the old male jackal, when he gets any food, does not stop to examine it as to its coarseness or finesse; even so, O king, one who practises mind-development never stop to find out whether the gift-food one received is coarse or fine, superb or mean – just as it is should one be satisfied with it. This, O king, is the second quality of the old male jackal he (yogāvacara) ought to have. For it was said, O king, by Upasena, the Elder the Son of Brahmin Vaṅganta:

"Coarse food too should he enjoy,

Not long for what is sweet to taste,

The mind enslaved by lust of taste

Can never enjoy the attainment of Jhāna, the mental absorption,

He who is content with whatsoever food – good or bad or superb or mean – that's given –

Has within his grasp the fulfillment of

Higher deliverance in Paths and Fruitions.

HERE ENDS THE SIXTH QUESTION REGARDINGTHE

OLD MALE JACKLE

(jarasiṅgālaṅgapañho chaṭṭho)

7. QUESTION REGARDING THE QUALITY OF THE DEER

(migaṅgapañha)

7. "O venerable Nāgasena, it was said, "(The monk who wishes to attain the Fruition of Holiness) must take the three qualities of the deer." What are those three qualities?" (So asked Milinda, the king.)

"Just, O king, as the deer frequents the forest by day, and spends the night in the open air; even so, O king, should one who practises mind-development (yogāvacara) pass the day in the forest, and the night the under the open sky. This, O king, is the first quality of the deer he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods, in the exposition called the Lomahaṁsana Pariyāya or ' The illustration that makes your flesh creep and your hairs stand on end':

> "And I, O sāriputta, when the nights are cold and wintry, at the time of the nights (between the months of Tabodwe and Tabaung) when the snow is falling, at such time did I pass the night under the open sky, and the day in the woods. And in the last month of the hot season I spent the day under the open sky, and the night in the woods.""

"And again, O king, as the deer, when a javelin or an arrow is falling upon him, dodges it and escapes, not allowing his body to remain in its way; even so, O king, should one who practises mind-development (yogāvacara), when Defilements (kilesā) fall upon one, dodge them, and escape, placing not his mind close to the Defilements (kilesā). This, O king, is the second quality of the deer he (yogāvacara) ought to have."

"And again, O king, as the deer on catching sight of men expresses the wish: "Let not those men see me." and then, escapes this way or that in no fixed direction; even so, O king, should one who practises mind-development, when such a one sees

men of quarrelsome habits, or

men who are given to disagreement, or

men who are given to disputation, or

men who are immoral and given to laziness, or

men who find delight only in companionship,

would express the wish: "Let not those men see me, as I have no desire to see them also." And then escape this way or that in no fixed direction. This, O king, is the third quality of the deer he (yogāvacara) ought to have. For it was said, O king, by Sāriputta, the Elder, Commander of the Doctrine:

"Never have I been known at any time in any place, as a man

who entertains a wicked desire, or

who is lazy or

who is deficient in zeal and energy, or

who is poor in intelligence, or

who has done what should not be done.""

HERE ENDS THE SEVENTH QUESTION REGARDING THE QUALITIES OF THE DEER

(migaṅgapañho sattamo)

8. QUESTION REGARDING THE QUALITIES OF THE CATTLE

(gorūpaṅgapañha)

8. "O venerable Nāgasena, it was said, "(The monk who wishes to attain the Fruition of Holiness) must take fours qualities of the deer." What are those fours qualities?" (So asked Milinda, the king.)

"Just, O king, as the cattle never forsake their own home (cattle-pen) even so, O king, should one who practises mind-development (yogāvacara) never abandon one's own body on the ground that: "This body is impermanent, and has the characteristics of requiring to be covered with clothes, to be massaged and nurtured and the inherent nature of disintegrating, of being scattered about and of dissolution." This, O king, is the first quality of the cattle he (yogāvacara) ought to have."

"And again, O king, as the cattle when they have once taken the yoke upon them, beat that yoke through all conditions of ease or of pain; even so, O king, should one who practises mind-development (yogāvacara), when one has taken upon oneself the task of noble training, keep to it, in happiness or in woe, to the end of one's life, to one's last breath. This, O king, is the second quality of cattle he (yogāvacara) ought to have."

"And again, O king, as the cattle sniff in the smell of the water to their hearts' content and then only drink it; even so, O king, should one who practises mind-development (yogāvacara) receive the instruction of one's teachers and masters sniffing the smell thereof, good or bad, with love, esteem and adoration. This, O king, is the third quality of the cattle he (yogāvacara) ought to have."

"And again, O king, as the cattle equally bear the yoke whoever puts it on (each of) them; even so, O king, should one who practises mind-development (yogāvacara) accept with bowed head the admonitions and exhortations of the monks of senior or of middle standing, and of the layman devotees alike. This, O king, is the fourth quality of the cattle he (yogāvacara) ought to have. For it was said, O king, by Sāriputta, the Elder, the Commander of the Doctrine:

"A novice (sāmaṇera) seven years of age, a boy
Only today received ordination,
He too may teach me, and with bended head,
His admonitions will I gladly bear.
Time after time, wherever I meet him, still
My strong love, and my esteem, will I
Lavish upon him and with respect,
Place him in the position of my teacher.""

HERE ENDS EIGHTH QUESTION REGARDING THE QUALITIES OF THE CATTLE

(gorūpaṅgapañho aṭṭhmo)

9. QUESTION REGARDING THE QUALITIES OF THE BOAR

(varāhaṅgapañha)

9. "O Venerable Nāgasena, it was said, "(The monk who wishes to attain the Fruition of Holiness) must take two qualities of the boar." What are those two qualities?" (So asked Milinda, the king.)

"Just, O king, as the boar, in the scorching weather of the hot season, resorts to the water; even so, O king, should one who practises mind-development (yogāvacara) when one's heart is distracted and ready to fall, all in a whirl, inflamed by anger, resort to the cool, ambrosial, exalted water of Development of All-Embracing Kindness (mettā bhāvanā). This, O king, is the first quality of the boar he (yogāvacara) ought to have."

"And again, O king, as the boar, resorting to muddy water, digs into the swamp with his snout, and making a trough for himself, lies down therein; even so, O king, should one who practises mind-development (yogāvacara), put his body away in the mind and go to sleep while contemplating on the mind-object. This, O king, is the second quality of the boar he (yogāvacara) ought to have. For it was said, O king, by Piṇḍola Bhāradvāja, the Elder:

"One who develops insight and finds

In one's body the characteristics

Such as that of impermanence.

Making investigations, all alone and

Without companion, fell asleep

Within the mind-object of

The four Applications of Mindfulness.""

HERE ENDS THE NINTH QUESTION REGARDING THE QUALITIES OF THE BOAR

(varāhaṅgapañho navamo)

10. QUESTION REGARDING THE QUALITIES OF THE ELEPHANT

(hatthiṅgapañha)

10. "O venerable Nāgasena, it was said, "(The monk who wishes to attain the Fruition of Holiness) must take five qualities of the elephant." Which are those five qualities?" (So asked Milinda, the king.)

"Just, O king, as the elephant, as he walks about, crushes the earth; even so, O king, should one who practises mind-development (yogāvacara) contemplating on the body, crush out all Defilements (kilesā). This, O king, is the first quality of the elephant he (yogāvacara) ought to have."

"And again, O king, as the elephant turns his whole body when he looks, always looking straight before him, not glancing round this way and that; even so, O king, should one who practises mind-development (yogāvacara) turn his whole body when he looks, always straight before, not glancing round this way and that, not looking aloft, not looking down below, but keeping his eyes fixed about a yoke's length in front of him. This, O king, is second quality of the elephant he (yogāvacara) ought to have."

"And again, O king, as the elephant has no permanent lair, even in seeking in his food does not always frequent the same spot, has no fixed place of abode; even so, O king, should one who practises mind-development (yogāvacara) have no permanent resting-place. Having no attachment (ālaya) such a one should go his rounds for collecting alms-food. The monk who practises development of insight (vipassanā), wherever he sees a pleasant suitable congenial place, whether in a roofed open hall (maṇḍhapaṁ), or at the foot of a tree, or in a cave, or on a mountain side, there should he approach for dwelling but not for taking up a fixed abode. This, O king, is the third quality of the elephant he (yogāvacara) ought to have."

"And again, O king, as the elephant revels in the water, plunging into glorious lotus ponds full of clear pure cool water, and covered over with lotuses yellow, and blue, and red, and white, sporting there in the games in which the mighty beast delights; even so, O king, should one who practises mind-development (yogāvacara) plunge into the glorious ponds of the four Applications of Mindfulness (satiapaṭṭhāna), covered with the flowers of the Fruition of Holiness (Deliverance), filled with the delicious waters of the pure and stainless clear and limpid Doctrine of Sublimity; there should one by knowledge shake off and drive away the conditioned phenomena (saṅkhāras), there should one revel in the sport that is the delight of those who practises mind-development (yogāvacara). This, O king, is the fourth quality of the elephant he (yogāvacara) ought to have."

"And again, O king, as the elephant lifts up his foot with care and puts it down with care; even so, O king, should one who practises mind-development (yogāvacara) exercise mindfulness and clear comprehension (sati-sampajañña) in lifting up his feet and in putting them down, in stepping forward or stepping backward, in bending or in stretching or all other kinds of physical movements and postures (iriyāpatha). This, O king, is the fifth quality of the elephant he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods, in Saṁyutta Nikāya:

"Good is restraint in action,

And good is restraint in speech,

Good is restraint in thought,

Good is restraint in everything,

He who, through sense of (moral) shame,

Is self-controlled in everything,

Him should you call, 'A Well-guarded Man.'"""

HERE ENDS THE TENTH QUESTION REGARDING THE QUALITIES OF THE ELEPHANT

(hatthiṅgapañho dasamo)

THIS IS THE END OF THE FOURTH CHAPTER ON THE WHITE ANT

(upacikāvaggo catuttho)

5. CHAPTER ON THE LION

(sīhavagga)

1. QUESTION REGARDING THE QUALITIES OF THE LION

(sihaṅgapañha)

1. "O venerable Nāgasena, it was said, "(The monk who desires to attain the Fruition of Holiness) must take seven qualities of the lion." Which are those seven qualities?" (So asked Milinda, the king.)

"Just, O king, as the lion is of a clear, stainless, and pure light yellow colour; even so, O king, should one who practises mind-development (yogāvacara), be clear, stainless, and pure light in mind, free from doubts and perplexities. This, O king, is the first quality of the lion he (yogāvacara) ought to have."

"And again, O king, as the lion has four paws by means of which he goes about with utmost confidence; even so, O king, should one who practises mind-development (yogāvacara) be provided with the Powers of Iddhi as the basis (of his spiritual training). This, O king, is the second quality of the lion he (yogāvacara) ought to have."

"And again, O king, as the lion has a very beautiful and attractive mane; even so, O king, should one who practises mind-development (yogāvacara) have a very beautiful and attractive mane of moral perfection. This, O king, is the third quality of the lion he (yogāvacara) ought to have."

"And again, O king, as the lion, even were his life to cease, bows down before no other living being; even so, O king, one who practises mind-development, even though one should be deficient in

requisites such as robes, alms-food, dwelling and sleeping accommodation, and medicine for the sick, never bow down to any man. This, O king, is the fourth quality of the lion he (yogāvacara) ought to have."

"And again, O king, as the lion eats regularly on, wheresoever his prey falls there does he eat whatever he requires, and seeks not out the best morsels of flesh; even so, O king, should one who practises mind-development (yogāvacara) eat one's alms-food in regular order, not selecting or giving preference to donors (who would offer better food), not missing out any house upon one's round for alms-food, not picking and choosing in eating, wheresoever one may have received a mouthful of rice there should one eat, seeking not for the best morsels. This, O king, is the fifth quality of the lion he (yogāvacara) ought to have."

"And again, O king, as the lion does not store up the food he eats and having once eating of his prey returns not again to it; even so, O king, should one who practises mind-development (yogāvacara), never be a storer up of food. This, O king, is the sixth quality of the lion he (yogāvacara) ought to have."

"And again, O king, as the lion, even if he gets no food, is not alarmed nor beset with yearning, and if he does, then he eats it without craving, without being dazed, without being over-avaricious; even so, O king, should one who practises mind-development (yogāvacara), if one gets no food be not alarmed nor beset with a yearning for it, and if one does, then should one eat it without craving, without being dazed, without being over-avaricious, observant of the danger of offences and applying the Knowledge that leads to Emancipation from the Round of Rebirths (samsāra-vaṭṭa). This, O king, is the seventh quality of the lion he (yogāvacara) ought to have. For it was said, O king, by the exalted Buddha, the god over all gods, in Saṁyutta Nikāya, when he was exalting Mahākassapa, the Elder:

"This Kassapa, O monks, is content with such alms-food as he can get, and always having words of praise for the virtue of being content with whatever food one gets, and is not guilty of anything improper or unbecoming in the search undertaken for the sake of alms-food. If he received none, yet he is not alarmed nor beset with yearning for it, and if he does then does he eat it without craving, without being dazed, without being over-avaricious, observant of the danger of offences and applying the Knowledge that leads to Emancipation from the Round of Rebirths (saṁsāra-vaṭṭa)."

HERE ENDS THE FIRST QUESTION REGARDING THE QUALITIES OF THE LION

(sīhaṅgapañho paṭhamo)

2. QUESTION REGARDING THE QUALIYIES OF THE CAKKAVĀKA BIRD

(cakkavākaṅgapañha)

2. "O Venerable Nāgasena, it was said, "(The monk who desires to attain the Fruition of Holiness) must take three qualities of the Cakkavāka bird." What are those three qualities?" (So asked Milinda, the king.)

"Just, O king, as the Cakkavāka bird never forsakes his mate even to the close of his life; even so, O king, should one who practises mind-development (yogāvacara), never, even to the close of one's life give up the calling into play of a full rational exercise of mind (yonisomanasikāro). This, O king, is the first quality of the Cakkavāka bird he (yogāvacara) ought to have."

"And again, O king, as the Cakkavāka bird feeds on the Sevala and Panaka (water-plants so called), and derives satisfaction therefrom and being so satisfied, neither his strength nor his beauty grows less; even so, O king, should one who practises mind-development (yogāvacara) find satisfaction in whatever one receives. And if one who practises mind-development finds satisfaction in whatever one receives,

undiminished will be one's Morality (sīla), and

undiminished will be one's Concentration (samādhi), and

undiminished will be one's Wisdom (paññā), and

undiminished will be one's Deliverance (Fruition of Holiness) (arahattaphala), and

undiminished will be one's Knowledge and Vision regarding Deliverance (vimutti-ñāṇadassana), and

undiminished will be one's Kammically wholesome actions (sabbehi kusalehi).

This, O king, is the second quality of the Cakkavāka bird he (yogāvacara) ought to have."

"And again, O king, as the Cakkavāka bird does no harm to living beings; even so, O king, should one who practises mind-development (yogāvacara),

lay aside the cudgel, and

drop the sword, and

be conscious of moral shame, and

be compassionate, and

have the welfare of all living beings at heart.

This, O king, is the third quality of the Cakkavāka bird he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods in Cakkavāka Jātaka:

"One who kills not, nor makes others killed,

One who oppresses not, nor makes others oppressed,

One who entertains the heart-emancipating all embracing Kindness for all things that live,

To such a one there can be enmity with any one else.""

HERE ENDS THE SECOND QUESTION REGARDING THE QUALITIES OF THE CAKKVĀKA BIRD

(cakkavākaṅgapañho dutiyo)

3. QUESTION REGARDING THE QUALIYIES OF THE PENĀHIKĀ BIRD (penāhikaṅgapañha)

3. "O Venerable Nāgasena, it was said, "(The monk who desires to attain the Fruition of Holiness) must take two qualities of the Penāhikā bird." What are those two qualities?" (So asked Milinda, the king.)

"Just, O king, as the Penāhikā bird, through jealousy of her mate, refuses to nourish her young; even so, O king, should one who practises mind-development (yogāvacara), be jealous of any Defilements (kilesā) which arise within oneself and putting them by his application of Mindfulness (satipaṭṭhāna) into the excellent crevice of self-control and develop Mindfulness with regard to the Body (kāya-gatā-sati) at his Mind-door (mano-dvāra). This, O king, is the first quality of the Penāhikā bird he (yogāvacara) ought to have."

"And again, O king, as the Penāhikā bird spends the day in the forest in search of food, but at night time resorts for protection to the flock of birds to which she belongs; even so, O king, should one who practises mind-development resort to solitude for freedom from the (ten) Fetters (saṁyojanā), and when one finds no satisfaction in solitude one should enter into the Order of monks to avoid the danger of blame, and dwell under the protection of the Order. This, O king, is the second quality of the Penāhikā bird he (yogāvacara) ought to have. For it was said, O king, by the Brāhma Sahampati in the presence of the Exalted Buddha:

"Seek places of sleeping and dwelling in the woods,
Practise there to gain freedom from bonds and fetters

But he who finds no delight in solitude

May with the Order of monks dwell applying mindfulness
and with a mind dwell-guarded.""

HERE ENDS THE THIRD QUESTION REGARDING TEH QUALITIES OF PENĀHIKĀ BIRD

(penāhikaṅgapañho tatiyo)

4. QUESTION REGARDING THE QUALIYIES OF HOUSE-PIGEON

(gharakapotaṅgapañha)

4. "O Venerable Nāgasena, it was said: "The monk who wishes to attain the Fruition of Holiness) must take the one quality of the house-pigeon." Which is that one quality?" (So asked Milinda, the king.)

"Just, O king, as the house-pigeon, while dwelling in the abode of others, of men, does not take notice of the sign of anything that belongs to them but remains indifferent, taking notice only of things generally; even so, O king, should one who practises mind-development (yogāvacara), while resorting to other people's houses, take no notice of the sign of women or of men, of beds or chairs, or garments, or jewelry, or things of internal domestic use or things of external domestic use, or various forms of food that are there but remain indifferent being preoccupied with the notion that one was but a monk. This, O king, is the one quality of the house-pigeon he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods, in the Cūla Nārada Jātaka:

> "Frequenting people's homes for food or drink,
>
> In food and drink alike be temperate.
>
> Let not one's mind dwell on the form of a woman as 'visible object'.""

HERE ENDS THE FOURTH QUESTION REGARDING THE QULAITY OF A HOUSE-PIGEON

(gharakapotaṅgapañho catuttho)

5. QUESTION REGARDING THE QUALIYIES OF THE OWL

(ulūkaṅgapañha)

5. "O Venerable Nāgasena, it was said: "The monk who wishes to attain the Fruition of Holiness) must take two qualities of the owl." What are those two qualities?" (So asked Milinda, the king.)

"Just, O king, as the owl, being at enmity with the crows, goes at night where the flock of crows are, and kills numbers of them; even so, O king, should one who practises mind-development (yogāvacara) be at enmity with Deludedness (moha); dwelling all alone in seclusion one should thoroughly subdue Deludedness, cut it off at the root. This, O king, is the first quality of the owl he (yogāvacara) ought to have."

"And agin, O king, as the owl lies low in the safety of solitude; even so, O king, should one who practises mind-development (yogāvacara), enjoy dwelling in solitude, take delight in dwelling in solitude. This, O king, is the second quality of the owl he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods, in Saṁyutta Nikāya:

"In this Doctrine and Discipline (sāsana),

The monk who enjoys dwelling in solitude,

Who takes delight in dwelling in solitude,

Knows in Truth and Reality: "This is Suffering."

Knows in Truth and Reality: "This is the Origin of suffering."

Knows in Truth and Reality: "This is (Nibbāna) the Extinction of suffering."

Knows in Truth and Reality: "This is the Path leading to (Nibbāna) the Extinction of suffering."

HERE ENDS THE FIFTH QUESTION REGARDING THE QUALITIES THE OWL

(ulūkaṅgapañho pañcamo)

6. QUESTION REGARDING THE QUALIYIES OF THE INDIAN CRANE

(satapattaṅgapañha)

6. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take the one quality of the Indian crane." Which is that one quality?" (So asked Milinda, the king.)

"Just, O king, as the Indian crane by its cry makes known to other folk whether danger is absent or present; even so, O king, should one who practises mind-development (yogāvacara), make known to others by his preaching of the Doctrine how dreadful a state is it to fall (aimlessly like scattered leaves) into the four realms of woe (apāya) and how blissful is it to realize Nibbāna. This, O king, is the one quality of the Indian crane he (yogāvacara) ought to have. For it was said, O king, by Piṇḍola Bhāra-dvāja, the Elder:

'Two matters there are that the monk practising mind-development,

Should ever to others be making clear –

How dreadful, how terrible, realms of woe (apāya) are,

How great and how deep is Nibbāna's bliss.'"

HERE ENDS THE SIXTH QUESTION REGARDING THE QUALITY OF THE INDIAN CRANE.

(satapattaṅgapañho chaṭṭho)

7. QUESTION REGARDING THE QUALIYIES OF THE BAT

(vaggulińgapañha)

7. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take two qualities of the bat." What are those two qualities?" (So asked Milinda, the king.)

"Just, O king, as the bat, though it enters into human dwelling-places, and flies about in them, soon goes out from them, making no disturbance therein; even so, O king, should one who practises mind-development (yogāvacara), when one has entered the village for alms-food, and gone on one's rounds in regular order, depart quickly with the alms-food one has received. One should cause no disturbance in that village. This, O king, is the first quality of the bat he (yogāvacara) ought to have."

"And again, O king, as the bat, while putting up quarters in other people's houses does nothing to cause damage or decline of welfare of the householder; even so, O king, should one who practises mind-development (yogāvacara), when visiting the house of the donors, never give them cause for vexation

by persistent requests, or

by committing offences of 'intimation' (viññatti), or

by wrong demeanour, or

by chattering, or

by being indifferent to prosperous or adverse condition of the donors;

nor should one cause a decline in the regular occupation (daily output of productive work) of the donors, but desire their success in all things. This, O king, is the second quality of the bat he (yogāvacara) ought to have. For it was said, O king, by the Exalted

Buddha, the god over all gods, in the Lakkhaṇa Suttanta of Dīghanikāya:

"Oh! How may others never suffer loss,

Or diminution, whether in their Faith,

Or Morality, or in their Scriptural Knowledge,

Or in Charity, or in worldly successes,

Or in manifold Sublime Virtues,

Or in their stores of wealth, or corn, or lands,

Or in their sons and daughters, or wives,

Or in their flocks and herds, or in their relatives,

Or in their friends, or in their friends and kinsmen,

Or in strength, in beauty and in weal, –

Or in mutual benefit of both Ñ this thus he thinks Ñ

Longing for other people's advantage and success!""

HERE ENDS THE SEVENTH QUESTION REGARDING THE QUALITIES OF THE BAT

(vaggulińgapañho sattamo)

8. QUESTION REGARDING THE QUALITY OF THE LEECH

(jalūkaṅgapañha)

8. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take the one quality of the leech." Which is that one quality?" (So asked Milinda, the king.)

"Just, O king, as the leech, to whomsoever it gets stuck, does it adhere firmly, drinking the blood; even so, O king, should one who practises mind-development (yogāvacara), on whatsoever subject for meditation one may fix one's attention, call that subject firmly up before one in respect of its colour, and shape, and position, and extension, and boundaries, and nature, and characteristic marks, drinking the delicious draught of the ambrosia of Deliverance (vimutti), the Fruition of Holiness (arahatta-phala) which is unmixed with any other kind of taste. This, O king, is the one quality of the leech he (yogāvacara) ought to have. For it was said, O king, by Anuruddha, the Elder:

"With mind thoroughly purified and
Fixed firmly on subject for meditation
And drink deep of Ambrosia of Deliverance,
The supreme bliss of Nibbāna which is
Unmixed with any of other kind of taste.""

HERE ENDS THE EIGHTH QUESTION REGARDING THE QUALITY OF THE BAT

(jalūkaṅgapañho aṭṭhamo)

9. QUESTION REGARDING THE QUALIYIES OF THE SNAKE

(sappaṅgapañha)

9. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take three qualities of the snake." Which are those three qualities?" (So asked Milinda, the king.)

"Just, O king, as the snake progresses by means of its belly; even so, O king, should one who practises mind-development (yogāvacara) progress by means of his wisdom. For the mind of one who progresses by means of wisdom functions by adopting the right and proper way, by avoiding the wrong characteristic and way of practice, and by developing the right characteristic and way of practice. This, O king, is the first quality of the snake he (yogāvacara) ought to have."

"And again, O king, just as the snake as it moves about avoids anti-venom drugs; even so, O king, should one who practises mind-development go on one's way avoiding evil conduct and practices. This, O king, is the second quality of the snake he (yogāvacara) ought to have."

"And again, O king, just as the snake, on catching sight of men, is anxious, frightened and seeks a way of escape; even so, O king, should one who practises mind-development, when one finds oneself displeased with the evil thoughts that have crossed one's mind, seek a way of escape saying to oneself: "This day must I have spent in heedlessness, and never shall I be able to recover that (condition of mind) heedlessness." This, O king, is the third quality of the snake he (yogāvacara) ought to have. For it is a saying, O king, of the two (a pair of) fairy birds in the Ballatiya Jātaka as retold by the Exalted Buddha:

"This one night only, Hunter, that we've spent

Separated from each other, and that against our will (By a rushing mountain torrent)

And thinking all night through of one another,

Yet that one night is it that we bemoan,

And grieve; for nevermore can it return!""

HERE ENDS THE NINTH QUESTION REGARDING THE QUALITIES OF THE SNAKE

(sappaṅgapañho navamo)

10. QUESTION REGARDING THE QUALITY OF THE BOA-CONSTRICTOR (ajagarañgapañha)

10. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take one quality of the boa-constrictor." Which is that one quality?" (So asked Milinda, the king.)

"Just, O king, as the boa-constrictor, immense as is its body, will go many days with empty belly, and, wretched, get no food to fill its stomach, yet in spite of that it will just manage to keep itself alive; even so, O king, should one who practises mind-development (yogāvacara), and

who is dedicated to go the rounds of alms-food collection, and

who is dependent on approaching others for gifts of alms-food, and

who prefers accepting gifts offered by others, and

who abstains from taking anything by oneself, though

one finds it difficult to get one's belly's full and yet if such a one, belonging to a respectable family has the original aim and object of developing (eternal) benefits, should avoid eating the last four or five morsels and fill up the void with water. This, O king, is the one quality of the boa-constrictor he (yogāvacara) ought to have. For it was said, O king, by Sāriputta, the Elder, the Commander of the Doctrine:

"Whether it be dry food or wet he eats,

Let him to full repletion never eat.

Mindful to keep his belly unbulged, the recluse

Trains keeping to moderation in his food

His last four or five morsels he avoids eating,

Filling the gap with water drinking

Just sufficient is a happy condition thereby

Created for him aspiring to Nibbāna as his goal.""

HERE ENDS THE TENTH QUESTION REGARDING THE QUALITY OF THE BOA-CONSTRICTOR

(ajagarańgapañho dasamo)

THIS IS THE END OF THE FIFTH CHAPTER ON THE LION

(sīhavaggo pañcamo)

6. CHAPTER ON THE SPIDER

(makkaṭakavagga)

1. QUESTION REGARDING THE QUALITY OF THE SPIDER

(panthamakkaṭakaṅgapañha)

1. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take one quality of the spider." Which is that one quality?" (So asked Milinda, the king.)

"Just, O king, as the spider weaves its web on the path (of flying insects), and whatsoever is caught therein, whether worm of fly, or grasshopper, that does he catch and eat; even so, O king, should one who practises mind-development (yogāvacara) spread the web of Mindfulness (satipaṭṭhāna) over one's six sense doors (dvāra) and if any of the flies of DefilementS (kilesā) are caught therein, there should one kill them.

This, O king, is the one quality of the spider he (yogāvacara) ought to have. For it was said, O king, by Anuruddha, the Elder:

"On the thoughts that arise at the six sense doors

Should one contemplate by application of Mindfulness

If to such thoughts Defilements become entangled

The Yogāvacara who develops Insight should kill those Defilements outright.""

HERE ENDS THE SECOND QUESTION REGARDING THE QUALITY OF THE SPIDER

(panthamakkaṭakaṅgapañho paṭṭhamo)

2. QUESTION REGARDING THE QUALITY OF THE CHILD AT THE BREAST (thanassitadārakaṅgapañha)

2. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take the one quality of the child at the breast." Which is that one quality?" (So asked Milinda, the king.)

"Just, O king, as the child at the breast sticks to its own advantage, and if it wants milk, cries for it; even so, O king, should one who practises mind-development (yogāvacara) adhere to one's own good (attainment of the Fruition of Holiness) and towards that end

learn the Pāḷi scriptures, and

learn the Commentaries, and

make reasonable effort, and

co-reside with one's teacher in solitude, and

cultivate friendship with the good, and

act with the knowledge of the Doctrine in all things (phenomena).

This, O king, is the one quality of the child at the breast he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods, in the Discourse on the Great Disease of Dīgha-Nikāya:

"I exhort you, O Ānanda, devote yourself to your own welfare.

Be earnest, all aglow, seeking your own welfare.

Without being heedless of your welfare,

Dwell with energy heated and aflame enough to scorch up the Defilements, and

Dwell with your mind fixed solely on Nibbāna (the Deathless Realm).""

HERE ENDS THE SECOND QUESTION REGARDING THE QUALITY OF THE CHILD AT THE BREAST

(thanassitadārakaṅgapañho dutiyo)

3. QUESTION REGARDING THE QUALITY OF THE LAND TORTOISE (cittakadharakummaṅgapañha)

3. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take the one quality of the land tortoise." Which is that one quality?' (So asked Milinda, the king.)

"Just, O king, as the land tortoise, being afraid of the water, avoids the water from afar in passing, and by that habit of avoiding water its length of life is kept undiminished; even so, O king, should one who practises mind-development (yogāvacara), habitually see the danger in heedlessness and habitually special reward and blessing in mindfulness. For by that perception of danger in heedlessness one stands undiminished in one's monkhood but even close to Nibbāna. This, O king, is the one quality of the land tortoise he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods, in the Dhammapada:

"The monk who delights in vigilance,
And who sees the danger in heedlessness
Is not liable to fall from a monk's reward
Of supramundane Path and Fruition
But is close to Nibbāna.""

HERE ENDS THE THIRD QUESTION REGARDING THE QUALITY OF THE LAND TORTOISE

(cittakadharakummaṅgapañho tatiyo)

4. QUESTION REGARDING THE QUALIYIES OF THE FOREST

(pavanaṅgapañha)

4. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take five qualities of the forest." Which are those five qualities?" (So asked Milinda, the king.)

"Just, O king, as the forest provides cover for those who are stained with guilt; even so, O king, should one who practises mind-development (yogāvacara) not disclose but cover up the faults and shortcomings of others. This, O king, is the first of the qualities of the forest he (yogāvacara) ought to have."

"And again, O king, just as the forest is void of many people; even so, O king, should one who practises mind-development (yogāvacara), be void of passion (rāga), anger (dosa), deludedness (moha), conceit (māna), net of (wrong) views (diṭṭhi), and defilements (kilesā). This, O king, is the second of the qualities of the forest he (yogāvacara) ought to have."

"And again, O king, just as the forest is a quiet place free from crowds of people; even so, O king, should one who practises mind-development (yogāvacara), be given to solitude, and free from evil, unworthy qualities not inherent in the Noble Ones (ariyā). This, O king, is the third quality of the forest he (yogāvacara) ought to have."

"And again, O king, just as the forest is quiet and clean; even so, O king, should one who practises mind-development (yogāvacara), be quiet and clean, should have one's passions extinguished, and should have abandoned conceit and banished ingratitude. This, O king, is the fourth quality of the forest he (yogāvacara) ought to have."

"And again, O king, just as the forest is the resort of the Noble Ones; even so, O king, should one who practises mind-development (yogāvacara), be sought after by the Noble Ones. This, O king, is the fifth quality of the forest he (yogāvacara) should have. For it was said, O king, by the Exalted Buddha, the god over all gods in Saṁtutta-Nikāya;

"Choose to co-reside only with the wise
In whom all passions have died,
And whose conduct is pure and white,
And whose mind is centered on Nibbāna,
And are prone to set defilements aflame,
And who are vigilant and earnest, all aglow.""

HERE ENDS THE FOURTH QUESTION REGARDING THE QUALITIES OF THE FOREST

(pavanaṅgapañho catuttho)

5. QUESTION REGARDING THE QUALIYIES OF THE TREE

(rukkhaṅgapañha)

5. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take three qualities of the tree." Which are those three qualities?" (So asked Milinda, the king.)

"Just, O king, as the tree bears fruits and flowers; even so, O king, should one who practises mind-development (yogāvacara), bear the flowers of Deliverance (vimutti) or 'Fruition of Holiness', and the fruits of supramundane Path and Fruition (magga-phala). This, O king, is the first quality of the tree he (yogāvacara) ought to have."

"And again, O king, as the tree casts its shadow over the people who come to it, and stay beneath it; even so, O king, should one who practises mind-development (yogāvacara) great whoever approaches one with their bodily wants such as food or with their spiritual wants such as delivery of Discourses connected with the sublime Doctrine. This, O king, is the second quality of the tree he (yogāvacara) ought to have."

"And again, O king, just as the tree makes no kind of distinction in the shadow it affords; even so, O king, should one who practises mind-development (yogāvacara) make no distinction between all things that live, but harbour equal thoughts of love to those who rob, or kill, or bear enmity to one and to those who are like unto oneself, transmitting and radiating thoughts of loving-kindness expressing the earnest wish: "Let those beings be free from fear, be free from worry and anxiety and be free from misery and woe; may they be able, with comfort and happiness, to bear the burden of their respective bodies (in their Rounds of Rebirth)!" This, O king, is the third quality of the tree he (yogāvacara) ought

to have. For it was said, O king, by Sāriputta, the Elder, the Commander of the Doctrine:

"Devadatta, who tried to murder Him;

Aṅgulimāla, highway robber chief;

The elephant Dhanapāla set loose to take His life;

And Rāhula, the good, His only son –

The Exalted Buddha is equal-minded to them all.""

HERE ENDS THE FIFTH QUESTION REGARDING THE QUALITIES THE TREE

(rukkhaṅgapañho pañcamo)

6. QUESTION REGARDING THE QUALIYIES OF THE RAIN

(meghaṅgapañha)

6. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take five qualities of the rain." Which are those five qualities?" (So asked Milinda, the king.)

"Just, O king, as the rain lays any dust that arises; even so, O king, should one who practises mind-development (yogāvacara) lay the dust and dirt of any Defilement (kilesā) that may arise within oneself."

"And again, O king, just as the rain allays the heat of the ground; even so, O king, should one who practises mind-development (yogāvacara) soothe the whole world of gods and men with the development of one's loving-kindness. This, O king, is the second quality of the rain he (yogāvacara) ought to have."

"And again, O king, as the rain makes all kinds of the seed to grow; even so, O king, should one who practises mind-development (yogāvacara) cause faith to spring up in all beings, and make that seed of faith grow up progressively with the bliss of divine and earthly beings till it finally grows with the (supreme) bliss of supramundane Nibbāna. This, O king, is the third quality of the rain he (yogāvacara) ought to have."

"And again, O king, just as the rain-cloud rising up in due season, affords protection to the grass, and plants, and creepers, and medicinal herbs, and shrubs, and to the monarchs of the woods that grow on the surface of the earth; even so, O king, should one who practises mind-development (yogāvacara) call into play a full rational exercise of mind and by so doing, afford protection to one's condition of monkhood, in a full rational exercise of mind is it that all Kammically wholesome activities have their root. This, O

king, is the fourth quality of the rain he (yogāvacara) ought to have."

"And again, O king, as the rain when it pours down fills the rivers, and reservoirs and artificial lakes, ravines, chasms, and pounds, and pits, and wells, with water; even so, O king, should one who practises mind-development (yogāvacara) pour down the rains of the Doctrine after learning the Pāḷi texts by heart, and so fill to satisfaction the mind of those who are longing for attainment of supramundane Path and Fruition. This, O king, is the fifth quality of the rain he (yogāvacara) ought to have. For it was said, O king, by Sāriputta, the Elder, the Commander of the Doctrine:

> "When the One who excels all other five Sages perceives a man afar,
>
> Were it a hundred thousand leagues,
>
> Ripe for enlightenment, straightway He goes
>
> And makes hom know the Four Noble Truths.""

HERE ENDS THE SIXTH QUESTION REGARDING THE QUALITIES OF THE RAIN.

(meghaṅgapañho chattho)

7. QUESTION REGARDING THE QUALIYIES OF THE RUBY JEWEL

(maṇiratanaṅgapañha)

7. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take three qualities of the Ruby Jewel." Which are those three qualities?" (So asked Milinda, the king.)

"Just, O king, the Ruby jewel is pure throughout; even so, O king, should one who practises mind-development (yogāvacara), be perfectly pure in one's means of livelihood. This, O king, is the first quality of the Ruby Jewel he (yogāvacara) ought to have."

"And again, O king, as the Ruby Jewel cannot be alloyed with any other dirty and mean substance; even so, O king, should one who practises mind-development (yogāvacara) mix with mean Doctrines and with wicked persons as friends. This, O king, is the second quality of the Ruby Jewel he (yogāvacara) ought to have."

"And again, O king, just as the Ruby Jewel is set together with the most costly gems; even so, O king, should one who practises mind-development (yogāvacara), associate with the monks who, like the Ruby Jewel, are of higher excellence and have reached various stages of the Noble Path, such as:

Those who practise for attainment of the Path.

Those who have attained the Fruition.

Those who are 'Noble Learners' (sekha)[1].

Those who have accomplished the attainment of Fruition and are designated as

The Stream-Winner (sotāpanna)

The Once-returner (sakadāgāmī)

The Non-returner (anāgāmī)

The Holy-One or The Perfected One (arahat)

One endowed with the Threefold Knowledge (tevijja)

(1) Remembrance of former Rebirths

(2) The Divine Eye

(3) Extinction of all Biases

An Arahat who is a possessor of the six Higher Spiritual Powers (chaḷa-abhiññā),

(1) Magical Powers (iddhi-vidha),

(2) Divine Ear (dibba-sota),

(3) Penetration of the minds of others (ceto-pariya-ñāna),

(4) Divine Eye (dibba-cakkhu),

(5) Rememberance of Former Existences (pubbe-nivāsānussati),

(6) Extinction of all Biases (āsavakkhaya).

This, O king, is the third quality of the Ruby Jewel he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods, in Sutta Nipāta:

"Let the pure associate with the pure

Mutually respecting each other;

Dwelling harmoniously and enhancing wisdom faculty

Thus shall ye put an end of death and woes.

HERE ENDS THE SEVENTH QUESTION REGARDING THE QUALITIES OF RUBY JEWEL

(maniratanaṅgapañho sattamo)

(Endnotes)

1 SEKHA : 'A Noble Learner' i.e. one who pursues the three kinds of Training (sikkha), is one of those seven kindsof noble disciples who have reached one of the four supramundane paths or the three lower fruitions (ariya-puggala), while the one possessed of the fourth Fruitions, or Arahatta-phala, is called the 'Perfected One (asekha).

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8. QUESTION REGARDING THE QUALIYIES OF THE HUNTER

(māgavikaṅgapañha)

8. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take four qualities of the hunter." Which are the four qualities?" (So asked Milinda, the king.)

"Just, O king, as the hunter sleeps for short durations only; even so, O king, should one who practises mind-development (yogāvacara), sleep for short durations only. This, O king, is the first quality of the hunter he (yogāvacara) ought to have."

"And again, O king, just as the hunter keeps his mind firmly fixed on the deer; even so, O king, should one who practises mind-development (yogāvacara), keep one's mind firmly fixed on the particular object which is the subject of one's meditative contemplation. This, O king, is the second quality of the hunter he (yogāvacara) ought to have."

"And again, just as the hunter knows the right time for his work; even so, O king, should one who practises mind-development (yogāvacara), know the right time for doing his reclusive work, saying to himself: "Now is the right time to dwell alone in seclusion! Now is the right time to come out of dwelling alone in seclusion!" This, O king, is the third quality of the hunter he (yogāvacara) ought to have."

"And again, O king, just as the hunter on catching sight of a deer experiences joy at the thought: "Him shall I get!"; even so, O king, should one who practises mind-development (yogāvacara) rejoice at the sight of an object for contemplation, and experience joy at the thought: "The Sublime Truth is it what is now going to be revealed to me (through my supreme effort)." This, O king, is the

fourth quality of the hunter he (yogāvacara) ought to have. For it was said, O king, by Mogharājā, the Elder:

"The monk who, with mind on Nibbāna bent,

Has acquired an object for contemplation,

Should be filled with exceeding joy at the hope,

'By this the supreme goal of Freedom shall I earn.'"

HERE ENDS THE EIGHTH QUESTION REGARDING THE QUALITIES OF THE HUNTER

(māgavikaṅgapañho aṭṭhamo)

9. QUESTION REGARDING THE QUALIYIES OF THE ANGLER

(bāḷisikaṅgapañha)

9. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take two qualities of the angler." Which are those two qualities?" (So asked Milinda, the king.)

"Just, O king, as the angler draws up the fish on his hook; even so, O king, should one who practises mind-development (yogāvacara), draw up by one's knowledge the sublime Path and Fruition of Deliverance. This, O king, is the first quality of the angler he (yogāvacara) ought to have."

"And again, O king, just as the angler by killing a few fish acquires a vast and varied number of gains; even so, O king, should one who practises mind-development renounce the worldly things which are few and insignificant; then by that renunciation, one who practises mind-development (yogāvacara), will gain the vast and varied number of fruits represented by the sublime Path and Fruition of Deliverance. This, O king, is the second quality of the angler he (yogāvacara) ought to have. For it was said, O king, by Rāhulā, the Elder:

> "By renouncing the worldly things he shall gain vast and varied fruits in the shape of Path and Fruition of Void Deliverance (suññata-vimokkha),
>
> Path and Fruition of Conditionless Deliverance (animitta-vimokkha),
>
> Path and Fruition of Nibbāna Deliverance (nibbāna-vimokkha),

Path ad Fruition of Desireless Deliverance (appaṇihita-vimokkha)[1],

The four Fruitions (caturo phala),

The six Higher Spiritual Powers (chaḷabhiññā).""

HERE ENDS THE NINTH QUESTION REGARDING THE

QUALITIES OF THE ANGLER

(bāḷisikaṅgapañho navamo)

(Endnotes)

1 In Paṭisambhidā-Magga, Visuddhi-Magga and the Commentaries there are distinguished three aspects of Deliverance (Page 181, PATH TO DELIVERANCE by NYĀNATILOKA 1952 First Edition)

10. QUESTION REGARDING THE QUALIYIES OF THE CARPENTER

(tacchkaṅgapañha)

10. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take two qualities of the carpenter." Which are those two qualities?" (So asked Milinda, the king.)

"Just, O king, as the carpenter saws off the wood along the blackened string (he has put round it to guide him); even so, O king, should one who practises mind-development (yogāvacara), standing on the firm ground of morality as basis, and holding in the hand of faith the axe of wisdom, chop away the defilements (kilesā) according to the Doctrine and Discipline (sāsana) taught and promulgated by the Conqueror. This, O king, is the first quality of the carpenter he (yogāvacara) ought to have."

"And again, O king, just as the carpenter discarding the soft outer parts of the wood, takes the hard pithy parts; even so, O king, should one who practises mind-development (yogāvacara), discard

the 'Eternity-View' (sassata-diṭṭhi) which holds that the beings and conditioned things are eternal and

the 'Annihilation-View (uccheda-diṭṭhi) which holds that there is no rebirth (or kamma) process after death, and

the View which holds that life (soul) and body are one and the same thing, and

the View which holds that life (soul) and body are two different things, and

the View which holds that what one believes is exalted while what others belief are not exalted, and

the View which holds that there are certain things which some one should not do, cannot possibly do, or is not worthy of doing, and

the View which holds that the effort exerted by men brings no reward, and

the View which holds that virtues is fruitless, and

the View which holds that the beings end in destruction, and

the View which holds that a being's birth is his absolute beginning, and

the View which holds that conditioned things are permanent (i.e. having the same identity for two consecutive moments), and

the View which holds that the Doer (of a deed) and the Receiver of the kammic result, are one and the same person, and

the View which holds that the Doer and Receiver are two different persons, and thus teaches that the suffering by which the one being is overwhelmed, is produced by the other being, and

the View which holds that all bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations enjoyed in the present life by beings are caused and conditioned only by the volitional actions done by them in their past existences (pubbekata-hetu-diṭṭhi),

the View which holds that one enjoys only the kammic result of the volitional actions done by oneself, and

all other views having the nature and characteristic similar to the above views, and

all other views that tend to give rise to disputations and controversies, ...

forsaking I say all such these paths which lead to heresy one should maintain and uphold

the view regarding the true nature of conditioned phenomena, and

the view regarding the voidness therein of Greed, Hate and Delusion, and

the view regarding the voidness therein of effort and of a life-principle, and

the view regarding the total voidness and stillness of phenomena as a hard reality.

This, O king, is the second quality of the carpenter he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods, in the Sutta Nipāta:

"Get rid of the slave of desires who is like decayed rubbish;

Banish also him who, like a rotten ladle of conch-shell, has morality that is fractured,

Therefore excommunicate those with false views upholding spurious rules as genuine ones for training of monks

Discarding the wicked desires, habits and mind-objects,

The purified associate with the purified,

Exchanging submission and respect with each other,

Dwells harmoniously with enhanced faculty of wisdom

Thus shall ye put an end to the vicious circle of death and woe.""

HERE ENDS TEH TENTH QUESTION REGARDING THE QUALITIES OF THE CARPENTER.

(tacchakaṅgapañho dasamo)

THIS IS THE END OF THE SIXTH CHAPTER ON THE SPIDER

(makkaṭakavaggo chaṭṭho)

7. CHAPTER ON THE WHATER-POT

(kumbhavagga)

1. QUESTION REGARDING THE QUALITY OF THE WATER-POT

(kumbhaṅgapañha)

1. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take the one quality of the water-pot." Which is that one quality?" (So asked Milinda, the king.)

"Just, O king, at the water-pot when it is full gives forth no sound; even so, O king, should one who practises mind-development (yogāvacara), even when one has

learnt the Pāḷi scriptures and can recite them by heart, or

attained any one stage of enlightenment, or

reached an exalted stage of learning, or

reached an exalted stage of attainment of the Path and Fruition,

give forth no sound, not pride oneself thereon, not show oneself puffed up, but putting away pride and self-righteousness, should be straight-forward, not garrulous, neither deprecating others. This, O king, is the one quality of the water-pot he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods, in Sutta Nipāta:

"What water-pot is not full that is the thing that sounds,

That which is full is noiseless and at rest;

The fool is like an empty water-pot.

The wise is like a big water-pot full to overflowing.""

HERE ENDS THE FIRST AND FOREMOST QUESTION REGARDING THE QUALITT OF THE WATER-POT

(kumbhaṅgapañho paṭhamo)

2. QUESTION REGARDING THE QUALITY OF THE KĀḶĀYASA BIRD

(kāḷāyasaṅgapañha)

2. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take two qualities of the kāḷāyasa bird." What are those two qualities?" (So asked Milinda, the king.)

"Just, O king, as the kāḷāyasa bird, if it has inadvertently swallowed an intoxicating drink, vomits it out; even so, O king, does one who practises mind-development (yogāvacara), through calling into play a full rational exercise of mind (yonisomanasikārena) vomits out undesirable (evil) thoughts. This, O king, is the first quality of the Kāḷāyasa bird he (yogāvacara) ought to have."

"And again, O king, just as the Kāḷāyasa bird does not vomit out the water it has once swallowed; even so, O king, should one who practises mind-development (yogāvacara), never give up the adoration one has once conceived –

i. that the Exalted Buddha is supreme; and

ii. that He, unaided and all by Himself, comprehends rightly the Four Noble Truths; and

iii. that the Sublime Doctrine is Well-expounded; and

iv. that of good conduct is the Order of the Disciples of the Exalted One,

and never also give up the knowledge one has acquired –

i. that the Corporeality Group (rūpakkhandhā) is impermanent (anicca); and

ii. that the Perception Group (saññākkhandhā)is impermanent (anicca); and

iii. that the Formations or Conditioned Phenomena (sankhāra) are impermanent (anicca); and

iv. that the Consciousness Group (viññāṇakkhandhā) are impermanent (anicca).

This, O king, is the second quality of the Kāḷāyasa bird he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, the god over all gods:

"One who is well-purified the Knowledge of
The Path of Stream Winning (sotāpattimagga) or
Won enlightenment of the fourth grade, becomes
Firmly established as a distinguished personage
In the domain of the Noble Ones (ariya),
And in manifold aspects, has nothing to fear or tremble,
And reached the exalted state.""

HERE ENDS THE SECOND QUESTION REGARDING THE QUALITIES OF THE KĀḶĀYASA BIRD

(kāḷāyasaṅgapañho dutiyo)

3. QUESTION REGARDING THE QUALITY OF THE UMBRELLA

(chattaṅgapañha)

3. "O Vcnerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take three qualities of the umbrella." Which are those three qualities?" (So asked Milinda, the king.)

"Just, O king, as the umbrella goes 'grazing' everywhere (positioned) above one's head; even so, O king, should one who practises mind-development (yogāvacara), be of character, raised high above Defilements (kilesā) as one goes 'grazing' everywhere. This, O king, is the first quality of the umbrella he (yogāvacara) ought to have."

"And again, O king, just as the umbrella is held high above the head by means of a handle; even so, O king, should one who practises mind-development (yogāvacara), have the full rational exercise of one's mind (yonisomanasikāra) as his handle of support. This, O king, is the second quality of the umbrella he (yogāvacara) ought to have."

"And again, O king, just as the umbrella wards off winds and sun's heat and drops of rain; even so, O king, should one who practises mind-development (yogāvacara), ward of

i. such winds as multifarious speculative opinions of numerous ascetics and Brahmans who hold forth divergent views,

ii. such heat as that of the three fires (of Greed, Hate and Deludedness), and

iii. such rain-drops as Defilements (kilesā).

This, O king, is the third quality of umbrella he (yogāvacara) ought to have. For it was said, O king, by Sāriputta, the Elder, commanders of Doctrine:

"As a broad umbrella spreading wide and firm,

Without a hole from rim to rim, wards off

Winds and the burning heat and drops of rain;

So doe the Buddha's son, all pure within,

Bearing the umbrella brave of morality,

Ward off the rain of Defilements

And the dread heat of all the threefold fire.""

HERE ENS THE THIRD QUESTION REGARDING THE QUALITIES OF THE UMBRELLA

(chattaṅgapañho tatiyo)

4. QUESTION REGARDING THE QUALITY OF THE RICE FIELD

(khettaṅgapañha)

4. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take three qualities of the rice field." Which are those three qualities?" (So asked Milinda, the king.)

"Just, O king, as the rice field is replete with channels for irrigation; even so, O king, should one who practises mind-development (yogāvacara), be replete with the lists of the various duties, major or minor, incumbent on the man under good moral training – the channels that bring the water to the rice fields of the Buddha's Doctrine. This, O king, is the first of the qualities of the rice of field he (yogāvacara) ought to have."

"And again, O king, just as the rice field is provided with embankments whereby men keep the water in, and so bring the crop to maturity; even so, O king, should one who practises mind-development (yogāvacara), be provided with the embankments of morality and consciousness of moral shame (hiri) and thereby protect the virtues of a monk and gain the four Paths and Fruitions of Enlightenment. This, O king, is the second quality of the rice field he (yogāvacara) ought to have."

"And again, O king, just as the rice field is highly productive due to fertility of its soil and thus fills the heart of the farmer with joy, so that if the seed be little the crop is great, and if the seed be much the crop is greater still; even so, O king, should one who practises mind-development (yogāvacara) and who being endowed with good conduct which is productive of much good fruit, making the hearts of those who support such a one to rejoice, so that where little is given the result is great, and where much is given the result

is greater still. This, O king, is the third quality of the rice field he (yogāvacara) ought to have. For it was said, O king, by Upāli, the Elder, the Knower of the Disciplinary Code by heart (vinaya-dhara):

"Be like the field that yieldeth richest harvest

For he who (by purity of living) bestows high rewards for alms he received,

Is called 'The Best Field' which yieldeth to the sower the richest crop.""

HERE ENDS THE FOURTH QUESTION REGARDING THE QUALITIES OF THE RICE FIELD

(khettaṅgapañho catuttho)

5. QUESTION REGARDING THE QUALITIES OF THE ANTIDOTE DRUG

(agadaṅgapañha)

5. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take two qualities of the antidote drug." Which are those two qualities?" (So asked Milinda, the king.)

"Just, O king, as the parasitic[1] worms are not invulnerable to antidote drugs; even so, O king, should one who practises mind-development (yogāvacara), never allow Defilements (kilesā) to arise in one's mind. This, O king, is the first of the qualities of the antidote drug he (yogāvacara) ought to have."

"And again, O king, just as anti-poison anti-venom or antibiotic[2] drug is an antidote to whatever poison (bacterial toxins and viruses)[3] that may have been imparted by bites or contact, by seeing, by eating or by drinking, by chewing or by licking or in any other way; even so, O king, should one who practises mind-development (yogāvacara), inactivate like an antidote to all poisons (toxins and viruses) such as Greed, Hate and Delusion, Conceit and Heretical Views. This, O king, is the second of the qualities of the antidote drug he (yogāvacara) ought to have. For it was said, O king, by the Exalted Buddha, god over all gods:

> "The Yogāvacara who seeks to investigate the nature
> conditioned phenomena (saṅkhāra)
> Should be like the antidote that destroys poisons toxins and viruses.""

HERE ENDS THE FIFTH QUESTION REGARDING THE QUALITIES OF THE ANTIDOTE DRUG

(agadaṅgapañho pañcammo)

(Endnotes)

1 OXFORD ILLUSTRATED DICTIONARY, 1962 End.

(1) PARASITE: (noun) Animal, plant, living in or upon another and deriving nutriment to it to the detriment of the host. (verb): infest as a parasite.

2 (2) ANTIBIOTIC: (adj & noun) (Substance, drug, as penicillin, streptomycin) obtained from a mould or fungus or other micro-organism and having the power to inhibit the growth of other micro-organisms, e.g. bacteria

3 (3) ANTIBODY (noun) (physiology): Any of various organic substances, formed within the body to inactivate other compounds (esp. bacterial toxins and viruses) which are foreign to it, and found in blood-plasma.

6. QUESTION REGARDING THE QUALITIES OF FOOD

(bhojhanaṅgapañha)

6. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take three qualities of the food." Which are those three qualities?" (So asked Milinda, the king.)

"Just, O king, as food is the support of all beings; even so, O king, should one who practises mind-development (yogāvacara) afford as a means, or a support, to all beings for realizing the Path (magga) to Deliverance. This, O king, is the first of the qualities of food he (yogāvacara) ought to have."

"And again, O king, just as food increases the strength of all beings; even so, O king, should one who practises mind-development (yogāvacara), make for growth in the increase of virtue. This, O king, is the second of the qualities of food he (yogāvacara) ought to have."

"And again, O king, just as food is a thing desired of all beings; even so, O king, should one who practises mind-development (yogāvacara) be desired of all mankind. This, O king, is the third of the qualities of food he (yogāvacara) ought to have. For it was said, O king, by Mahā Moggallāna, the Elder:

"By self-restraint, by rigid morality as

A nature fixed and by actual practice of the Doctrine,

One, endowed with zeal, should make oneself

To all mankind a thing to be desired.""

HERE ENDS THE SIXTH QUESTION REGARDING THE QUALITIES OF FOOD

(bhojhanaṅgapañho chaṭṭho)

7. QUESTION REGARDING THE QUALITIES OF THE ARCHER

(issāsaṅgapañha)

7. "O Venerable Nāgasena, it was said: "(The monk who wishes to attain the Fruition of Holiness) must take four qualities of the archer." Which are those four qualities?" (So asked Milinda, the king.)

"Just, O king, as the archer, when discharging his arrows, plants both his feet firmly on the ground, keeps his knees straight, hangs his quiver against the narrow part of his waist, keeps his whole body steady, places both his hands firmly on the point of junction (of the arrow on the bow), closes his fists, leaves no openings between his fingers, stretches out his neck, shuts his mouth and eyes and takes aim in joy at the thought: "Now I am going to shoot:" even so, O king, should one who practises mind-development (yogāvacara), plant firmly the feet of one's zeal on the ground of morality, keep intact one's delight in the practice of forbearing patience, fix one's mind on subjugation of the senses, match one's bodily actions with one's thoughts of control over the senses, supperss one's evil desires and stupefactions, makes one's thoughts synchronize with a full rational exercise of the mind (yonisomanasikāre cittaṁ nirantaraṁ kātabbaṁ), uplift one's spiritual zeal, shut the six doors (of the five senses and one of the mind), keep up one's application of mindfulness, and feel joy at the thought: "Now with the arrow of knowledge will I shoot to kill all the Defilements (kilesā). This, O king, is the first of the qualities of the archer he (yogāvacara) ought to have."

"And again, O king, as the archer carries a vice for straightening out bent and crooked and uneven arrows; even so, O

king, should one who practises mind-development (yogāvacara), carry about with oneself the vice (tool) of Mindfulness (satipaṭṭhāna) wherewith one may straighten out any bent and crocked and uneven mind that may arise in oneself. This, O king, is the second of the qualities of the archer he (yogāvacara) ought to have."

"And again, O king, as the archer practises shooting arrows at the target; even so, O king, should a Yogāvacara practise contemplation with regard to one's mind-body complex. And how, O king, should one practise contemplation with regard to one's mind-body complex? One should practise contemplation with regard to one's mind-body complex

as being impermanent (aniccato), and

as being woeful (dukkhato), and

as being non-conformable to one's wishes (anattato), and

as being like a disease (rogato), and

as being like an ulcer (gaṇḍhato), and

as being like a spike (sallato), and

as being like a storage of woes (aghato), and

as being like a breeding ground of sores (ābādhato), and

as being like an enemy (parato), and

as being liable to become destroyed (palokato), and

as being productive of fear of destruction (itito), and

as being an accident and misfortune (upaddavato), and

as being a danger and calamity (bhayato), and

as being a danger and misfortune (upasaggato), and

as being liable to be shaken by (up-and-down) worldly conditions (calato), and

as being perishable (pannanguto), and

as being not endurable (addhuvato), and

as affording no protection from dangers (atāṇato), and

as being no place for staying in hiding (alenato), and

as affording no refuge (asaraṇato), and

as being void of bliss (rittato), and

as being a vain thing (tucchato), and

as being void of ownership or lordship (suññato), and

as being fault-ridden (ādīnavato), and

as being subject to the law of change and transitoriness (viparināmadhammato), and

as being without essence, pith or hard core (asārato), and

as being the root cause of vice (aghamūlato), and

as having a propensity to strike or murder (vadhakato), and

as being void of growth or prosperity (vibhavato), and

as being the object of Biases (āsava)[1] (sāsavato), and

as being a conditioned phenomena (saṅkhatato), and

as being food for enjoyment of the King of Death and King of Defilements (mārāmisato), and

as being subject to the law of Rebirth (jhātidhammato), and

as being subject to the law of Old age (jarādhammato), and

as being subject to the law of Disease (vyādhidhammato), and

as being subject to the law of Death (maraṇadhammato), and

as being subject to the law of Sorrow (sokadhammato), and

as being subject to the law of Lamentation (paridevadhammato), and

as being subject to the law of Despair (upāyāsadhammato), and

as being subject to the law of Worries (sankilesadhammato).

In this way, O king, one who practises mind-development (yogāvacara) should contemplate with regard to one's mind-body complex. This, O king, is the third of the qualities of the archer he (yogāvacara) ought to have."

"And again, O king, just as the archer practises both in the evening and in the morning; even so, O king, should one who practises mind-development (yogāvacara), practise contemplation on the object of mind-development both in the evening and in the morning. This, O king, is the fourth of the qualities of the archer he (yogāvacara) ought to have. For it was said, O king, by Sāriputta, the Elder, the Commander of the Doctrine:

"Every evening and morning will a true archer practise,
This only by never neglecting his art,
That he earns the reward of food and of wages.
So a son of the Buddha, practises contemplation
Of his mind-body complex in terms of the three characteristics,
It is just by never neglecting the contemplation
Of the mind-body complex in terms of the three characteristics,
That he attains the supreme bliss of the Fruition of Holiness.

HERE ENDS THE SEVENTH QUESTION REGARDING THE QUALITIES OF THE ARCHER

(issāsaṅgapañho sattamo)

THIS IS THE END OF THE SEVENTH CHAPTER ON THE WATER-POT

(kumbhavaggo sattamo)

HERE ENDS THE SIXTH (GROUP OF) QUESTION DEALING WITH TALKS ON THE SIMILES

(opammakathāpañho niṭṭhito)

(Endnotes)

1 ASAVA: variously translated as banes, biases, cankers, corruptions, fluxions, impurities, inflows, intoxicants, etc.

Although in the Table of Contents the qualities of 105 Yogāvacara individuals have been enumerated, details have been given only in respect of 67. None of the (available) manuscripts contains any description of the remaining 38 in detail.

EPILOGUE

Here end the two hundred and sixty two questions of Milinda, as handed down in the book in its six parts, adorned with twenty-two chapters. Now those which have not been handed down are forty-two. Taking together all those that have been, and those that have not been, handed down, there are three hundred and four, all of which are reckoned as 'Questions of Milinda.'

On the conclusion of this putting of puzzles and giving of solutions between Milinda the king and Nāgasena the Elder, this great earth, eighty-four thousand leagues in extent, shook six times even to its confines bordered by the ocean, the lightings flashed, the gods poured down a rainfall of flowers from heaven, the great Brahma himself applauded, and there was a mighty roar like the crashing and thundering of a storm in vast expanse of the great ocean. And on beholding that wonder, both Milinda the king, and all women of his palace raised their clasped hands above their heads and bowing down made their obeisance to Nāgasena, the great teacher, raising their clasped hands to their foreheads, and departed thence.

HERE ENDS THE FIFTH RIDDLE, THE RIDLE OF THE ARCHERS

But Milinda the king was filled with joy of heart, and all pride was suppressed within him. And he became aware of the virtue that lay in the religion of the Buddhas, he ceased to have any doubt at all in the Three Gems, he tarried no longer in the jungle of heresy, he renounced all obstinacy; and pleased beyond measure at the high qualities of the Elder, at the excellence of his manner

befitting recluse, he became filled with confidence, and free from cravings, and all his pride and self-righteousness left his heart; and like the cobra deprived of his fangs he said: "Most excellent, most excellent Venerable Nāgasena! The puzzles, worthy of a Buddha to solve, have you made clear. There is none like you, amongst all the flowers of the Buddha, in the solution of problems, save only Sāriputta, the Elder himself, the Commander of the Doctrine. Pardon me, Venerable Nāgasena, my faults. May the Venerable Nāgasena accept me as a supporter of the Faith, as a true convert from today onwards as long as life shall last!"

Thenceforward the king and has mighty men continued in paying honour to Nāgasena. And the king had a Vihāra built called 'The Milinda Vihāra,' and handed it over to Nāgasena, the Elder, and waited upon him and all the multitude of the Arahat Bhikkhu's of whom he was the chief with the four requisites of the Bhikkhu's life. And afterwards, taking delight in the wisdom of the Elder, he handed over his kingdom to his son, and abandoning the household life for the houseless state, grew great in insight, and himself attained to Arahatship! Therefore it is said:

Wisdom is magnified O're all the world,

And preaching for the endurance of the Faith.

When they, by wisdom, have put doubts aside

The wise reach upward to that Tranquil State.

That man in whom wisdom is firmly set,

And mindful self-possession never fails,

He is the best of those who gifts receive,

The chief of men to whom distinction's given.

Let therefore able men, in due regard

To their own welfare, honour those who're wise, –

Worthy of honour like the sacred pile

Beneath whose solid dome the bones of the great dead lie.'

HERE ENDS THE BOOK OF THE PUZZLES AND THE SOLUTIONS OF MILINDA AND NĀGASENA.

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May they enjoy better and more blissful conditions
in their new existence or rebirth.

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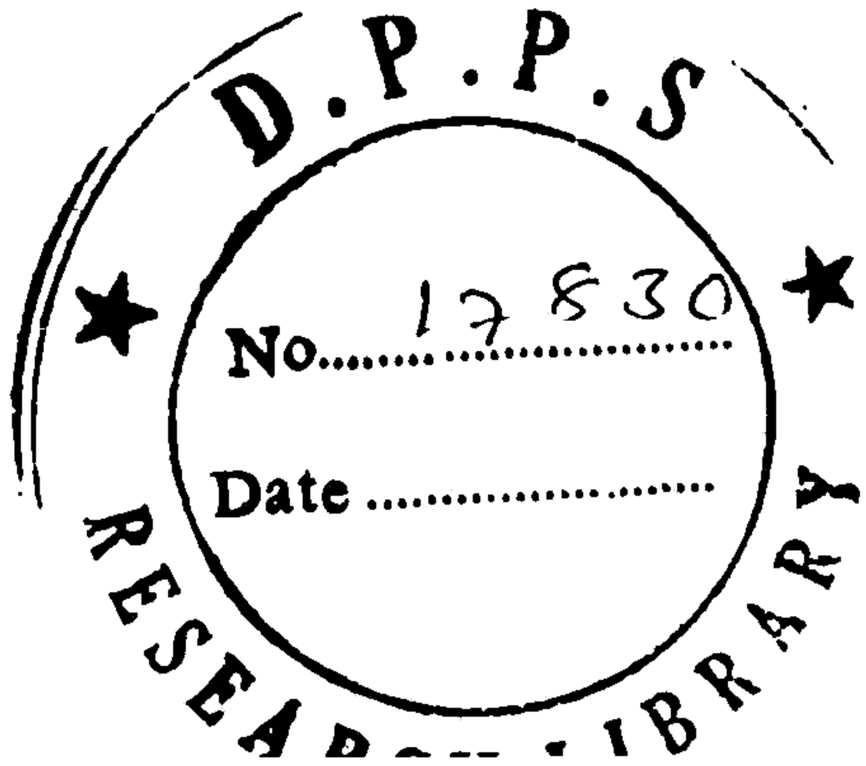
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Tasmaiṃ sagāravā niccaṃ,
hontu sabbepi pāṇino.

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